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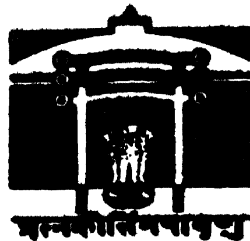
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EDITED BY

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[*Note that these two plates are Nos. 6 and 7 of Vol. XV and should be bound with that volume, being there inserted in their proper order between pp. 60 and 61 and pp. 62 and 63 respectively.]

ADDITIONS AND CORRECTIONS.

Page 3, l. 22,—[*śākhaṁgaḷam* is a scribe's error for *śākaṁgaḷaṁ*, leaves, vegetation. In l. 23—*dhareyal* should be corrected to *-bereyal* or *-vereyal* "to associate with": *muktiyoḷ=bereyal=eṁd=irppaṁ* means "waiting to be united to (the bride) Salvation". The verse means that he subjected his body to such hardship as to make people say that it was indeed beyond the power of other ascetics practising austerities to undergo such mortification, etc.—Rao Bahadur R. Narasimhāchārya, M.A.]

" 6, verse 6,—'water of aspersions'—*Gadduge*, or *gaddige*, is the seat or throne of a Śaiva mendicant, a *Jaṅgama*, and *nīr* (*nīru*?) means 'ashes'. Hence *dēva-snāna* must have the significance of a particular kind of ablution, like *bhasma-snāna*, in which ashes are smeared profusely over the body.—H. K. S.

" 6, " 11,—In the translation "who on seeing him" is to be interpreted as "look ye or behold!", *nōḍire* being here used as an interjection. Māli and Sumāli: If these words have to give rise to the Sanskrit name Suvarṇamahākshī, they must perhaps be treated as Kanarese words composed of *mā* + *āli* and *su* + *mā* + *āli*. The first means 'the big eye', which in Sanskrit could be rendered into *Mahākshī*. In the second *su* may stand for *suvarṇa*, and we thus have the name Suvarṇamahākshī. This may seem to be a forced interpretation; but there is no other way of connecting the latter name with Suvarṇamahākshī.—H. K. S.

" " " 18.—The marvel indicated in this verse is not clear.—H. K. S.

" 36, " 34.—[*for* "twelve times" *read* "ten times".—R. B. R. N.]

" 41, (ll. 17-24).—In the translation—"horse-sacrifices .... Śiva and ..... Vishṇu" is apparently wrong, since horse-sacrifices are not performed particularly to propitiate the Gods, Śiva and Vishṇu. The division of words in the text ought, in my opinion, to be left just as it stands and requires no correction—*adhishṭhita* being combined with the following word and *Chaturbhujaṁ* being separated without change to *Chaturbhuja*. The meaning then would be: "who owns 84 towns presided over by Śiva and Vishṇu; who is consecrated .... horse-sacrifices."—H. K. S.

" 50, trans., verse 15.—'So as to be served by the ..... own race'. If Lakshmī was already in the lotus of his *own* race, there is no force in saying that she served him. In the text *paṁka-ruha* must be separated from the next following word, and the translation should be: "so that the lotus of his own race became an abode of the goddess of Fortune". If *sēvyam* qualified Āditya-Bhaṭṭa, we should have expected the masculine form *sēvyan*.—H. K. S.

" 51, " ll. 49 to 55,—The translation of ll. 52 and 53, commencing "on which he deducted .... kaṇḍa-ground", is capable of improvement. *Aḷadu kaṇḍa bhūmi*= 'land whose extent was found out by measurement' or 'measured land'. The word *prabhugaḷge* has to be construed with *ikki* and not with *aḷadu*, as Dr. Barnett has taken it. So the altered translation would be "and, having (also) given to these gentlemen (the right of) *dasavanda* at ten in hundred for the extent of land (measured) by the rod according to the *gaḍimba* of Huligere, he obtained", etc.—H. K. S.

Page 60, text, l. 14,—[read *av=asuranim*; *avu* refers to the earth, the ocean, and the mountain; and the Asura is Hiranyāksha. The meaning is, 'the ordinary earth, etc., cannot be compared to Erega in weightiness, etc., owing to their defects; but, if there should be another earth etc. (without such imperfections), these might be compared to him'.—H. K. S.

" " l. 17.—[divide *ārpp=Ina-sūnu* ; *ārppu*= liberality; *Ina-sūnu*= Karna. His bounty was such that men said Karna was born again.—R. B. R. N.]

" " ll. 21-22.—[The sense of v. 12 is: "if enemy kings bow down at the feet of Erega, I do not know; but, if they do not bow, Dōna will make them fall so that vultures and the like will pounce upon them.—R. B. R. N.]

" 62, l. 38,—[read *Manu-muni-mārggan = endu*, "that he is one who walks in the way of the saint Manu".—R. B. R. N.]

" " l. 39,—[read *pasugeg=ōjanan*, "teacher of methodical work".—R. B. R. N.]

" " l. 40,—[read *sāhasadindam = Aṁmugeyaṅ*. Ammuge, like Inda, must have been a person cast into prison by Sōbhana.—R. B. R. N.]

" 71, l. 22,—[correct to *mānd-endudaṁ kott = aḷuki .... bhṛityatvamaṁ pūndar = eṁdaṁd = eletē*. The sense is: "when it is said that powerful hostile kings begged for protection, surrendered their strength of arm, offered whatever was asked, and in fear and terror became his servants, will they be able to cross him .... and contend with him in battle?"—R. B. R. N.]

" 71, l. 26.—[correct to *kolvud-aṁt = irkke*: "let alone his slaying the foes that oppose him, is he not, when enraged, able to terrify.....?".—R. B. R. N.]

" 71, l. 28.—[read *niṁnōḷ bidad = edaruvavaṁg = uṁte*, "is he who opposes you possessor of the trident, etc."?, *i.e.*, is he Śiva? The meaning is that none but Śiva can confront him in battle.—R. B. R. N.]

" 84, l. 19.—[read *suputraḥ kuḷa dīpaka yenisi*.—R. B. R. N.]

[Rao Bahadur R. Narasiṁhāchārya, who has kindly contributed the above notes which are acknowledged under his initials, further points out that the Kanarese poet Nayasēna of Mulgund, who wrote in 1112 the *Dharmāmrita*, was a disciple of Narēndrasēna II of the Lakshmēshwar inscription of 1081 (above, p. 58). Nayasēna mentions among Jain teachers a previous Narēndrasēna, and immediately after him a Nayasēna.—L. D. B.]

" 96, trans., ll. 41-4:—for *others of ahipativaṁśa* read *of other royal lines*.—F. W. T.

" 225, ll. 33-4 and p. 229, v. 2.—[Rao Bahadur R. Narasimhachar writes, "the expression *hadineṁtu mettina gale*, which means 'a pole of eighteen feet' used for measuring, has been misunderstood both by the publisher (sc. author) and the editor (p. 229)"—L. D. B.] But, with the following word *kaṭṭaḷe*, which means 'service (in a temple)', the explanation of the Rao Bahadur cannot hold good.—H. K. S.

" 232, text, l. 3:—for *avāptim = e* (?)*tad-dharmma* read *avāpti-hētōr=dharmma*.—F. W. T.

" 289, 5th line from bottom:—*for* Śāstirāya in column 3 *read* Śāstrirāya.

" 325, line 403 (correctly 404) of the Text,—*for* Jaṁnaṁ(ta)-Bhaṭṭa *read* Anaṁta-Bhaṭṭa.

" 354, text, l. 10.—*Markkōla* generally occurs as *mārkkoḷe* or *mārkoḷvara* and means "if opposed" or "opposing" (see line 35 of inscription B). Bhairava was not specially famous as an archer. Hence *bhairava* is to be taken here in the sense of 'terrible' *i.e.*, terrible to the opposing (enemy).—H. K. S.

" " " 13.—*aras-aṅka-Rudraṁ* must be translated "a Rudra in fighting with kings." —H. K. S.

" 355 trans., ll. 3-16.—"sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (the god of) the

Frontal Eye (Śiva)". This translation admits of another interpretation. The text, in that case, is to be transcribed: "*chatur-aśīti-nagar-ādhishṭhita-Lalāṭa-lōchanaṁ jagad-vidit-āshṭādaś-Āśvamēdha-dīkshita-kula-prasūtaṁ*", and the translation, would then be: "who had settled (*i.e.*, consecrated) Śiva (Lalāṭa-lōchana) in eighty-four towns and was sprung from a race which had performed the eighteen world-famed Aśvamēdha sacrifices." Sacrifices performed to please the god Śiva exclusively are rare. He, like other deities, receives only a share in a sacrifice. See above, page 41. and Addenda and Corrigenda thereto.—H. K. S.

Page 356, para. 2, l. 3.—*Kīrttiga* in verse 1 of the Text refers very likely to the *haḍavaḷa* Kirtti, who is distinctly so called in ll. 40, 42, 43.—H. K. S.

" 356, l. 14 from top.—*Muttabbe* means 'great-grandmother' and therefore it is not impossible that the pillar in question was a gift for the merit of Kīrttiyaṇṇa's great-grandmother.—H. K. S.

" 357 (text), l. 14,—*ēḷ-turug-ādod(ḍ)-ādudē.* The meaning is not what is given in the translation: the passage should be divided *ēḷ! turu=gādoḍ=ādudē* "Nay! was it acquired by protecting cows?" Nṛipa-Mēru, occurring twice in ll. 13 and 16 may have been a surname of Chaṭṭuga.—H. K. S.

" 358, trans., v. 2.—"the god giving blessing of glory"—Evidently the translation of *Kīrti-Saṁkara-dēvaṁ* should be "the god (Śiva) named Kīrti-Śaṁkara." This must have been the name of a shrine in the Madhukēśvara temple or somewhere in its neighbourhood. It is evident that Kīrtti-Śaṁkara was the name of the Śiva temple built by Kīrttiga.—H. K. S.

" 360 trans., v. 17.—The translation ought in my opinion to be:—"The fame of the sole hero-king of the world increases as each (poet) eulogises him, just as the lotus rises according as the water rises high (in the tank)".—H. K. S.

ADDENDUM AND CORRIGENDUM TO VOL. XV.

Page 3, text line 2.—For *Nṛigatāpha-nāmā* the facsimile reads *nugatārtha-nāmā*, 'whose name corresponded to its meaning'. Accordingly, cancel in the Index the entry '*Nṛigatāpha*, s. a. *Kshēmaṅkara*' (p. 394). For two similar cases in which misreadings have been taken for proper names see *Ind. Ant.*, Vol. XIII, p. 123, note 7.—E. H.

Corrigenda to "Two Inscriptions from Gawarwad and Annigeri" and "Gadag Inscription of Vikramaditya VI" in Epigraphia Indica, Vol. XV, p. 337 foll.

Rao Bahadur R. Narasimhachar has kindly sent me the following corrections to these two papers:—

Page 340, ll. 9—10: *āḷdana*, "of his lord", and *viśvāsad=āḷ*, "trusty servant."

„ „ *ll. 16—17*: for *nāḍa* read *nōḍa*, "behold!" and *nāḍāḍig=aḷumbam*, "greater than the ordinary," *i.e.*, extraordinary.

„ *341, ll. 47—48*: "Let the whole world fold its hands in reverence, the sun will not pay a pie. Will he give what is desired (*bagedudan*), like the sun of Beḷvala?"

„ *351, l. 19*: verse 22 refers to the ox of Dharma standing upright on its four feet.

„ *352, ll. 30—31*: read *Sōmēśvara-bhaṭṭa ninn=orege*. *Vēsha-dhārigaḷ*=hypocrites.

„ *353, l. 32*: read *alli kallāre ballar*, *i.e.*, only those who are trained under him know it.

„ „ *l. 39*: read *śāstra-paṭhana-śravanāni*.

„ *354, l. 46*: read *iṁdu-kīrtti*.

„ *355, l. 60*: correct to *dhānya-varggada*.

„ „ *l. 63*: read *paṁcha-ratnada dibyābharaṇada pasaradin*; *pasara*=collection, store, shop.

„ *359, verse 42*: *guṇa* signifies both "wick" and "virtue."

L. D. BARNETT.

MGIPC—S1—X-8-34—31-7-28—440.

EPIGRAPHIA INDICA

VOLUME XVI

No. 1.—SOGAL INSCRIPTION OF THE REIGN OF TAILA II: SAKA 902.

BY LIONEL D. BARNETT.

Sogal is a village in the Parasgad *tāluka* of Belgaum District, Bombay Presidency. Its ancient name is given in our inscription variously as **Soval, Sōlu** and **Sōl**; to this we shall revert anon. It is marked on the Bombay Survey sheet No. 305 as in about long. 75° ½′ and lat. 15° 5′. The following record is now edited for the first time from ink-impressions prepared for the late Dr. Fleet, and now in the British Museum; but I have been unable to discover in what part of the village the original stone was found. The latter bears on its topmost compartment, which is rounded, some **sculptures**, viz. in the centre a shrine surmounted by a spire of the Dravidian order, and in it a *liṅga* on its stand, with a priest sitting at the proper right of it; directly below it, a squatting bull; to the proper left of the shrine, a squatting figure of a votary, with clasped hands, facing full front; to the right of it, a cow with suckling calf looking towards it; over it, the sun (on proper right) and moon (on left); flanking both sides of the shrine and meeting over its summit, floral festoons twined so as to form four circles, in which are small figures. Below this is the inscribed area, consisting of three compartments: the first (lines 1-3) is 1 ft. 8¾ in. wide and 2⅝ in. high; the second (lines 4-64) is 2 ft. wide and 3 ft. 10½ in. high; and the third (lines 65-68) is 1 ft. 9 in. wide and 4 in. high. The inscription is on the whole well preserved.—The **character** is Kanarese, of a rather crabbed type of the period; the letters vary from about $\frac{5}{16}$ in. to $\frac{9}{16}$ in. in height. The cursive *v* (above, Vol. XII, p. 335) occurs in *Vṛi* (l. 5).—The **language** is Old Kanarese, except for the formal Sanskrit verses Nos. 1, 34, and 35. The *ḻ* is preserved in *iḻdu* (l. 2), *negaḻda* (l. 32: a tribrach); it is changed to *r* in *pogarddaṁ* (l. 9) and *porttuṁ* (l. 13); and in all other cases it is changed to *ḷ*. The archaic participle in *-oṁ* occurs in *pratipāḷisidoṁge* (l. 58), in what seems to be a quotation from an earlier poem; in the same verse we find *ghātisidaṁge*. *Pariṇatikeye* (l. 30) and *bhūmiye* (l. 52) are instrumentals; see above, Vol. XIV, p. 277 n. In the words *Kaṁchale-kānteya biṭṭa dharmmamaṁ* (l. 55) we have what looks like an instance of the use of **genitive for nominative** (Kittel, *Gram.*, § 352. 1, p. 393: see my note in *Journ. R. Asiat. Soc.*, 1918, p. 105). In *Rāghava-dvishana nachchuva* (l. 18) it is possible to take °*dvishana* similarly as genitive for nominative; but I prefer to regard it as accusative, on which see Dr. Fleet's remarks above, Vol. XI, p. 3. A few words are of lexical interest, viz. *gadduge* (l. 12: cf. Kashmiri *goḍ*ᵘ?), *seligu* (l. 15: apparently a derivative from *śalākā*), *vikētu* (l. 35), *rāṇa* (l. 41), and *vibhōga* (l. 46).

The **record**, after prefatory verses (ll. 1-5), describes the beauties of the surrounding woods (ll. 5-7) and the sanctuary of **Suvarnākshi**, on which see below (ll. 7-16). In this

establishment the chief was **Tribhuvanasiṁha Paṇḍita**, an eminent ascetic and divine (ll. 16-17). The foundation-legend of the place is told in outline (ll. 17-21). It was established by the kings **Māli** and **Sumāli** at the end of the Trētā Age. The latter gave his name to the place; for the names by which it is designated—**Sōlu** (ll. 20, 44), **Sōl** (l. 50), and **Soval** (l. 54)—are derived from *Sumāli* (or *Saumāla*).[1] The poet then introduces us to another distinguished Śaiva doctor, **Gaṅgarāśi** (ll. 21-24), and to one of his lay disciples, named **Kañchikabbe (Kañchiyabbe** or **Kañchale)**, of the Dhanaga family, the wife of **Kariya Kētimayya** and mother of **Chaṭṭa**, a generous benefactress of her church (ll. 24-33). He next devotes a verse (ll. 33-36) to the praises of king **Taila**, whom he describes as having conquered the **Chōḷa** and **Lāḷa (Lāṭa)**, and cut off the heads of **Raṇakambha** and **Kakkala**.[2] The next passage (ll. 36-39) refers the record to Taila's reign, styling him **Nūrmaḍi-Tailapa-dēva**, with various titles, on which see *Dyn. Kanar. Distr.*, p. 428; and then there appears on the scene a **Raṭṭa** prince named **Katta**, son of **Kaṇṭheyabhārada Nannapayya**, who at the time was ruling as Taila's viceroy over **Kūṇḍi** (ll. 39-43). This Katta is identical with **Kārtavīrya I**, on whom see *Dyn. Kanar. Distr.*, p. 553. The next section (ll. 43-57) is occupied with the dating and specification of the endowment made by Kañchiyabbe for the benefit of the temple of Suvarṇākshi and the *sattra* or almshouse connected with it; its trustee was Tribhuvanasiṁha, and it was to be under the protection of the Thirty (heads of households) of Soval. Several hortatory verses (ll. 57-65) clinch the deed of gift: the first is evidently a quotation, as it addresses an otherwise unknown **Dēvaṇa Paṇḍita**, and the third and fourth narrate the legend of Indra and the Chāṇḍālī. A further verse (ll. 66-67) informs us that the poet who composed our inscription was **Kamaḷāditya** [more likely **Kavikamaḷāditya**.—Ed.]; and a final clause stipulates that the cooking at the almshouse must be done by a Brāhmaṇ woman (ll. 67-68).

Māli and Sumāli, the protagonists of the foundation-legend mentioned above, are the Rākshasas whose history is narrated in the *Rāmāyaṇa*, VII. v. ff., and *Bhāgavata-purāṇa*, VI. x. 21 and VIII. x. 56. A clue to the mystery of their appearance in the present legend seems to be afforded by the *Brahma-vaivarta-purāṇa*, III (*Gaṇēśa-khaṇḍa*), xviii-xix, which relates that they were devotees of Śiva, and on being smitten by the Sun-god with disease propitiated him by worship. It would therefore seem that the god Suvarṇākshi mentioned in our inscription was the Sun-god, worshipped as a phase of Śiva; and this will partly explain the rather obscure verse 18, which refers to his temple.

The **date**[3] is given on ll. 43-44 as: Śaka 902, the cyclic year Vikrama; the new-moon day of Āshāḍha; Sunday; an eclipse of the sun. This is irregular, according to the usual calculation. The *tithi* mentioned corresponded to **Wednesday, 14 July, A.D. 980,** on which it ended at 21 h. 7 m. after mean sunrise (for Ujjain); and there was no eclipse of the sun. But Mr. A. Venkatasubbiah, who has discussed the data in his *Some Śaka Dates in Inscriptions*, p. 133, remarks: "According to the Ārya and Brahma Siddhāntas the mean-sign Jovian year Vikrama was current at the beginning of Āshāḍha in Ś. 900. On the *amāvāsyā* at the beginning of this Āshāḍha, **8th June, A.D. 978,** there took place a solar eclipse which was visible in India. The week-day however was Saturday and not Sunday. This Saturday—8th June, A.D. 978—seems to be the equivalent of the given date."

The **places** mentioned are Sogal itself, which appears in the form of **Sōlu** (ll. 20, 44), **Sōl** (l. 50), and **Soval** (l. 54), **Kūṇḍi** (ll. 19, 42), **Mārājana** (?) **Beḷavāḍi** (l. 28), and

[1] This equation is phonetically unimpeachable, but on other grounds it is not convincing. However that may be, it is clear that the oldest form of the name was *Soval*. The modern name *Sogal* is an instance of the change of intervocalic *v* to *g*, which, as far as I know, is rare, whereas the reverse change, *g* to *v*, is very common.

[2] See *Dyn. Kan. Distr.*, p. 426; *Ep. Ind.*, Vol. XII, p. 144, etc. The names appear also in the forms *Raṇastambha* and *Karkara*.

[3] I have to thank Mr. R. Sewell for his kindness in verifying my calculations.

Tēgūr (l. 49). On the name and site of Sogal see above. For the Kūṇḍi Three-thousand see *I. A.*, Vol. XXIX, p. 278. Beḷavāḍi may be "Belwadi" ("Belowuddee" of the old Indian Atlas), which lies in Sāmpgāon *tāluka*, some 9½ miles SSW. from Sogal. Tēgūr may conceivably be one of two places of that name: there is a Tēgūr in Sāmpgāon *tāluka*, some 22 miles SW. from Sogal, and another in Dhārwār *tāluka*, about the same distance SSW. from Sogal; but both of them are too far to suit the requirements of our text. The other places cannot be identified.

TEXT.[1]

[Metres: vv. 1, 34-5, *Anushṭubh*; vv. 2, 5-10, 12, 14, 16-19, 22-27, 29, 31-33, 36, *Kanda*; vv. 3, 4, 11, 28, 30, *Utpalamālā*; vv. 13, 20, *Mattēbhavikrīḍita*; vv. 15, 21, *Champakamālā*.]

1 Ōm[2] Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē | trailōkya-nagar-āraṁbha-

2 mūḷa-staṁbhāya Sa(Śa)ṁbhavē || [1*] Śrīmat-Suvarṇṇākshi-dēvara tīrtthadal=iḷdu

3 * * * * * * * * * * ntarē (?) tapōdhana * * * * *[3]

4 Śrīmad-anavarata-Danuja-nar-āmara-maṇi-makuṭa-taṭa-ghaṭita-pada-padm-ōddāma-yugaḷaṁ

5 trilōka-svāmi Suvarṇṇākshi-dēvar=īg=emag=oḷpa || [2*] Vṛi || Paṁkaja-shaṇḍa-diṁd=eseva neyḍala pū-go-

6 ḷadiṁ taḷirtta māviṁ kusum-ōditaṁ kosagu-pādari-nēṟil-aśōka-bāḷey=eṁb=aṁkada vri(vṛi)ksha-jātigaḷi-

7 n=iṁ-charadiṁ pugal=eṁba kōkiḷ-āḷaṁkri(kṛi)tadiṁde sāla-banam=oppuvud=ī vishay-āṁtarāḷadoḷ || [3*] Alliya

8 nirjjhar-ōdakadin=oppuva tīrttham=id=ī jagakke peṁp=ellaman=ānta Śaṁkara-Śayaṁbhu-Suvarṇṇamahākshi-dēva-[4]

9 pād-ōllasit-āṁbujaṁgaḷane pūjipa bhakti(kta)-janakke mukti taḷv=illade kūḍug=eṁdu pogardda(ḷda)ṁ kavit-ēsa(śa)-

10 mada-prabhaṁjana || [4*] Ka || Puligaḷe dharmma-śravaṇaman=ele miḍukade kēḷ[u*]t-irppuv=ara-giḷigaḷ nirmmaḷa(la)-

11 munipaś(r)=ōduv=ōdaṁ chaḷavādeḍey[5]=aṟidu pēdva(ḷvu)v=iruḷuṁ pagaluṁ || [5*] Vānara-saṁhati dēva-snānaṁ māḍuva-

12 rgge(rge) gaddugeya nīraṁ san-mānade tand=īvuv=enalk=ān=aṟiyeṁ pogaḷal=avara tapaḍ=ugrateya || [6*] Pāpi puga-

13 *lu* pugal=ugrada kōpi pugal*u* pugal=aśēsha-dharmma-drōha-vyāpāri pugal=pugal=end=ā porttuṁ kōkiḷaṁgaḷ=u-

14 liguṁ banadoḷ*u* || [7*] Gaḷapuv=ara-giḷiya kukiluva kaḷa-haṁse(se)ya gāvarippa peṇ-dhu(du)ṁbiya bāvaḷisuva puru-

15 ḷiya ko[ṁ*]ḍaṁgaḷan=agisuva ravame nagaḍa nālkuṁ deseyoḷ*u* || [8*] Nōḍa tanu muṭṭe siddham=māḍuva selig=ant=aśēsha-rasa-

16 mūḷikegaḷ*u* kūḍugum=amarēndratvaman=ūduvar=achcharas[i*]ya[r*]kkaḷ=ā muni-kuḷama || [9*] Int=enisuva siddha-kshētr-āṁtara-

17 tīrtthakke mukhyan=āśrita-sura-bhūjaṁ Tribhuvanasiṁha-munīṁdraṁ tāpasa-gōtra-vairi-kuḷa-gaja-siṁha || [10*] Vṛi(vṛi) || Nō-

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[1] From the ink-impression.

[2] Denoted by the symbol like a Bengali *o*.

[3] The letters in this line are very much worn, and hardly any can be read with certainty.

[4] The *va* has been omitted, and then added at the end of the line in smaller script.

[5] Read *chala-vādadey=*; cf. *chala-vādi*. [No emendation is necessary; *chaḷav-ād=eḍey= aṟidu* may mean 'observing the places where (the reciters) waver.'—H. K. S.]

18 ḍ-ire Rāghava-dvishana nachchuva **Māli Sumāli** dānavar=mmāḍida supratishṭe(shṭhe)y=adariṁde **Suvarṇṇamahākshi**-dēvar=eṁb=īdita-
19 nāmam=ādudu **Sumāli**-pesar[1]=nnagarakke rūḍiyoḷ*u* kūḍidud=endoḍ=ē vogaḷva[ro*] **Kūṇḍi**-mahī-vaḷay-āntarāḷadoḷ || [11*] Ka || **Mā-**
20 **li-Sumāli**-dvaya-bhūpālar=ddēvargge **Sōlu-mūvattaṁ** sal-līleyoḷe biṭṭu sugati-sukh-ālaya-
21 m=ā Trētey=aṁtya-kālade pokkar || [12*] Vṛi || Tapamaṁ māḍuva tāpasarkkaḷ=aḷav=all=ōhō (!) tanu-
22 klēśam=eṁb=upasarggakk=iraḍ=āntu meyyan=aṭavī-śākhaṁgaḷaṁ tind=Umâdhipanaṁ pūjisi mu-
23 ktiyoḷ=dhareyal=eṁd=irppaṁ Suvarṇṇākshi-dēva-pad-āṁbhōja-śilīmukh-ābhan=enipaṁ śrī-**Gaṁgarā-**
24 **si**(śi)-vrati || [13*] Ka || Avar=upadēśada dharmmaṁ kivi-vuge naishṭi(shṭhi)ka-tapōdhana-brāhmaṇarggaṁn=aviśēsha-dā-
25 namaṁ māḍuvud=uttama-paksham=eṁba san-matiyiṁda || || [14*] Vṛi || Hara-charaṇ-ābja-bhri(bhṛi)ṁgi kapaṭ-ō-
26 dha(da)ya-nirjjita[2] nirmmaḷ-āṁgi bhāsuratara-mūrtti nirmmaḷina-kīrtti dayā-pare dāna-dharmma-ta-
27 tpara-guṇa-yukte dēva-guru-bhakte sugōtra-pavitrey=eṁdu vistaradoḷe kīrttikuṁ vasudhe santa-
28 tadiṁdame **Kaṁchikabbeya** || [15*] Ka || Mārājana[3] Beḷavāḍiya chāru-guṇaṁ **Kariya Kētimayyan**=a-
29 vaḷ*u* vistāra-guṇ-āṁbudhi dharmmada Mēruvan=ā **Kaṁchikabbeyaṁ** pogaḷadar=ār || [16*] Para-hita-guṇa-charitada
30 **Dhanagara** gōtrada **Kaṁchiyabbe** mātā-ratnaṁ dhareg=eseva dhā(dā)na-dharmmada pariṇatikeye piridu parama-māhēśva-
31 riy[ē*] || [17*] Śrīya dvāra-yugaṁ līḷ-āyata-karam=enipa sūryya-kiraṇa-staṁbhaṁ bhū-yuvatiy=oḷage sale ka-
32 ḷp-āyushyaṁ nilkum=endoḍ=ēn=achchariyō || [18*] Ene negaḷda **Kaṁchikabbeya** tane(na)yaṁ Śiva-charaṇa-yugaḷa-kama-
33 ḷa-bhramaraṁ muni-jana-bhaktaṁ śishṭ-ēshṭa-nidhānaṁ **Chaṭṭan**=ugra-pāpa-gharaṭṭa || [19*] Dātāra-varṇṇane || Vṛi || Baḷavach-Chōḷa-
34 mahīdharēṁdra-kuḷiśaṁ **Lāḷ**-ēbha-paṁchānanaṁ jaḷa-bhūbhri(bhṛi)d-vana-durgga-mārgga-jaḷadhi-vrātakk=elē Bāḍa-
35 v-ānaḷa-rūpaṁ **Raṇakaṁbha-Kakkala**-śira-chchhēdaṁ[4] rip-ūgr-āvanī-viḷay-ōtpāta-vikētu chakri-ti-
36 ḷakaṁ śrī-**Taila**-rājādhipaṁ || [20*] Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārājādhirāja
37 paramēsva(śva)raṁ paramabhaṭṭārakaṁ **Satyāsra(śra)ya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrī-bhuja-bala-chakrava-
38 rtti **Nūrmmaḍi-Tailapa-dēva**-vijaya-rājyam=uttarōttar-ābhivri(vṛi)dhdhi-pravardhdhamānam=ā-chaṁdr-ārkka-t[ā]-
39 raṁ saluttam-ire || Tat-pāda-padm-ōpajīvigaḷ || Vṛi || Jana-pati-chakravartti-parirakshaṇa-daksha-
40 bhuj-āsi vairi-sādhana-laya-kāri **Raṭṭa**-kuḷa-bhūshaṇan=anya-narēṁdra-darppa-bhaṁjanan=avadāta-kīrtti vibhu
41 **Kaṇṭheyabhārada Nannapayya-rāṇana** tane(na)yaṁ vivēka-nidhi **Katta**-mahībhujan=eṁba per-mmagaṁ || [21*] Ka || Ā-

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
[1] We should expect °*vesar*.
[2] Read °*varjjite*.
[3] Or *Mārābana*: the one letter is not clear.
[4] The *chha* is made carelessly like subscript *da*.

Sogal Inscription of the reign of Taila II : Saka 902.

F. W. THOMAS

SCALE CIRCA ·3

SCALE CIRCA ·3

42 taṁ **Kūṇḍi**-mahī-vaḷay-ātiśay-ādhi(dhī)śvaraṁ virōdhi-mahībhṛid-vrāta-kuḷa-vajra-pātaṁ bhūtaḷadoḷe **Katta**-bhū[pa]-

43 n=Aṁgaja-rūpaṁ || [22*] Svasti **Sa(śa)ka-varsha 902neya Vikrama-saṁvatsarad=Āshāḍa(ḍha)d=am[ā*]vāsyey=Ādivāra**

44 sūryya-grahaṇa-nimittadoḷ manneyaruṁ **Sōla mūvadiṁbarggaṁ Dhanagara Kaṁchiyabbe** sthāna-bhū-

45 miyaṁ koṭṭu Suvarṇṇākshi-dēvá-tīrtthadal=tapaṁ-geyva tapōdhanar=āhāra-dhā(dā)nakke **Tribhuvanasiṁgi-pa[ṁḍi]**-

46 **tara** kālaṁ karchchi biṭṭa kamma 500 || Ka || Avar=oḷage Chaṁdradharan=aṁga-vibhōgakk=eyde nūṟu kamma * * *

47 lam=udbhavam=āgi naḍevud=ā-chaṁdr-ā-vārddhi-tārā-gaṇaṁ divaṁ nilpinegaṁ || [23*] Parama-munīśar=pannir * * * [mu]-

48 ktige salva phaḷam=ad=aynūr-kkammaṁ nirutam=ene sarvva-bādhā-parihāram=ad=oṁdu mane-nivēśana-sahitaṁ || [24*]

49 Nāvidargge(rge) teṁkal=Ākar-ggāvuṇḍara baḷake mūḍa **Tēgūra** polakk=āvagade baḍaga Pālvaḷa bhūv[◡◡]

50 paśchimadoḷ=irdda śa(sa)trada vri(vṛi)tti || [25*] Uttama-purushar=Ssōl-mūvattarkk=adhipar=vviśēsham=enisuva [—]-

51 l=nālvatt-āṟu gēṇoḷ=aḷed=āyattam=enal=māḍi koṭṭud=aṟu-nūr-kkammaṁ || [26*] Nāvidar=Asagara ma-

52 dhyada bhūmiye[1] tān=āge naḍeva bīdige baḍagal=dēvaṁg=ērige teṁkal dēva-tapōdhanara śa(sa)-

53 tra-sā(śā)leya gēha || [27*] Ā manege panneraḍu kayyi nīḷamum=eṁṭ=agalamum=akkuṁ || Vṛi || [— ◡]-

54 ḷamē guṇa-prakaradoḷ=**Soval**=ādiya mūvadiṁbar=ā pāvana-mūrttigaḷ=subhaṭar=uttama-dāniga[ḷ=ā]-

55 śritargge kaḷp-āvanijar=ss[u*]dāna-nidhi **Kaṁchale**-kānteya biṭṭa dharmmamaṁ kāvudu tamma vṛittiya [◡ — ◡]

56 vol=ā dhare nōsaṟ=uḷḷinaṁ || [28*] Sthān-āchāryyarum=ūruṁ bhūnāthar=kkiḍise kāvar=ūr=kkiḍisalk=ā [sthān-ā]-

57 chāryyaṁ kāvaṁ sthān-ēśaṁ kiḍise mūvadiṁbar=kkāvaru || [29*] Vṛi || Bhūtaḷa-pūtam=appa muni-n[āthara] mu-

58 ktige salva dharmmamaṁ ghātisidaṁge durggati-padaṁ pratipāḷisidoṁge puṇya-bandh-ātiśay-āspadaṁ

59 sukha-padaṁ śubha-vṛiddhi-jay-āspadaṁ mahā-khyāti-padaṁgaḷ=emb=iv=ivu tappavu **Dēvaṇa-paṁḍit-[ā]**-

60 **graṇī** || [30*] Sāsira pasuvaṁ dvijar=irchchāsiramaṁ kōṭi munigaḷaṁ koṁda mahā-dōshaṁ[2] porddugum [◡◡ ◡]

61 va sā(śā)sana-dharmmamane kiḍipa mā-pātakanaṁ || [31*] Mēḷisi nāy=aḍagaṁ Chāṁḍāḷe kapāḷadoḷe kaḷḷan=eṟed=aḍu-

62 taṁ tā(ta)t-kāḷadė kerppiṁ muchche samāḷōkadoḷ=Iṁdran=ākeyaṁ besa-goṇḍaṁ || [32*] Dēva-svaṁ brahma-svaman=āvu * * *

63 nda pātakana pāda-rajaṁ bhāvisal=abhōjyam=enal=ā dēva-svaman=aḷivaniṁ nikri(kṛi)shṭarum=oḷarē || [33*] Na vishaṁ [visha]-

64 m=ity=āhuḥ(r)=dēva-svaṁ visham=uchyatē [|*] visham=ēkākinaṁ hanti dēva-svaṁ putra-pautri(tra)kaṁ || [34*] Sva-datt[ā*]ṁ pa-

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[1] The syllable *mi* is here used for rhyme (*prāsa*) with *vi*, *va*; this is strictly incorrect, but it shews the popular tendency to change *m* to *v* between vowels.

[2] A false *prāsa*, *sh* with *s*.

65 ra-datt[ā*]ṁ vā yō harēti(ta) vasundharā[ṁ*] [|*] shashṭir=vvarsha-sahaśrā(srā)ṇi vishṭā(shṭhā)yāṁ jāyatē krimi[1] || [35*]
66 Bhuvanaṁ vananidhi sura-giri diva-kuḷam=ina-chaṁdrar=uḷḷinaṁ dharmmam= idududbhavam[2]=āgi naḍege
67 śāsana-kavi-**Kamaḷādityа**-rachita-kāvy-ādēsha(śa)ṁ || [36*] I(i) dharmmaman= ūruṁ sthān-āchāryya-
68 nuṁ kūḍi sva-dharmmadiṁ naḍeyisuva satrakke brāhmaṇiy=aḍuvaḷ || Maṁgaḷa mahā-śrī ||

TRANSLATION.

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the beginning of the city of the triple world.

(Lines 2-3.) Being in the sanctuary of the blessed god Suvarṇākshi . . . .

(Verse 2.) May the god Suvarṇākshi, lord of the three worlds, whose wondrous pair of blest lotus-feet is ceaselessly touched by the edges of jewelled diadems of demons, mortals, and celestials, grant us welfare !

(Verse 3.) In this region of the land there is a forest of *sal*-trees[3] resplendent with masses of lotuses, with flowering lakes of water-lilies, with budding mangoes, with blossom-bearing kinds of trees named *kosagu*,[4] trumpet-flower,[5] *nēṟil*,[6] *aśōka*,[7] and plantain, with an embellishment (*consisting*) of cuckoos crying in sweet strains *pugal*.[8]

(Verse 4.) The sanctuary there, bright with cascades of water, shall procure without delay salvation for votaries worshipping the brilliant lotuses of the feet of the god Śaṅkara-Svayambhu-Suvarṇamahākshi, who bears all distinction in this world : thus has one who is a shatterer of the conceit of kings of poets praised it.

(Verse 5.) Tigers listen to the preaching of religion without the stirring of a leaf[9]; rose-ringed parrakeets, knowing the chants recited by the stainless holy men because of their constant utterance,[10] sing them by night and by day.

(Verse 6.) A flock of apes fetches with due honour water of aspersions (?) for those who are bathing the god : hence I know not how to praise (*worthily*) the severity of their mortification of the flesh.

(Verse 7.) All the day the cuckoos cry in the woods : " sinner, enter not, *pugal*[11] ; man of fierce wrath, enter not, *pugal* ; thou who breakest all duties, enter not, *pugal*."

(Verse 8.) At the four sides of the mount there is a clamour, shaking the hills, of chattering rose-ringed parrakeets, of shrilling singing-swans, of murmuring female bees, of madding parrots.[12]

(Verse 9.) Look, all the sapful herbs, like a wand giving magical powers on touching the body, bestow the state of a King of Gods ; heavenly nymphs feed this family of holy men.

(Verse 10.) The chief man at the sanctuary within the adepts' domain which is thus described, a celestial tree to dependents, is the great saint **Tribhuvanasiṁha**, a lion to those elephants the families of foes of the tribes of ascetics.

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[1] Read *krimiḥ*.
[2] Read *id=udbhavam*.
[3] The *Shorea robusta*.
[4] The *Pterospermum acerifolium*.
[5] The *Bignonia suaveolens*.
[6] The *Eugenia jambolana* or *Calyptranthes caryophyllata*.
[7] The *Jonesia asoka*.
[8] One of the notes of the cuckoo's song.
[9] *Ele* is here used as an interjection and not in the sense of 'leaf.'—H. K. S.
[10] See above, p. 3, note 5.
[11] On the negative imperative *pugal* see Kittel's Grammar, § 207. 3 (p. 156) and Dictionary, s.v. *al*. There is also a play on the other meaning of *pugal*, i.e. the cuckoo's note.
[12] [*Koṁḍaṁgaḷan=agisuva* is not properly interpreted. It has to be written *koṁḍaṁgaḷā nagisuva* and translated '(the noise) of black monkeys that excite laughter.'—H. K. S.]

(Verse 11.) There was a goodly consecration when the Dānavas **Māli** and **Sumāli**, who on seeing him became attached to Rāghava's foe, made it; thence arose the adored name of the god **Suvarṇamahākshi**. **Sumāli's** name came to be currently attached to the town. On this account how do they praise it within the bounds of the surrounding land of **Kūṇḍi** !

(Verse 12.) The two kings **Māli** and **Sumāli**, giving to the god the **Thirty of Sōlu** in noble freedom, came in the last period of the Trētā Age, a happy era of welfare.[1]

(Verse 13.) Is there not power in ascetics who observe austerities! bravo! Bearing the body without being subject to the inconvenience of physical pain, feeding on the branches of the wilderness, worshipping Umā's Lord, abiding in salvation while nominally on earth, like a bee at the lotus-feet of the god Suvarṇākshi is that ascetic the blessed **Gaṅgarāśi**.

(Verse 14.) The doctrine of his teaching having entered her ear, with the good thought that the noblest course is to give general largesse to devotees, ascetics, and *Brāhmaṇs*,—

(Verse 15.) A bee to Hara's lotus-feet, free from the influences of deceit, faultless of body, most brilliant in form, stainless in fame, gracious, inspired by religious charity, devoted to gods and preceptors, purifying her good *gōtra* : in these terms the earth abundantly praises at all times **Kañchikabbe**.

(Verse 16.) She is (*the wife*) of the amiable **Kētimayya**, **Kari's** son, of **Mārājana-Beḷavāḍi**; an ocean of abounding virtues, a Mēru of godliness, who are there that do not praise this **Kañchikabbe** ?

(Verse 17.) **Kañchiyabbe** of the **Dhanagas'** *gōtra*, who practises the virtue of beneficence, a gem of matrons, by the perfection of her eminent religious charities is verily one of the highest order of Māhēśvaras on earth.

(Verse 18.) A double door of Fortune, a column for the Sun's beams, where his rays are freely diffused, it shall indeed abide within the lady Earth for the length of the æon : therefore what a marvel it is !

(Verse 19.) Of **Kañchikabbe**, who is thus illustrious, the son is **Chaṭṭa**, a bee to Śiva's two lotus-feet, devoted to saintly men, a treasure to cultured and agreeable men, a grindstone to dire sin.

(Line 33.) The description of the benefactor.

(Verse 20.) An axe to that great mountain[2] the potent **Chōḷa**, a lion to those elephants the **Lāḷas**, having forsooth the form of a submarine fire to all the oceans (*consisting of*) ways of fastnesses in the waters, mountains, and forests, he who cut off the head of **Raṇakambha** and **Kakkala**, a malign meteor portending destruction to foemen's grim lands, an ornament of emperors, is the blest lord of monarchs **Taila**.

(Lines 36-39.) When the victorious reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chaḷukyas**, the Emperor strong of arm **Nūrmaḍi Tailapa-dēva**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Line 39.) One who finds sustenance at his lotus-feet—

(Verse 21.) A son of prince **Kaṇṭheyabhārada Nannapayya**, a sword for arms skilled in defence of that lord of men the Emperor, destroying devices of foes, ornament of the **Raṭṭa** race, crushing the pride of other monarchs, a lord pure of fame, a treasure of discretion, is the elder son named king **Katta**.

[1] ['Came in . . . . . . a happy era of welfare' is not intelligible. 'Went to the world of bliss or died would be the literal translation of the phrase *sugati-sukhālayam pokkar*.—H. K. S.]

[2] A play on words : *mahīdhara* means both "mountain" and "king."

(Verse 22.) He is the exalted ruler of the circle of land of **Kūṇḍi**, a thunderbolt-stroke to the whole crowd of those mountains his adversaries, king **Katta**, wearing the form of the Love-god on earth.

(Lines 43-46.) Hail! On **Sunday, the new-moon day of Āshāḍha in the cyclic year Vikrama, the 902nd** (*year*) **of the Śaka era**, on the occasion of an eclipse of the sun, **Dhanagara Kañchiyabbe**, giving to the seigniors and the **Thirty of Sōlu** land for an establishment, laved the feet of **Tribhuvanasiṅgi Paṇḍita** and granted 500 *kamma* for the supply of food to the ascetics observing austerities in the sanctuary of the god Suvarṇākshi.

(Verse 23.) Out of this, one hundred *kamma* . . . shall be effectively applied in due manner for the personal enjoyment of the Moon-bearer [Śiva] for as long as the moon, ocean, stars, and heavens endure.

(Verse 24.) Verily a fruit leading to the salvation of . . . most excellent holy men are these five-hundred *kamma* : hence they, together with one dwelling-house, are immune from all conflicting claims.

(Verse 25.) The estate of the almshouse situate to the south of the (*Quarter of the*) Barbers, east of the special estate of Ākar Gāvuṇḍar, north of the field of Tēgūr . . . on the west of . . . (*is as follows*).

(Verse 26.) Those excellent men the chiefs of the **Thirty of Sōl**, having measured out by the span forty-six . . . as a special (*estate*) and caused it to be prepared, shall give six-hundred *kamma*.

(Verse 27.) To the north of the road by which one walks within the land[1] between the (*Quarters of the*) Barbers and the Washermen, to the south of the god's tank, is the building of the almshouse for the ascetics of the god.

(Line 53.) Of this house the length is to be twelve cubits and the width eight.

(Verse 28.) . . . in the multitude of their virtues the leading **Thirty of Soval,** they who are pure of body, valiant, supremely generous, trees of desire to dependents, shall preserve the pious foundation granted by the lady **Kañchale**, that treasure of bounty, as if it were . . . of their own estate, so long as this earth and sun exist.

(Verse 29.) The priors of the establishment and the town jointly shall protect (*the foundation*), if princes do harm ; if the town harm it, the prior of the establishment shall protect it ; if the head of the establishment do harm, the Thirty shall protect it.

(Verse 30.) For him who injures the pious foundation serving for the salvation of . . . holy men which purifies the earth[2] (*there shall be*) a state of misery ; for him who preserves it, a most exalted condition caused by the effect of his merit, a state of happiness, a condition of felicity, increase, and success, states of great reputation : these, these are inevitable, O thou eminent scholar Dēvaṇa.

(Verse 31.) The great guilt of slaying a thousand kine, two thousand Brāhmaṇs, (*and*) a crore of holy men will accrue to the deadly sinner who injures a . . . pious foundation (*established*) by edict.

(Verse 32.) On seeing how the Chāṇḍāla woman, having mixed dog's flesh in a human skull and poured (*over it*) toddy, was covering it with a leather shoe at the time while cooking it, Indra questioned her (*as to the reason for covering it*).[3]

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[1] *Bhūmiye* seems to be an instrumental (see above, Vol. XIV, p. 277, note 9). In the *siddhi* sense of "distance within which" : see Kittel, *Gram.*, § 347. 5 (p. 383).

[2] Apparently an inverted *bahu-vrīhi* ; see Pāṇini II. ii. 37.

[3] On this legend see *Ep. Carn.*, Vol. 1, introd., p. 31, and ib. TN. 63.

(Verse 33.) (*She answered that her food was*) unfit to eat, if touched by dust from the feet of the sinner who should have appropriated the estates of gods and Brāhmaṇs : hence are any more degraded than he who infringes a god's estate ?

(Verses 34-35 : two common Sanskrit formulæ.)

(Verse 36.) So long as the earth, the ocean, the celestial mountain, the abode of the sky, the sun and moon exist, may this pious foundation, whereof the versified regulations have been composed by **Kamaḷāditya,** poet of edicts, continue in effect.

(Lines 67-68.) For the almshouse, in which jointly the town and the prior of the establishment shall religiously maintain in operation this pious foundation, a Brāhmaṇ woman shall be the cook. Happiness ! great fortune !

No. 2.—MAHOBA PLATES OF PARAMARDI-DEVA: (VIKRAMA-)SAMVAT 1230.

BY RAI BAHADUR HIRALAL, B.A., JUBBULPORE.

These copper-plates were found in the well-known Mahobā town of the Hamirpur District in the United Provinces of Agra and Oudh, while digging for earth to build a house. They were deposited in a stone chest about 30′ below the surface. The two plates were strung together with a ring having a seal, which the finder took for a lock and broke. From the figure of Gaja-Lakshmī (Goddess of Wealth) in the middle of the first four top lines it was inferred that the record dealt with some hidden treasure, for which a search was strenuously made, of course to no effect. A few Sanskritists were then taken into confidence to find out the contents of the record, with a view to locating the exact spot of the treasure trove ; but, as none could decipher it, it was decided, with great reluctance, hesitation and misgivings, to seek the aid of an epigraphist, and the choice fell on me. The record was therefore sent to me in charge of a Pandit confidant, who on my telling the contents declared that he had at the time of starting made astrological calculations and had already come to the conclusion that his efforts were to end in disappointment. These plates have thus had a very narrow escape from a perpetuation of the internment which they have undergone for the past three years after their actual discovery.

The plates measure 13″ × 10″ and weigh 272 *tolas*, or a little less than 7 lbs. The rims are bordered with separate copper strips about a quarter of an inch in breadth, secured with nails. Only one strip of the second plate has disappeared. Having been deposited underground for centuries, the plates were naturally covered with green verdigris; but on cleaning them the record was found in a good state of preservation. The language of the text is Sanskrit. Altogether 33 lines are engraved with letters belonging to the northern class of Nāgarī alphabets, their average size being half an inch. The record is clearly written; but the engraving is not altogether faultless, as some strokes or limbs of letters have been omitted; for instance, in line 16 कृष्ण is engraved as कृप्ण, where *sh* is turned into *p* by the omission of the inside stroke which distinguishes the two letters. Similarly in line 26 we find विडङ्गम for विहङ्गम, the distinguishing hind stroke of *ha* being left out. There are several such slips. The last portion of line 30 was so carelessly written that it had to be re-engraved. There is very little difference in the formation of *va*, *dha*, *ra* and *cha*, so that one can be mistaken for the other. *Ba* is not at all distinguished from *va*. There are also some spelling mistakes, which will be found corrected in foot-notes. The writing is, however, bold and well executed by one Pālhaṇa, who carved the Semrā plates[1] some seven years previous to this record.

[1] *Ep. Ind.*, Vol. IV, pp. 153 *et seq.*

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति ॥ जयत्याह्लादयन्विश्वं विश्वेश्वरशिरोधृत: । चन्द्रात्रेयनरेन्द्रा-

2 णां वंशश्चन्द्र इवोज्ज्वल: ॥ तत्र प्रवर्द्धमाने विरोधिविजयभ्राजिष्णुजयश-

3 क्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधिरा-

4 जपरमेश्वरश्रीपृथ्वीवर्म्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा-

5 जपरमेश्वरश्रीमदनवर्म्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वर-

6 परममाहेश्वरश्रीकालञ्जराधिपतिश्रीमत्परमर्द्दिदेवो टि(वि)जयी ॥ स

7 एष दुर्व्विषहतरप्रतापतापितसकलरिपुकुल: कुलवधूमिव वशु(सु)न्धरां निराकुलां परिपा-

8 लयन्नविकलविवेकनिर्म्मलीकृतमति: । एरच्छविषयान्त:पातिधनौरग्रामोपगतान्ब्रा[3]ह्म-

9 णानन्यांश्चाधिकृतान्महत्तमा[4]दीन्सम्बो(म्बो)धयति समाज्ञापयति चास्तु व: संविदितं यथोपरिलि-

10 खितेस्मिन्ग्रामे साधऊर्द्धा भूतभविष्यद्वर्तमाननि:शेषादायसहिता प्रतिषिद्धचाटादिप्र-

11 वेशा वाधगत्या मोरटे[5] पादोनद्रोण[6]चतुवृ(ष्ट)यपरिकलिता प्रस्थप्रत्येकवाध-[7] व्यवस्थया दैर्घ्ये

12 वाध १० विस्तरे वाध ६ जातवधि(वाध)षष्ठ्यन्विता पूर्व्वस्यां दिशि नापितसत्कनाला दक्षिणस्यां दिशि

13 नाला पश्चिमायां दिशि भतहडपुष्करिणीभीटु । उत्तरस्यां दिशि व्रा(ब्रा)ह्मणभूमि । तथा भीटीपुष्क-

14 रिणी । एतैराघाटैर्व्विसि(शि)ष्टा । तथा वासकृते उभयद्विपञ्चास(श)द्धस्त-प्रमाणया भूम्या सह पञ्च-

15 हलावच्छिन्ना भूमिरस्माभि: गहिलूग्रामसमावासे त्रिंशदधिकशतद्वयोपे-

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[1] From the original plates and impressions kindly taken by Rao Sahib Kṛishṇa Sastri, B.A.

[2] Expressed by a symbol.

[3] Read °न्ब्राह्म°.

[4] The present-day महतौं, the headman in lower castes.

[5] मोरट is a kind of plant with sweet juice. Apparently it flourished in a special kind of soil, to which it has given its name, now corrupted into मोरंड.

[6] द्रोण is a measure containing 16 *prasthas*. द्रोणचतुष्टय would therefore be 64 *prasthas*, which, पादोन or less by a quarter of a द्रोण or 4 *prasthas*, is equal to 60 *prasthas*. This correctly gives the calculation further on described as 'प्रस्थप्रत्येकवाधव्यवस्थया जातवाधषष्ठ्यन्विता,' that is, 60 *vādhas* of land according to the rule of one *prastha* for every *vādha*. Here the first phrase indicates the seed capacity and the latter the area of the land granted.

[7] Apparently a *vādha* of land had a seed capacity of one *prastha* only.

i.

ii.

16 तंयहस्रतमे[1] सम्वत्सरे । माघे मासि कृष्ण(ष्ण)पक्षे चतुथ्या(र्थ्या)-
न्तिथावङ्कतोपि सम्व-

Second Plate.

17 त(त्) १२३० माघ वदि ४ भौमवारे मकरगते सवितरि पुण्यतीर्थोद-
केन विधिव-

18 त्स्नात्वा देवमनुष्यपितॄन्संतर्प्य भास्करपूजापुरःसर(रं) चराचरगुरुं भगवन्त
भवानी-

19 पतिमभ्यर्च्य हुतभुजि हुत्वा मातापित्रोरात्मनश्च पुण्ययशोविवृद्धये फोडिव-
भट्टाग्रहा-

20 रविनिर्ग्गताय शांकृत्यगोत्राय शांकृत्याङ्गिरसगौरोवृत्तेत(ति)त्रिप्रवराय वाजस-
नेयसा(शा)-

21 खाध्यायिने ठक्कुरश्रीयशःप्रपौत्राय द्विवेद(दि)श्रीवील्हेपुत्राय

22 पण्डितश्रीरतनशर्म्मणे व्रा(ब्रा)ह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाच-
नपूर्व्वं(र्व्वं) चन्द्रार्क-

23 समकालं पुत्रपौत्राद्या(द्य)न्वयानुगामिशासनीकृ(कृ)त्य प्रदत्ता । इति मत्वा
भवद्भिराज्ञाश्रवणवि-

24 धि[2]यैर्भूत्वा भागभोगपशुहिरण्यं करशुल्कादि सर्व्वमस्मै समुपनेतव्यम(म्)
तदेनामस्य

25 भूमिं समन्दिरप्राकारां सनिर्ग्गमप्रवेशां सर्व्वाश(स)नेक्षुकर्पासकुश(सु)मसणाम्र-
मधूका-

26 दि[3]भूरुहां सखनिनिमना(म्नां)[4] सलोहाद्य(द्या)करां सपशुमृगविड(ह)ङ्गमजलच-
रामपरैरपि सी-

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[1] Read सहस्रतमे. [2] Read धे.

[3] This phrase also occurs in the Semrā plates (*Ep. Ind.*, Vol. IV, facing p. 167) and was read by Dr. Cartellieri as सर्व्वाशनेक्षुकर्पासणाम्रमधूकादि (*Ibid*, p. 169) and corrected as सर्व्वासनेक्षुकर्पासशणाम्रमधूकादि. He translated it as "*asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas* and so forth" (*Ibid*, p. 156). The correct interpretation is "*sāl* (*Shorea robusta*), sugar-cane, *cotton tree*, hemp and *mahua* (*Bassia latifolia*)," to which our inscription adds *kusuma* (*Schleichera trijuga*), which produces most valuable lac. It would appear that the trees or plants mentioned are those which produced most valuable articles, *sāl* giving the best timber for buildings, sugar-cane materials for manufacture of sugar, cotton tree for cotton, *śaṇa* or hemp for ropes, and *mahua* for food, oil and liquor. What seem to be omitted are poppy and *gañja* plants, which might have been associated with *mahua*, though the latter's importance is so great that none others can claim a mention on anything approaching an equality to it. The *Indian Forester* (June 1917) remarks: "Truly the *mahua* among the forest trees stands equally for idealism and utilitarianism. In the *mahua* flowers exists acetic acid, and acetone is one of the primary ingredients of cordite, the chief explosive used in the guns which are thundering on different battle fronts in Europe."

[4] In the Semrā plates (*Ep. Ind.*, Vol, IV, facing p. 167) the phrase reads as सवनशवचिनिमनाम्, which Dr. Cartellieri read as सवनशर्वाश्रनिधानान् (*Ibid*, p. 169); but it seems clear that what was intended to be written was सवनखनिनिम्नान् (together with forests, mines and hollows).

27 मान्तर्गतैर्व्वस्तुभिः सहितां सवाह्याभ्यन्तरादायां भुञ्जानस्य कर्षतः कर्षयतो दानाधानविक्र-

28 यम्वा कुर्व्वतो न केनचित्काचिद्वाधा कर्त्तव्या । अत्र च । राजराजपुरुषाटविक[1]-चाटादिभिः स्वं

29 स्वमाभाव्यं परिहर्त्तव्यमिदञ्चास्मद्दानमनाछेद्यमनाहार्यञ्चेति भाविभिरपि भूगि-(मि)पालैः

30 पालनोयमिति ॥ उक्तञ्च ॥ षष्टिवर्षशहस्राणि[5] स्वर्ग्गे वसति भूमिदः ।[2] आच्छेत्ता चा-

31 नुमन्ता च तान्येव नरके वसेत(त्) ॥ स्वहस्तोयं राजश्रीपरमर्द्दिदेवस्य मतम्मम । विरचितशुभ-

32 कर्म्मोन्नामवास्तव्यवंश्यः सकलगुणगणानां वेश्म पृथ्वीधराख्यः । अलि-खद्वनिपालस्याज्ञ-

33 या धर्म्मलेखो स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम् । उत्कोर्णञ्च विज्ञानि-पाल्हणेनेति ॥

ABSTRACT.

(Ll. 1-2.) Victory to the moon, the progenitor of the **Chandrātrēya** family of kings.

(Ll. 2-6.) Victorious is the king **Paramardi-dēva,** Lord of **Kālañjara,** who meditates on the feet of **Madanavarma-dēva,** who meditates on the feet of **Pṛithvīvarma-dēva,** born in the family of the heroes **Jayaśakti** and **Vijayaśakti.**

(Ll. 7-8.) His valour harasses his enemies. He protects the earth as if she were a noble lady, and his wisdom is purified with discrimination.

(Ll. 8-23.) Having called the Brahmans, headmen and other officers of the village **Dhanaura** in the District of **Ērachha,** he states that in that village land measuring 10 × 6 or 60 square *vādhas* cultivable by five ploughs, and bounded on the east by the *nālā* belonging to the barber, on the south by a *nālā*, on the west by the embankment of the **Bhatahaḍa tank,** on the north by a Brahman's land and tank embankment, and also a square of 52 cubits of land for a dwelling-place, has been given by him at Camp **Gahilū** to Pandit **Ratanaśarman** (whose forefathers had come from **Phoḍiva-Bhaṭṭa-āgrahāra**) on a **Tuesday the 4th of the dark fortnight of Māgha in Vikrama Samvat 1230,** when the sun had entered the zodiacal sign Makara.

(Ll. 23-28.) Therefore the donee should be obeyed, and cattle, gold and taxes, etc., should be paid to him and no molestation caused by anybody in the enjoyment of land given along with the temple and mansion, with the rights of easement, with trees, such as *sāl*, sugar-cane, cotton tree, *kusum*, hemp, mango, *madhūka*, etc., with forests, mines, hollows and quarries of iron, etc., with animals, deer and birds, aquatic or otherwise, and other objects within the boundaries.

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[1] आटविक denotes 'wild tribes.' [2] Read सहस्राणि.

Shorkot Inscription of the year 83.

F. W. THOMAS

SCALE TWO-FIFTHS

WHITTINGHAM & GRIGGS, COLL.

(Ll. 28-30.) Moreover the rights of the king, state officers, forest tribes, soldiers, etc., shall cease and the future kings shall protect this gift as inalienable.

(Ll. 30-31.) Here follows a common admonitory verse.

(Ll. 31-33.) Given under his own hand by the illustrious **Paramardi-dēva.** Composed by **Prithvīdhara** of a family resident in the village and carved by **Pālhaṇa.**

No. 3.—SHORKOT INSCRIPTION OF THE YEAR 83.[1]

By J. Ph. Vogel, Ph.D.

This inscription is engraved round the shoulder of a **copper cauldron**, found together with about a dozen other utensils at Shōrkōṭ in the Panjāb on the 8th September 1906.

The **size** of the letters may be defined as follows :—Simple *aksharas* measure from ¼ in., to ⅝ in. in height, and ligatures (including vowel marks) average about 1 in.

TRANSCRIPT.

Saṁ 80+3 Māgha-śukla-di 5 [vai*]yābṛityakara-**Buddhadās**-ōtthāpi[ta] || **Śibipur**-ōpavana-**Rādhika**-vi[hā]ra-chāturdiśa-sarvbāstivādi-bhikshu-saṁghasya ||

TRANSLATION.

"In the **year 83**, in [the month] **Māgha**, the **bright fortnight**, the **fifth day**, dedicated by the *vaiyābrityakara* **Buddhadāsa** to the universal congregation of friars of the Sarvāstivādin sect at the **Rādhika** Convent in the park of **Śibipura.**"

Notwithstanding its brevity, this epigraph presents several points of interest. As regards its date—the first point to be discussed—there prevails some uncertainty owing to the circumstance of the era to which it refers not being specified. We have, therefore, to choose between the following three possibilities : first, the date refers to the reign of some ruler ; second, it refers to the Lōkakāla or Saptarshi era ; third, it refers to the Gupta era.

The first assumption may be safely discarded, because, firstly, no king's name is mentioned, and, secondly, the year 83 would point to a reign of almost incredible length.

That in the Shōrkōṭ inscription the Lōkakāla should have been employed seems also very unlikely, as long as there is no proof forthcoming of this era having been used as extensively in the Plains of the Panjāb as we know was the case in the Hills. We are consequently led to assume that the era used in this inscription is the Gupta era—an assumption which fits best with the palæographical evidence. As the initial year of this era must have corresponded to the period from the 9th March A.D. 319, to the 25th February A.D. 320,[2] the date of our inscription, if referred thereto, must have fallen about the beginning of the Christian year 403. Now it will be seen that the character used agrees most closely with that found in Gupta inscriptions of the 5th century of our era. Special attention may be drawn to the peculiar

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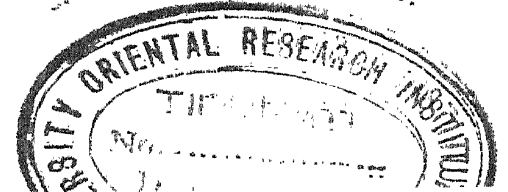
[1] A preliminary note on this inscription has been published in the *Journal of the Panjāb Historical Society*, Vol. I, p. 174, under the title "Shorkot, the ancient Śibipura."

[2] *Cf.* J. F. Fleet, *Corpus Inscr. Ind.*, Vol. III, *Inscriptions of the early Gupta kings*, Introduction, p. 127.

shape of the *aksharas ma* and *sa*. On account of the script it is out of the question that any other known era can have been used here.

The chronological question having thus been satisfactorily settled, we must turn our attention to the word following the date, which I read *vaiyābṛityakara*. It will be noticed that the four *aksharas bṛityakara* are perfectly plain. The *akshara* preceding *bṛi* has the appearance of a ligature of which the second component is *ya*; it may perhaps be read *yā*. Between this character and the figure indicating the day there is an open space; apparently one or two *aksharas* have been effaced. Now as the word under discussion is immediately followed by the donor's name *Buddhadāsa*, there can be little doubt that the syllable *vai* has been lost and that we are justified in reading *vaiyābṛityakara*. This term occurs in Sanskrit writings of the Buddhists in the two forms *vaiyāvṛityakara* and *vaiyāpṛityakara*, the latter being the correct one.[1] The word corresponds to the Pali *veyyāvachchakara*, meaning "one who does business or executes a commission for another, an agent."[2] I suspect, however, that in the Shōrkōṭ inscription it has a more restricted meaning and may denote some functionary—either *bhikshu* or *upāsaka*—in connection with a Buddhist monastery. I am led to this assumption not only by the position of the word in the inscription, but also by the connection in which it occurs in the *Mahāvyutpatti*, where it immediately follows *navakarmika*.[3] As I am unable to define its meaning more precisely, I have chosen in my version of the inscription to leave it untranslated.

A point of special interest for the topography of the Panjāb is the mention of Śibipura, from which we may infer that the mound of Shōrkōṭ marks the site of the capital of the Śibis, a well-known tribe of ancient India. The Śibi *rājā* who bestowed his eyes upon a blind Brahman and gave away his own flesh to ransom a dove from a hawk is celebrated as the paragon of charity and self-sacrifice in both Brahmanical and Buddhist legend. The Śibi tribe is repeatedly mentioned in the *Mahābhārata*; but these references do not enable us to decide on the geographical position which they occupied beyond that they lived somewhere in the western region. In the course of the conquest of the world (*dig-vijaya*) ascribed to the Pāṇḍavas it is related that Nakula, the fourth of the five brothers, while engaged in subduing the western region, overcame the Śibi, Trigarta, Ambashṭha, Mālava and Pañchakarpaṭa.[4] It should be remembered that the Trigarta country corresponds to the Kāngṛā Valley.

A famous episode[5] of the great epic relates how Jayadratha, the king of Sindhu, attempts to carry off Draupadī, the common spouse of the five Pāṇḍavas. Here the Śibis are mentioned as a tribe dependent on Sindhu.

Among the tribes of the Panjāb subdued by Alexander, the Greek authors mention the Siboi, in whom Lassen has recognized the Śibi of Indian literature.[6] Owing to the circumstance that they were armed with maces and wore skins of animals for clothing, the Greeks took them to be descendants of Herakles and his companions. Arrian somewhat vaguely locates them in the country between the Indus and Akesines (*i.e.* the Chandrabhāgā or Chīnāb);

[1] Śāntidēva's *Śikshāsamuchchaya* (ed. Bendall), p. 55; *Divyāvadāna* (ed. Cowell and Neil), pp. 54 and 347; *Mahāvyutpatti* (ed. Minayeff), Bibl. Buddh., XIII, 270, 22. For *vaiyāvṛitya* cf. *Avadānaśataka* (ed. Speyer), Vol. I, p. 260, II, pp 9, 13, 96.

[2] R. C. Childers, *Dict. of the Pali Language*, s.v. *veyyāvachcham*, "service or duty performed by an inferior for a superior." *Cf.* also Kern, *Manual of Indian Buddhism*, p. 84. "The function of a proxy or agent, *Veyāvachchakara*, may be held by an inmate of the monastery (*ārāmika*) or a layman."

[3] This term occurs in several inscriptions from the North-West of India.

[4] *M. Bh.*, II, 1189 (=Bombay ed. II, 32, 7).

[5] *M. Bh.*, III, 15626 (=Bombay ed. III, 266, 11), and III, 15718 (=Bombay ed. III, 271, 3).

[6] Lassen, *Indische Altertumskunde*, Vol. I, p. 644, and II, p. 168. Vincent A. Smith, *Early History*, 3rd ed., sketch map facing p. 94, locates the Śibi in the Doab of the Hydaspes and Hydraotis (*i.e.* the Irāvatī, modern Rāvī).

but according to Curtius they were situated not very far from the confluence of the Hydaspes (*i.e.* the Vitastā, modern Jehlam) and the Akesines. This agrees very nearly with the position of Shōrkōṭ.

Sir Alexander Cunningham[1] in his account of Shōrkōṭ notes that according to the local Brahmans " the original name of the place was *Shivanagari* or *Sheopur*, which was gradually contracted to *Shor*." Thus we see that some reminiscence of the ancient name has been preserved down to the present day. In its correct form, Śibipura, we find it in the inscription here under discussion. The ancient name Śibipura has become contracted to the modern form *Shōr*, to which the word *kōṭ* (=a fort) has been added in the same way as has happened with the names of other towns of the Panjāb. Well-known instances are Siāl-kōṭ (in which *Siāl* is probably derived from *Sāgala*), Paṭhān-kōṭ (*Paṭhān* probably from *Pratishṭhāna*) and Nagar-kōṭ (in which *Nagar* means " the Town ").

It further appears from the inscription that the spot where the metal vessels were found more definitely marks the site of the Rādhika Convent, which must have been situated in a park (*upavana*). Most probably this convent stood outside the walled city, as was usual in the case of Buddhist monasteries in India.

Finally it should be noticed that the Shōrkōṭ inscription confirms the prevalence of the Sarvāstivāda sect in the north-west of India. Several other epigraphical records bear testimony to the importance of the sect : one of them is the inscription on the famous relic casket of Kanishka discovered at Shāhjī-kī-Ḍherī near Peshāwar in March 1909.[2] From the accounts of the Chinese pilgrims it is, moreover, evident that the influence of the Sarvāstivādins was by no means restricted to this part of India. While discussing the data supplied by the Chinese pilgrim I-tsing regarding the geographical extension of this school, Professor Takakusu remarks[3] : " It flourished in Central and North India, and had some followers in East and West India, but it seems to have had very few adherents in South India, and was entirely absent in Ceylon. In Sumatra, Java, and the neighbouring islands almost all belonged to this school, and in China all the four sub-divisions of it were flourishing. Even in Champa a trace of it was found. No other school, so far as we can ascertain, ever flourished so widely as the Sarvāstivāda, either before or after the seventh century ; though its adherents in India alone, in Hiuen Tsiang's time, were not so numerous as those of the other schools."

No. 4.—BHAMODRA MOHOTA PLATE OF DRONASIMHA : THE YEAR 183.

BY LIONEL D. BARNETT.

The following inscription was originally published by Mr. A. M. T. Jackson in the *Journ. Bombay Br. R. A. S.*, Vol. XX, No. LIV, pp. 1 ff., but without any facsimile. At the instance of the late Dr. Fleet Mr. D. R. Bhandarkar kindly sent me an excellent ink-impression, from which I now publish the text anew, together with a plate.

Mr. Jackson reports that the plate containing the present inscription, together with another charter, was found " buried in a field in the village of Bhamodra Mohota near Bhaunagar[4] in the year 1895," and was acquired by Mr. L. Procter Sims, engineer of Bhaunagar State. It is slightly irregular in shape : the maximum height is $6\frac{3}{16}$ in., the maximum breadth

[1] *A. S. R.*, Vol. V, pp. 97 ff., and *Ancient Geography of India*, Vol. I, p. 133. Cunningham's identification of Shōrkōṭ with Alexandria Soriana is to be discarded.

[2] *A. S. R.* for 1908-9, p. 51, and for 1909-10, p. 136.

[3] I-tsing, *A record of the Buddhist religion*, transl. by J. Takakusu, Oxford, 1896, p. XXII.

[4] The only village with the name of Bhamodra that I can trace is some distance from Bhaunagar. It lies 16 miles nearly east from Kundla, in lat. 21° 23′ and long. 71° 37′.

1 ft. 2 in. It is in perfect preservation.—The character is similar to that of other plates of the same locality and period, but is more angular, as will be seen by comparison with *e.g.* the five grants published in Vol. XI of this journal, pp. 104 ff., and notably with No. IV, pp. 114 ff.[1] The *jihvāmūlīya* sign is found in *Drōṇasiṁhaḥ* (l. 1) and *pradiśataḥ* (ll. 6-7), the *upadhmānīya* in *bhagavatyāḥ* (l. 3) and *mātā-pitrōḥ* (l. 3). Twice, in *anumōdōyur* (sic !), l. 7, and *mōdati*, l. 9, we find an archaic type of *ō* attached to *m*, while elsewhere the ordinary form of the vowel is used. The numerals for 100, 80, 3, 10, and 5 occur on l. 11.—The language is Sanskrit; it is prose, except for the three formal verses in ll. 9-10. The spelling *-sthittyā* (l. 6) may be noticed: cf. Pāṇini VIII. iv. 47, *Siddhānta-kaumudī* 48. On the spelling of the word *Pāṇḍurājyāyāḥ* in l. 3, where *jy* apparently stands for *j*, compare Dr. Konow's remarks above, Vol. XI, p. 105. The short *i* of *Shashṭhidatta* (l. 11) may be justified by Pāṇini, VI. iii. 63. The grammar of ll. 5-7 is very irregular; and the blame for this should probably rest with the official who drafted the document.

The purpose of the grant is to record an endowment by the Mahārāja **Drōṇasiṁha** of **Valabhī** (l. 1), who made over for the cult of the goddess **Pāṇḍurājā** (?) in the **Hastavapr-āharaṇī** (l. 3) the village of Trisaṅgamaka (l. 5). It bears the signature of **Bhiruvaka,** the *dēvī-karmāntika* or intendant of the estate of the goddess (l. 11), and was drafted in fair copy by **Kumārila-patika** (?), son of **Shashṭhidatta** (l. 11). Drōṇasiṁha was the second son of **Bhaṭārka**, the founder of the Maitraka dynasty of Valabhī; on this subject it suffices to refer to the remarks of Messrs. Jackson (*in loco*) and Smith (*Early History of India*, 2nd edn., p. 314).

The **date** is given on l. 11 as **Saṁvat 183**, the 15th day of the bright fortnight of Śrāvaṇa. If we take this as denoting the *current* year of the Valabhī era, the *tithi* mentioned must correspond to **Monday, 16 July, A.D. 501,** on which day it ended about 8 h. 26 m. after mean sunrise. But, as Mr. Sewell has pointed out to me, it may possibly denote an *expired* year, corresponding to A.D. 502: in that year there was an intercalated Śrāvaṇa, and hence, if the *tithi* mentioned refers to this intercalated Śrāvaṇa, it must have been current at sunrise on **Saturday, 6 July, A.D. 502,** while, if we refer it to the *nija* Śrāvaṇa of the same year, it must be connected with **Sunday, 4 August, A.D. 502.**

The only **places** mentioned are **Valabhī** (l. 1), the **Hastavapr-āharaṇī** (l. 3), and **Trisaṅgamaka** (l. 5). Valabhī is the modern Walā, in Kathiāwār. Hastavapra is now Hāthab, 6 miles south of Gōghā, in Bhaunagar State; on this I may refer to Dr. Konow's remarks above, Vol. XI, p. 106. Trisaṅgamaka has been identified by Mr. Jackson with Tarsamiā, near Hāthab.

TEXT.[2]

[Metres: vv 1-3, *Anushṭubh.*]

1 (symbol) Svasti **Valabhītaḥ** Parama-bhaṭṭāraka-pād-ānudhyātō **mahārāja-Drōṇasiṁhaḥ**=kuśalī sva-vishaya[kān*] sarvvān=ēv=āsmat-santak-āyuktaka-viniyuktaka-maha-

2 ttara-drāṅgika-dhruva-sthān-ādhikaraṇaṁ(ṇika)-chāṭa-bhaṭ-ādī[ṁ*]ś=cha samājñāpayaty=Astu vō viditaṁ yathā mahā-vijāy-āyu[r*]-ddharmma-phala-yaśō-vishaya-vri(vṛi)ddha-

3 yē nō varsha-sahasrāya sarvva-kalyāṇ-ābhiprāya-saṁpattayē cha **Hastavapr-āharaṇyāṁ** śrī-bhagavatyāḥ=Pāṇḍurājyā(jā)yāḥ[3] mātā-pitrōḥ=puṇy-āpyāyana-ni-

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[1] I may add that I am unable to agree with Dr. Konow's suggestion that the present plate is spurious (*ibid.*, p. 106, n. 1).

[2] From the ink-impression.

[3] See above.

Bhamodra Mohota Plate of Dronasimha : the year 183

originals. Last time I had not sufficient time to make these transcripts, and had to content myself with very brief account, indeed, of them."[1] In another part of the same report Mr. D. R. Bhandarkar published short summaries of the contents of these inscriptions. I visited Cutch in April 1919 and had the good fortune to transcribe all the records from the originals. Though they are in varying stages of imperfect preservation, I found that, with the exception of one, they yielded tolerably good impressions, which are reproduced with this article.

In all there are six stone inscriptions in the Fergusson Museum at Bhuj, of which five are records of the second dynasty of the Satraps of Saurāshṭra, i.e. of the family of Chāshṭana, and the remaining one a fragment of an inscription of the fifth and sixth century A.D. Four of the inscriptions belong to the reign of Rudradāman and were incised in the year 52 of the era used in the inscriptions and coins of the Satraps of Saurāshṭra, while the fifth belongs to the reign of the Mahā-Kshatrapa Rudrasiṁha I, and was incised in the year 114 of the same era. The fifth inscription of the time of Rudradāman, mentioned by Mr. Bhandarkar in the last lines of paragraph 15, Part II (*b*), of his Annual Report for the year 1914-15, appears to be still *in situ*.

The inscriptions of the time of Rudradāman of the year 52 which are here edited are those which were brought to Bhuj from Andhau by the late Ranchhodbhāi Udairām, formerly Dewān of Cutch. These inscriptions repose on a number of wooden platforms and have been placed under the grand staircase of the Fergusson Museum at Bhuj. Mr. Bhandarkar has recently referred to them in a note on his article on "Deccan of the Sātavāhana period."

Andhau, or Andhou, is a very small village close to Khevda, or Pachham, in the Cutch State. It is situated in Lat. 23° 46′ 10″, Long. 69° 53′ 55″. The site where the records were discovered is described by Mr. Bhandarkar as a hillock. Mr. K. N. Dikshit of the Archæological Survey is the only trained archæologist who seems to have visited the site; but no notes or description have been published by him as yet.

The records are incised on long narrow slabs of stone, and in the majority of cases the inscriptions are incised lengthwise. The material is hard stone, which has suffered very much from corrosion with a singular effect. In certain cases the bottoms of incisions made by the mason while chiselling the record remain intact on the stone, whereas the sides of the incision and the surrounding uninscribed portions of the stone have disappeared. The effect produced by this action is to make one believe at first sight that some letters of one record were cut in relief, while the rest were incised. The inscribed surfaces of the stones are uneven, and it is apparent that the mason did not take the trouble to make them smooth before incising the letters.

All four inscriptions refer themselves to the reign of the king (*Rājan*) Rudradāman, son of Jayadāman. His name is immediately preceded by that of his grandfather Chāshṭana, son of Ysāmotika; but no term indicating the relationship between Rudradāman and Chāshṭana is employed in any of the four records. All the records were incised on the same date, i.e. the year 52, the second day of the dark half of Phaguṇa (*Phālguna*). In three out of the four inscriptions the year of the date is expressed both in words and in figures, while in the fourth it is given in figures only. The day of the month is in all four expressed both in words and in figures consisting of two symbols. The first symbol[2] has been read by Prof. Lüders as 15. So far the symbol for 15 has not been met with in published inscriptions or MSS. of this period; but Dr. Lüders may have found it in one of the Khotan MSS. The symbol consists of the *akshara* *ra*, from the upper part of which a horizontal straight line is produced towards the right for a short distance. From the right extremity of this another straight line, vertical and longer than *ra*, is produced downwards. This symbol looks very much like the proto-Nāgarī consonant *ga*.

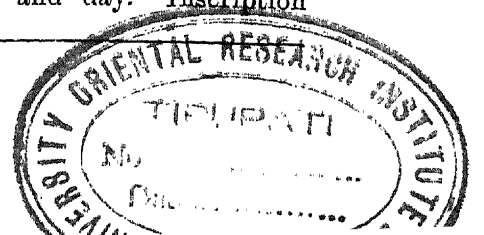
[1] *Ibid*, 1914-15, p. 8.

[2] Prof. D. R. Bhandarkar of the University of Calcutta has accepted Dr. Lüders' reading of this symbol in a foot-note to his article on the "Sātavāhana period"; *I. A.*, Vol. XLVII, p. 154, n. 26.

It is difficult to understand why the symbol for 15 should be used in this inscription, because it mentions the lunar *tithi.* I am inclined to think that the syllable represents *Bahula* and not 15. Immediately after this we have two short horizontal strokes denoting 2. The year should be referred to the Śaka era of 78 A.D., and the dates are, therefore, equal to 130 A.D.

The **language** of the inscriptions is Prākrit, and the **letters** belong to the northern variety of the Indian alphabet of the first or second century A.D. The palæography calls for some remarks, as the alphabet shows archaisms when compared with that of the Junāgaḍh inscription of Rudradāman. With the exception of *u*, *ṛi* and *o*, no vowel occurs in its initial form. *U* in *uthāpita* occurs in all the records in the last line. *Ṛi* occurs twice, once in inscription B in the word *Ṛishabhadevasa* (l. 5) and once again in inscription D in the same word (l. 3). The initial form of *o* is to be found in A, B and D in the word *Opaśati*. The medial forms of vowels do not call for remarks with the exception of *u* in *ga* in *Phaguṇa* which is certainly earlier than the forms in the Junāgaḍh inscription of Rudradāman; cf. Bühler's *Indische Palæographie*, Table II. 9. VI. The rare medial *ī* occurs in *Sīhamita* (C, l. 2), *Sīhila* (A, l. 3; B, l. 6; and C, l. 3) and in °*vīrāye* (A, l. 2). Among consonants *ka* does not show any curvature in its lowest extremity, except once in *Ysāmotika* (B, l. 1); *ja* shows two different forms, (1) with a curved back and (2) with a straight back. *Ña* occurs in conjunction with *ja* in *rājño*. *Ṭa* also is found only once, in *kuṭubiniye* (C, l. 3). It occurs conjointly with *sha* in *Chāshṭana* (ABCD, l. 1), *lashṭi* (A, l. 3; B, l. 8; C, l. 3; D, l. 4), *Jeshṭavīrāye* (A, l. 2) and *Treshṭa* (C, ll. 3-4). The lingual *ṇa* shows the archaic form where no curvature is noticeable in either the top or bottom horizontal lines; cf *Phaguṇa* (A, l. 2; B, l. 4; C, l. 2), *śāmaṇeriye* (C, l. 2), *śrāmaṇereṇa* (D, l. 4). In the majority of cases the base line of *na* is curved, the exceptions being *na* in *Madanena* (C, l. 3) and the cases in inscription D. In the majority of cases *ba* is a perfect square with straight sides, the only exception being the form in *kuṭubiniye* (C, l. 3). *Ya* presents a number of varieties:—(1) the archaic type, in which the right and left vertical lines show no signs of curvature, but have acute angles on one side of their bases, cf. *Ysā* (A, l. 1); (2) the transition type, which shows slight signs of curvature, as in *Jayadāma* (A, l. 1); and (3) the early Kushan type, where the base line is curved, as in *Jayadāma* (C, l. 1). Both *la* and *ha* show angles on their line at the point of its junction with the horizontal parts. The right vertical limb of *la* is higher in comparison with the left limb of *ha*. Three different forms of the palatal *ś* are to be found in the records:—(1) the broad-backed type, which is usually to be found in the records of Ushabhadāta, in which the central pendant drops from the left half and slants to the right; cf. *Opaśati* (A, l. 3), *paṁchāśe* (B, ll. 3-4); (2) the more archaic form is to be found in inscription D, where it is used in all cases; in this form also the letter is broad-backed, but the pendant drops vertically from the middle of the curve; cf. *Opaśati* (l. 3), *śrāmaṇereṇa* (l. 4); (3) the northern form, in which the back consists of two different curves which meet in an acute angle; cf. *Śenika* and *śāmaṇeriye* (C, l. 2). This is exactly the form in the Mathura inscription of the year 72 of the reign of Śoḍāsa.[1]

The **object** of all four inscriptions is to record the erection of funeral monuments by the relatives of the deceased. In the inscriptions themselves these monuments are termed *lashṭis* (Pkt. *laṭṭhi*, lit. 'a stick'). Inscription A records the erection of such a monument (*lashṭi*) by Madana, son of Sīhila (Siṁhila), to the memory of his sister Jeshṭavīrā (Jyēshṭhavīrā), the daughter of Siṁhila of the Opaśati (Aupaśatika) *gōtra*, in the year 52, on the second day of the dark half of Phaguṇa (Phālguna), during the reign of the king (*Rājan*) Rudradāman, son of Jayadāman, (who was the grandson) of Chāshṭana, son of Ysāmotika. Inscription B records the erection of a funeral monument to the memory of **Ṛishabhadēva**, son of Siṁhila of the Opaśati (Aupaśatika) *gōtra*, by his brother Madana, son of Siṁhila, on the same year, month and day. Inscription

[1] *Ante*, Vol. II, p. 199, No. II.

C records the erection of a funeral monument by Madana, son of Siṁhila, to the memory of his wife **Yaśadatā** (**Yaśōdattā**), a novice (*śrāmaṇērī*), the daughter of **Sihamita** (**Siṁhamitra**), of the **Śenika** (**Śrēṇika**) *gōtra*, on the same day. Thus inscriptions A, B, and C record the erection of monuments by one Madana, son of Siṁhila, to the memory of his brother Rishabhadēva, his sister Jeshṭavīrā and his wife Yaśōdattā. The fourth inscription records the erection of a funeral monument to the memory of **Ṛishabhadēva**, son of **Treshṭadata** (**Trīshṭadattā**), by his father Treshṭadata, a male novice (*śrāmaṇera*), of the Opaśati (Aupaśatika) *gōtra*, on the same date as that mentioned in inscriptions A, B, and C. Prof. D. R. Bhandarkar is certainly wrong in stating that this inscription "is a memorial stone of Ṛishabhadeva, of the Opaśati *gōtra* and son of Treshṭadata, erected by Madana his brother."[1] It is a memorial stone of one Ṛishabhadeva, son of Treshṭadata, of the Opaśati *gōtra*; but there is no mention of a brother named Madana. It is evident that the learned Professor failed to read the last line of inscription D. He appears to have read *Śrī-Madanena* instead of *śrāmaṇerena*, which is very clear on the stone itself and distinct in impression. It is not very easy to understand how Prof. Bhandarkar reconciles the words *pitr[ā] Treshṭadatena*, which occur at the beginning of the sentence, with the word immediately following them, if he read *Śrī-Madanena*. Prof. D. R. Bhandarkar's inability to decipher this word has led him to make some unnecessary conjectures regarding the personages mentioned in inscription D. He states, "this is rather puzzling, because the *gotra* Opaśati and the name Madana point to this Ṛishabhadeva being the same as that of the first inscription, Treshṭadata being in that case presumed to be the other name of their father Sīhila; but it is inconceivable that two stelæ were put up or can be put up in memory of one and the same individual."[2] His remarks induced me to examine inscriptions B and D very carefully; but I am now sure that his difficulties were caused by his own inability to read the last line of the record. The fourth inscription does not mention Madana as the brother of Ṛishabhadēva: therefore this Ṛishabhadēva cannot be the same person as that mentioned in inscription B. In fact, inscription D records the erection of a funeral monument to another Ṛishabhadēva, son of Treshṭadata, who was a different person from Sīhila, the father of Ṛishabhadēva mentioned in inscription B. The stele was raised by Treshṭadata, the father of the deceased, who was a Buddhist monk (*śrāmaṇēra*).

The mention of Chāshṭana, son of Ysāmotika, immediately before the name of his grandson Rudradāman, son of Jayadāman, in these four records, without any connecting link, has led scholars to make a number of conjectures. Prof. D. R. Bhandarkar states that originally he thought that the word *pauttrasya* had been omitted in each and every inscription, but now he is inclined to agree with his assistant Dr. Romesh Chandra Majumdar in thinking that the omission of the word *pauttrasya* or *potasa* indicates that in the year 52 Chāshṭana and Rudradāman were reigning jointly. Prof. D. R. Bhandarkar states[3] in a popular account of the history of Deccan named "Dekkan of the Śātavāhana period" that "Mr. R. C. Majumdar of the Calcutta University has kindly offered the suggestion that the date had better be ascribed to the conjoint reign of Chāshṭana and Rudradāman."[4] Apart from the possibility of such an event in India, nobody having ever thought or tried to prove conjoint reigns of two monarchs except Messrs. Bhandarkar, there is sufficient evidence in the Andhau inscriptions themselves to prove that the author of the record was quite ignorant as to the exact relationship between Chāshṭana and Rudradāman. It is very well known that, though Rudradāman was an independent monarch, he never used the title *Rājan* alone. This is true of all princes of this dynasty and of that of *Svāmin* Jīvadāman. There is not a single coin or inscription of this dynasty in which the title *Rājan* is used by itself and not

[1] *Annual Progress Report of the Archæological Survey of India, Western Circle, 1914-15*, p. 67.

[2] *Ibid.*

[3] *Indian Antiquary*, Vol. XLVII, 1918, p. 154, note 26.

[4] *Ibid.*

in combination with the titles *Mahā-Kshatrapa* or *Kshatrapa*. In fact the Andhau inscriptions are the only records known which mention Chāshṭana or Rudradāman as *Rājās* and not as *Mahā-Kshatrapas*. The only possible explanation of this is that in a remote place like Andhau on the Rann of Cutch the people were not aware of the new titles of the new dynasty of rulers,—titles on which Rudradāman set great store, as is proved by the phrase *svayam-adhigata-mahā-kshatrapa-nāmnā*.[1] The cause of the absence of any word or phrase indicating the relationship between Chāshṭana and Rudradāman now becomes clearer. It was due to the ignorance of the people of Andhau and does not indicate the joint reign of the grandfather and the grandson. It has been argued by some of my friends that the absence of any word or phrase indicating their relationship may have been due to the carelessness of the scribe in one record; but the absence of such a word or phrase in four different records is significant. After deciphering the Andhau records I find that all of them were inscribed on the same day, three of them at the instance of one person, Madana, son of Sīhila, who dedicated stelæ to his elder brother, his sister and his wife, while the fourth was raised by another person of the same clan to the memory of his son. Besides this, there is a family resemblance between the letters of all four records, which proves that they must have been written by one and the same person. No wonder, the same mistake was committed in all four records. When the ruler of the dynasty of Chāshṭana had become more secure in Cutch, people were better informed than Madana, son of Sīhila, and his clansman Treshṭadata, the *śrāmaṇēra*, as in another inscription found at the same place we find the titles correctly given. This inscription records the erection of a *lashṭi* in the year 114, during the reign of the king, the *Mahā-Kshatrapa, Svāmin* Rudrasiṁha, son of the king, the *Mahā-Kshatrapa, Svāmin* Rudradāman, grandson of the *Kshatrapa, Svāmin* Jayadāman and great-grandson of the king, the *Mahā-Kshatrapa, Svāmin* Chāshṭana.

I edit the inscriptions from the original stones and from impressions taken by myself:—

A.

The record consists of three lines of writing on a single slab of stone. The inscribed surface measures 4′ 9″ × 1′ 1″, and the average height of the letters is 1″. The object of the inscription is to record the erection of a funeral monument (*lashṭi*) by Madana, son of Sīhila, to the memory of his sister Jeshṭavīrā (Jyēshṭhavīrā), the daughter of Sīhila of the Opaśati (Aupaśatika) *gōtra*.

TEXT.

1 Rāj[ño] **Chāsh[ṭ]anasa**[2] **Ysāmotika**-putrasa rājño **Rudradāmasa Jayadāma**-putrasa

2 **Va[r]sh[e]** **d[vi]-pa[ṁ]ch[āśe** **50],**[2] **2, Phaguṇa-bahulasa d[v]itiya** va **2** **Madanena Sīhila-putrena** [bha][3]giniye **Jeshṭavīrāye**

3 **[Sī]hi[la-dhi]ta**[4] **Opaśati**-sā-gotrāye lashṭi uthāpita

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[1] *Ante*, Vol. VIII, p. 44, l. 15.

[2] The first six syllables of the first two lines have suffered considerably from corrosion. It is not easy to explain why this part only has been damaged, while the rest has escaped. The remaining portion of the record is quite legible. As has been stated above, the bottoms of the incisions of six letters in the first and second lines are extant, the sides and the surrounding uninscribed surface having disappeared, leaving a smooth polished surface. The lower parts of *rā, chā, shṭa* in l. 1 and the upper parts of *rshe, dvi,* and *śe* in l. 2 have also disappeared. This portion of the stone appears to have been used for sharpening tools while the rest was buried underground.

[3] This syllable has suffered on account of flaking.

[4] In l. 3, *sī* and *la* of *Sīhila* and *dhi* of *dhita* have partly disappeared from the same cause.

TRANSLATION.

In the **year fifty-two, 50, 2; on the second day of the dark half of Phaguṇa** (Phâlguna), *va* . 2, of (the reign of) the king **Rudradāman,** son of **Jayadāman,** (the grandson) of the king **Chāshṭana,** son of **Ysāmotika,** (this) staff (*lashṭi*) was raised by **Madana,** son of **Sīhila** (Siṁhila), (in memory) of his sister **Jeshṭavīrā** (Jyēshṭhavīrā), daughter of **Sīhila** (Siṁhila), of the **Opaśati** (Aupaśatika) *gōtra*.

B.

The record consists of eight lines. The inscribed surface measures 1′ 8″ × 1′ 10″, and the average length of the letters is 1¼″. The inscription records the erection of a funeral monument to the memory of Ṛishabhadēva, son of Sīhila, of the Opaśati (Aupaśatika) *gōtra*, by his brother, Madana, son of Sīhila.

TEXT.

1 Rājño **Ch[ā]shṭanasa Ysāmotika-**
2 -pu[tra][1]sa rājño **R[u]dradāmasa**
3 **Jayadāma**[2]-putrasa **varshe dvi-pa[ṁ]-**
4 **[chā]**[3]**śe, 50, 2, Phaguṇa-bahulasa**
5 **dvitiyaṁ va 2 Ṛishabhadevasa**
6 **Sīhila**-putrasa **Opaśati**-sa-gotrasa
7 bhrātr[ā] **Madanena**[3] **[Sīhi]la**-putrena
8 lashṭi uthāpita[3]

TRANSLATION.

In the **year fifty-two, 50, 2;** on the **second day of the dark half of Phaguṇa** (Phâlguna), *va* . 2, of (the reign of) the king **Rudradāman,** son of **Jayadāman,** (who was the grandson) of the king **Chāshṭana,** son of **Ysāmotika,** (this) staff (*lashṭi*) was raised in memory of **Ṛishabhadēva,** son of **Sīhila** (Siṁhila), of the **Opaśati** (Aupaśatika) *gōtra*, by (his) brother, **Madana,** son of **Sīhila** (Siṁhila).

C.

The inscription consists of three lines. The inscribed surface measures 4′ 7″ × 7½″, and the average length of the letters is 1″. Its object is to record the erection of a funeral monument to the memory of Yaśadatā, a novice, the daughter of Sihamita, of the Śenika *gōtra*, by her husband Madana, son of Sīhila.

TEXT.

1 Rājño **Chāsṭanasa Ys[ā]motika**-putrasa rājño[4] **Rudradāmasa Jayadāma-putrasa varshe dvi-paṁchāśe 50, 2**
2 **Phaguṇa-bahulasa dvitiyaṁ vā**[5] **2**[6] **Yaśadatāye Sīhamita**-dhitā **Śenika**[7]**-sa**-gotrāṇa[8] śāmaṇeriye
3 **Madanena Sīhila**-putrena kuṭubiniye [lashṭi[9]] uthāpitā

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[1] This letter has suffered through flaking.

[2] The first syllable of ll. 3-4 has suffered badly through flaking.

[3] The middle of ll. 7-8 has almost disappeared. This damage appears to be due to the use of this part of the stone for sharpening tools.

[4] The *ña* in this ligature has become very faint.

[5] There is only one stroke after the symbol for *bahula*.

[6] Only the left half of the symbol is legible.

[7] This may also be read *Śinika*.

[8] Read *sa-gotrāye*.

[9] This word has disappeared almost entirely through flaking.

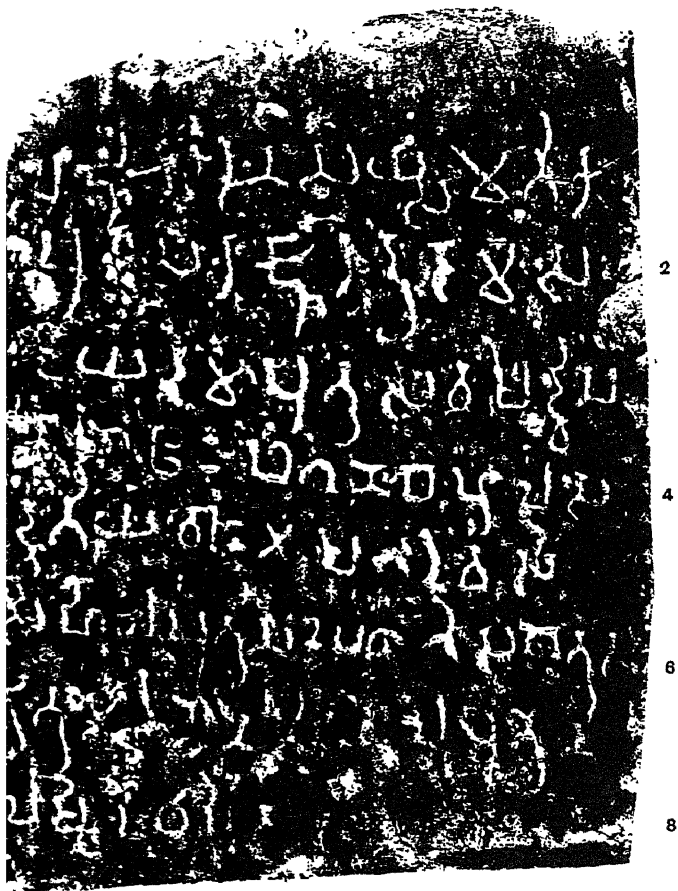
Andhau Stone Inscriptions of the time of Rudradaman: the year 52.

WHITTINGHAM & GRIGGS. PHOTO-LITH.

Ghosundi Stone Inscription.

Andhau Stone Inscription of the time of Rudradaman: the year 52.

B

SCALE ONE-FIFTH

TRANSLATION.

In the **year fifty-two, 52**, on the **second day of the dark half of Phaguṇa** (Phâlguna), *va* 2, (during the reign) of the king **Rudradāman**, son of **Jayadāman**, (the grandson) of the king **Chāshṭana**, son of **Ysāmotika**, (this) staff (*lashṭi*) was raised by **Madana**, son of **Sīhila** (Siṁhila), (in memory) of his wife **Yaśadatā** (Yaśodattā), a novice nun (*śrāmaṇērī*), daughter of **Sīhamita** (Siṁhamitra), of the **Śenika** (Śrēṇika) *gōtra*.

D.

This inscription consists of four lines in a very imperfect state of preservation. The second halves of the first two lines have disappeared almost entirely, stray syllables being legible in places. A portion of the stone at the bottom of the inscription has also broken away, carrying away the lower part of the subscript *ra* of *śrā* and the lower half of *ra* in *re* of *śrāmaṇerena*. The object of the inscription is to record the erection of a funeral monument to the memory of one Ṛishabhadēva by his father Treshṭadata, a Buddhist monk, in the year 52. It measures 3′ 5″ × 1′ 2″.

TEXT.

1 Rājño **Chāshtanasa**[1] **Ysā**[2]**motika-pu**[trasa] r[ā]j[ño] **Ru[dradāmasa] Jayadāma-**
2 putra[sa] **varshe 50, 2, Phagu[na]-bahulasa dvitiyaṁ va 2**
3 **Ṛishabhadevasa Treshṭadata-putrasa Opaśati-**gotrasa
4 pitr[ā] **Treshṭadatena** śrā[3]maṇ[e]rena[4] lashṭi uthā[5]pita

TRANSLATION.

In the **year 52,** on the **second day of the dark half of Phaguna** (Phālguna), *va* . 2, (during the reign) of king **Rudradāman,** son of **Jayadāman,** (the grandson) of king **Chāshṭana,** son of **Ysāmotika,** (this) staff (*lashṭi*) was raised (in memory) of **Ṛishabhadēva,** son of **Treshṭadata** (Trīshṭadatta), by his father **Treshṭadata,** a novice (*śrāmaṇēra*), of the **Opaśati** (Aupaśatika) *gōtra*.

No. 6.—THE GHOSUNDI STONE INSCRIPTION.

BY K. P. JAYASWAL, M.A. (OXON.), BANKIPORE.

This inscription is known as the Ghosūṇḍī stone inscription. Ghosūṇḍī is a village near Nagarī in the Chitorgaḍh District of Rājputānā. The classical name of Nagarī is Madhyamikā. It was the seat of the republican community of the Śibis, known from their coins found in the locality.

An excellent estampage of the inscription on which the present edition is based was prepared under the direction of Mr. D. R. Bhandarkar, then Superintendent of the Archæological Survey of India, Western Circle.

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[1] The *ā* mark in *Chāshṭana* is not horizontal as in inscriptions A and C.

[2] A similar *a* mark is used in *Ysā*.

[3] The *ā* mark is horizontal in *śrā*.

[4] The presence of a base line in the 10th syllable in l. 4 proves conclusively that syllables 8-12 of this line represent *śrāmaṇerena* and not *Śrī-Madanena*, as read by Prof. D. R. Bhandarkar.

[5] A similar *a* mark is to be found in *thā*.

This inscription was first brought to the notice of scholars by Kavirājā Shyāmala Dāsa in the *Journal of the Bengal Asiatic Society*, Vol. LVI, Part I, pp. 77 ff., No. 1 and Pl. V. It is on a stone slab then fixed in a *Bāulī*, or well with steps, but now deposited in the Victoria Hall, Udaipur. The original place of the inscription, as indicated by the material and the shape of this slab, was the Hāthī-vāḍā at Nagarī. Hāthī-vāḍā acquired its name from the fact that Akbar's army used it as an elephant-stable. The wall is massive, built of dressed stone-pieces without cement. Mr. Bhandarkar is of opinion that the beautiful column described by Kavirājā Shyāmala Dāsa, which also belongs to the same architectural type as the Hāthī-vāḍā, was removed bodily from its original site somewhere in the neighbourhood of the Hāthī-vāḍā.

Unfortunately the inscription is fragmentary; a single slab of the inscribed portion gives the three lines reproduced here. The lines continued both right and left, as is evident from the context. The inscribed surface measures 3′ 3″ × 8½″, and the average height of each letter is 1¾″. The letters are in a good state of preservation. The lines are regular, and the letters well executed. The inscription is in the **Northern Brāhmī** of the later Maurya, or Early Śuṅga, period.

It is of great importance from the point of view of religious history. It is the earliest monumental proof of the fact that temples were erected to Vāsudēva and to his brother, and that the followers of the cult included even Brahmins. Further, this is the earliest inscription in Sanskrit yet discovered in the country. It refers to the building of *pūjā-śilā-prākāra* in the *Nārāyaṇa-vāṭa*, or Nārāyaṇa compound (Hindi, *Bāḍā*). The *pūjā-śilā-prākāra* was probably a railing round the temple or the statues. As its name signifies, it may have been a railing of slabs, like those discovered at Sāñchī. It was dedicated to the gods Saṁkarshaṇa and Vāsudēva. Saṁkarshaṇa and Vāsudēva as gods appear also in the Nānāghāṭ[1] Inscription, which in view of the Hāthigumphā Inscription of Khāravela (165 B.C.)[2] is to be assigned to circa 200 B.C. There the two gods are described as belonging to the Lunar Family.[1] They were thus the deified heroes whom the Jātakas, Pāṇini and the Purāṇas treat as historical personages and as belonging to the Vṛishṇi family of the Lunar Kshattriyas.

The worship of Kṛishṇa is not found in the Jātakas, nor is it found in Pāṇini. The view that Pāṇini notes the deified Vāsudēva cannot be maintained. My reasons for this opinion are given in my *Hindu Polity*; so I need not repeat them here. But the worship of Kṛishṇa with almost all his signification, *e.g.* of the child Kṛishṇa (*Dāmōdara*) and Trivikrama, was known as early as Baudhāyana's *Dharma-sūtra*, the date of which has been assigned by Bühler as circa 400 B.C. I demur to this dating, and my reasons are given in my Tagore Lectures. Baudhāyana's *Dharma-sūtra* cannot be earlier than about 200 B.C. Kṛishṇa as a god is in the *Arthaśāstra* not prominent (see Bk. 13, ch. 3). The two inscriptions (Nānāghāṭ and Ghosūṇḍī) and Baudhāyana's *Dharma-sūtra*, therefore, are the earliest records establishing the deification of Kṛishṇa. It should be noted that in the inscription the first place is given to the elder brother Saṁkarshaṇa, and Vāsudēva is not yet more prominent than his brother, who later on is completely outraced and superseded by his junior. The process had probably already begun, as the "*Nārāyaṇa-vāṭa*" indicates the prominence of one only of the two, and the later history would suggest that it was Vāsudēva who had begun to be identified with Nārāyaṇa. On these data we can say that Kṛishṇa's worship began before 200 B.C., and that at that time probably it was not very ancient. In arriving at this conclusion our inscription is of the greatest value. While the Nānāghāṭ record still remembers the family of the two brothers, the Ghosūṇḍī inscription detaches them completely from their human associations and treats them as *dēvas* pure and simple The *Garuḍa-dhvaja* dedication of Heliodorus[3] similarly treats Vāsudēva as a god, and it is noteworthy that it does not mention the elder brother Saṁkarshaṇa at all. In the

[1] *Arch. Surv. W. Ind.*, Vol. V, pp. 60 ff.; Lüders, *List of Brāhmī Inscriptions*, *ante*, X, *App.*, *No. 1112.*
[2] *J. B. O. R. S.*, Vol. III, pp. 425-485.
[3] *J. R. A. S.*, 1909, pp. 1053 ff.

Nānāghāṭ inscription the two brothers are invoked together, Saṁkarshaṇa being first. The Ghosūṇḍī record shows that the two brothers were still equally worshipped, and the dedication of the railing was to both. This history of the worship of Vāsudēva would place the Nānāghāṭ evidence as the first piece chronologically, the Ghosūṇḍī as the next and the Besnagar as the last.

As to the date of our present inscription, the only thing that can be said with certainty is that the script is later than Aśoka's time. The *ka*, *śa* and *sha* in our inscription are clear instances of this. In comparison with the inscriptions of Nānāghāṭ, Hāthigumphā and Besnagar (Heliodorus) it is difficult to decide the chronological position of this record. Taking into consideration the locality, it has on the whole a close affinity to the letter-types of the column inscription of Besnagar. The age of the inscription can be assigned between circa 200 B.C. and 150 B.C. As the forms of the letters are definitely older than in the Pabhosā inscription,[1] the lower limit cannot be placed below 150 B.C. In the inscription of Khāravela the transitional forms are very common; but they are absent from this Ghosūṇḍī inscription. The two documents are, however, widely separated locally; and the standard of comparison cannot be the same. The record of Heliodorus, who was an ambassador to Antialkidas, shows that in Central India a transition set in later. The date 250 B.C., assigned by Dr. Bühler to the Ghosūṇḍī inscription, is much too high. The post-Aśokan types in the inscription are of a definitely fixed character, denoting a fairly long interval.

The inscription is also important from the point of view of the language employed. Former writers, including Dr. Lüders, have described it as a mixture of Prākrit and Sanskrit.[2] I am afraid I cannot subscribe to that view. It was based on defective readings (*putēna* instead of *putrēṇa*, etc.). In my opinion it is a pure Sanskrit record. The only room for controversy is as regards the word inscribed as *bhagavabhyāṁ*. But this seems to be a case of mistake on the part of the engraver. In inscribing a conjunct of three letters he omitted the smallest member. The rest of the inscription is perfect Sanskrit.

TEXT.

1 * *[3] na **Gājāyanēna Pārāśarī-putrēṇa** sa * * * *[4]

2 * * jinā bhagavabhyāṁ[5] Saṁkarshaṇa-Vāsudēvābhyāṁ * * * *

3 * * bhyāṁ pūjā-śilā-prākāro **Nārāyaṇa-vāṭē** kā[6] * * * *

TRANSLATION.

By * * * * (*ta*), of the family of **Gaja**, son of a **Pārāśarī** (a lady of the Parāśara family)[7] (this) railing of stone for the purposes of worship[8] is (caused to be made) in the **Nārāyaṇa-compound,** (dedicated) to the Blessed Ones (*bhagavabhyāṁ*) Saṁkarshaṇa and Vāsudēva, the gods, * * * * * *

No. 7.—ALUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA V: SAKA 933.

By Lionel D. Barnett.

Ālūr, from which the following record comes, is a village in the Gadag *tāluka* of Dhārwār District, Bombay Presidency. In our record it is styled **Māḷad-Ālūr,** "Ālūr of the Plain,"

[1] *Ante*, Vol. II, pp. 240 ff.

[2] *J. A. S. B.*, Vol. LVI, Pt. I, *List of Brāhmī Inscriptions*, Nos. 6-7.

[3] The letter is broken. It was probably a *ta*. The following *na* indicates an instrumental.

[4] We do not know how many letters are missing at the end of each line.

[5] Read *bhagavadbhyāṁ*.

[6] Read *kā(ritaḥ)*.

[7] Evidently a Brahmin lady. The form 'Gājāyana' according to the rules of Pāṇini would also indicate a Brahmin family.

[8] Probably for *pradakshiṇā*, as in other known religious places of the time.

which serves to distinguish it from the many other towns and villages of the same name. It is situate in lat. 15° 19½′ and long. 75° 51′, three miles NE. from Ḍambaḷ. Our inscription, of which a transcript is given in Vol. I, fol. 20a of the Elliot Collection (R. As. Soc. copy), was found on a slab at the temple of Īśvara ; I edit it from an ink-impression prepared for the late Dr. Fleet, which is now in the British Museum. The stone is rectangular, and in its upper compartment has some **sculptures**, viz in the centre a *liṅga* on a stand, to the proper right a squatting figure facing full front, and to the left a cow with suckling calf facing the *liṅga*. Underneath this is the inscribed area, about 4 ft. 4 in. in height and 1 ft. 8½ in. in width.—The **character** is Kanarese, a good bold well-rounded type, rather archaic in style. The *ṭh* on l. 34, as sometimes in other records, is indistinguishable from *r*. The height of the letters in ll. 1-4 is about ½ in., and elsewhere from ½ in. to ¾ in.—The **language**, except in the three formal Sanskrit verses at the end (ll. 42-46), is Old Kanarese. The *ḷ* is preserved. *Noḷambādhirājana* (l. 3 ; but *Noḷambādhirājaṁ* and *Noḷambavāḍi*, l. 11), *Keṁgaḷi* (l. 12), *aḷip=illad=ātaṁ* (l. 20), *iḷd=* (l. 30), *aḷidaṁg=* and *aḷida* (l. 41). The words *marmmaḷ* (l. 1), *ghaṭiga* (l. 19), and *kaṁbi-vadda* (ll. 28, 29) are of lexical interest.

The **record** opens with a verse (ll. 1-4) in praise of **Iṟiva-Noḷambādhirāja**, announcing that he was married to a lady who was a granddaughter of **Taila** (**Āhavamalla Nūrmaḍi-Taila II**), a daughter of **Satyāśraya** (**Akaḷaṅkacharita Iṟivabeḍaṅga-Satyāśraya**), and *taṁge* (literally, "younger sister," but really "paternal cousin") to **Vikramāditya** [**V Tribhuvana-malla**]. On these and other facts connected with the inscription see *Dyn. Kanar. Distr.*, pp. 332, 434, and 558.[1] It then refers itself to the reign of **Tribhuvanamalla** (**Vikramāditya V**), and introduces as his feudatory the above-mentioned Iṟiva-Noḷambādhirāja, a scion of the **Pallava** family, bearing among other titles that of "**lord of Kāṁchī** best of cities," who at the time was ruling over the **Noḷambavāḍi Thirty-two Thousand**, the **Keṁgaḷi Five-hundred**, the **Ballakunde Three-hundred**, the **Kukkanūr Thirty**, and five towns in the **Māsiyavāḍi** *nāḍu* (ll. 5-14). The next section (ll. 14-24) introduces with all his titles a high officer of the latter, the Brāhmaṇ general **Veṇṇeya-Bhaṭṭa**, son of **Diṇḍa-Paṇḍita** ; and then, after the date (ll. 24-26), we learn that this person, having received certain lands from the representatives of **Ālūr**, presented them as an endowment to **Amarāchārya**, of the Guhēya Maṭha in **Sirivura**, for the benefit of his monastery (ll. 26-38). The writer of the edict was **Maruḷōja** (l. 46).

The **date**[2] is given on ll. 24-26 as : Śaka 933 lapsed, the cyclic year Sādhāraṇa ; the full-moon day of Vaiśākha ; a Sunday. This is slightly irregular. Sādhāraṇa was Śaka 933 *current* ; and the given *tithi* corresponded to **Monday, 1 May, A.D. 1010**, when it ended 2 h. 3 m. after mean sunrise (for Ujjain).

The **places** mentioned are **Kāñchī**, i.e. Conjeevaram (l. 10), the **Noḷambavāḍi Thirty-two Thousand**, in the region of Bellary (l. 11), the **Keṁgaḷi Five-hundred** (l. 12), the **Balla-kunde Three-hundred** (l. 12), the **Kukkanūr Thirty** (l. 12), the **Māsiyavāḍi** *nāḍu* (l. 13), the **Male** or Highlands of the Western Ghauts (l. 20), the **Sapta-grāma**, or "seven towns" (l. 21), **Māḷad=Ālūr** (ll. 26, 30 : *vide supra*), **Sirivura** (ll. 27, 34), and **Iṭṭage** (l. 27). On Ballakunde see above, Vol. XIV, p. 267 ; on Iṭṭage, above, Vol. XIII, p. 36 ; on Kukkanūr, *ibid.*, p. 40 ; on Māsiyavāḍi, *Dyn. Kanar. Distr.*, p. 465, and above, Vol. XV, p. 78. Sirivura is now Sirūr, in lat. 15° 21′ and long. 75° 49¼′, about 3 miles NNE. from Ālūr.

TEXT.[3]

[Metres : v. 1, *Mattēbhavikrīḍita* ; vv. 2-4, *Anushṭubh*.]

1 Manu-mārgg-āgraṇi chakravartti-tiḷakaṁ Tailaṁge marmmaḷ poḍarppina Satyāśra-

[1] Much information as to the earlier Noḷambas will be found above, Vol. X, pp. 54 ff.

[2] I have to thank Mr. R. Sewell for his kindness in verify ng my calculations.

[3] From the ink-impression.

Alur Inscription of the reign of Vikramaditya V : Saka 933.

F. W. THOMAS

SCALE ONE-THIRD

WHITTINGHAM & GRIGGS, COLL.

2 ya-chakravarttiya magaḷ śrī-**Vikramāditya-dēvana** chakrēśana taṁ-
3 ge tann=arasiy=end-and=ī **Noḷaṁbādhirājana** peṁpaṁ kuḷamaṁ mahā-
4 mahimeyaṁ baṇṇippon=ē vaṇṇipoṁ || [1*]
5 Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājā-
6 dhirājaṁ paramēśvara paramabhaṭṭārakaṁ **Chhā(chā)ḷuky**-ābharaṇaṁ **Satyāśra-**
7 **ya**-kuḷa-tiḷakaṁ śrīmat-**Tribhuvanamalla-dēvara** rājyam=uttarōttar-ā-
8 bhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ saluttam-ire [|*] tat-pāda-pa-
9 dm-ōpajīvi svasti samadhigata-paṁcha-mahā-śabda **Pallav-ānvaya** Śrī-Pṛithvī-va-
10 llabhaṁ **Pallava**-kuḷa-tiḷakan=ēka-vākyaṁ **Kāṁchī-puravar-ēśvaraṁ** maṇḍaḷika-Triṇētraṁ
11 ghaṭey=aṁkakāṟaṁ śrīmad-**Iṟiva-Noḷaṁbādhirājaṁ Noḷaṁbavāḍi-mūvattirchchhā-**
12 **siramuṁ Keṁgaḻiy-ainūṟuṁ Ballakunde-mūnūṟuṁ Kuk[k*]anūr-mmūva-**
13 **ttuṁ Māsiyavāḍi-nāḍ**=oḷagaṇa paṁcha-bāḍaṁgaḷumaṁ dushṭa-nigraha-
14 viśishṭa-pratipāḷanadiṁ sukhadin=āḷuttam-ire [|*] tat-pāda-padm-ōpajīvi
15 svasti samasta-rājya-bhara-nirūpita-mahāsēnādhipati pati-hit-ā-
16 charaṇaṁ raṇa-raṁga-dushṭaṁ dushṭa-nishṭhuraṁ kuṭila-Kauṭ[i*]lyaṁ kshudra-vidrāvaṇaṁ
17 Kali-kāla-Bṛihaspati parivāra-vajra-paṁjaran=ahit-āhi-Garuḍan=u-
18 bhaya-kavīṁdraṁ kavi-rāja-vallabhaṁ vād-ibha-paṁchānanaṁ Sarasvatī-valla-
19 bhaṁ para-nārī-durllabhaṁ ghaṭigana gandha-vāraṇaṁ naya-dhāmaṁ chalad=ōja-
20 n=aḻip=illad=ātaṁ nallargge nallaṁ chatura-Chaturmmukhaṁ kadana-vinōdaṁ **Maleya**
21 marddanaṁ vipra-kuḷa-kamaḷa-bhāskaraṁ pārvvaroḷ=gaṇḍaṁ **Sapta-grām-**āgragaṇyaṁ
22 **Kamma-kuḷ**-ōdbhavaṁ * dhīta[1]-gōtraṁ **Diṁṇḍa-paṁṇḍita-putraṁ** chhātraka-mitraṁ paṇḍi-
23 ta-maṇḍanaṁ **Veṇṇeya-bhaṭṭ[ā*]ram**=enisida śrīmaṇ-mahā-prachaṇḍa-ḍaṇḍanā-
24 yakaṁ ghaṭey=aṁkakāṟa[ṁ] braṁ(bra)hm-ādhirājargge **Sa(śa)ka-bhūpāḷa-kāḷ-**ātikrāṁ-
25 **ta-saṁvatsara-śataṁgaḷ 933neya Sādhāraṇa-saṁvatsara Vaiśākha-**
26 **da** puṇṇame **Ādityavāradaṁdu Māḷad=Ālūra** baḍagaṇa poladoḷ
27 **Sirivuradiṁd=Iṭṭagege** pōda baṭṭeya Kaṇṇa-kuṟiṁbana kalla baḍagaṇa
28 deseyoḷ=Siddhēśvara-geyya mūḍaṇa kaṁbi-vaddadoḷ=Allēśvara-geyy=a-
29 daṟa mūḍaṇa kaṁbi-vaddadoḷ nūṟu mattar=kkeyyaṁ sarvva-bādhā-pa-
30 rihāraṁ namasyav=āge **Māḷad=Ālū[ra*]** irnnūrvaruv=iḻd=ūr-oḍeyaṁ Chaṭṭi-
31 vārayyaṁ **Veṇṇeya-bhaṭṭara** kālaṁ karchchi kuḍe tat-kāḷadoḷ mahā-
32 janad=adhyakshadoḷ **Veṇṇeya-bhaṭṭar**=ttamm=ārādhyar svasti yama-niya-
33 m-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhi-saṁpaṁ-
34 nnar=appa śrīmat-**Sirivurada** Guhēya-maṭhada **Amarāchārya-**
35 **bhaṭṭārakargge** pāda-prakshāḷanaṁ(na)-pūrvvakaṁ nūṟu mattar=kkeyyumaṁ maṭha-
36 mam=ūḍisi maṭhake vidyā-dānav=āge paṁnirvvar=brāhmaṇarggam=aṟuva-
37 r=ttapōdhanarggaṁ satrake viṭṭan=Adan=irnnūrvvaruṁ sarvva-bādhā-parihāraṁ kā-
38 d=ūduvar=Ī dharmmavaṁ pratipāḷisidaṁge Kurukshētradoḷ=sūryya-graha-
39 ṇadoḷ=sāyira kavileyaṁ dēva-brāhmaṇargg=ubhayamukhi-go-
40 ṭṭa phaḷaṁ Vāraṇāsiyoḷ=sāyira liṁgamaṁ pratishṭhe-geyda pa(pha)ḷam=a-
41 kkuv=Ī dharmmavan=aḻidaṁg=inituman=aḻida paṁcha-mahā-pātakam=akkuṁ

[1] The first letter of this word looks like *r*. Elliot's pandit has transcribed the word as *Rudita*.

42 Svaṁ dātuṁ sumahach=chhakyaṁ duḥkham=anyasya pāḷanaṁ [|*] dānaṁ vā pāḷa-
43 naṁ v=ēti dānāch=chhrēyō=nupāḷanaṁ [||* 2*] Sva-dattāṁ para-dat[t*]āṁ vā yō harēta
44 vasuṁdharāṁ [|*] shashṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ | (||) [3*] Na vishaṁ
45 vishaṁ=ity=āhur=brahma-svaṁ visham=uchyatē [|*] visham=ēkākinaṁ haṁti brahma-svaṁ
46 putra-petrikaṁ[1] [|| 4*] Prāsāda-chakravartti **Maruḷōjaṁ** baredaṁ | maṁgaḷaṁ

TRANSLATION.

(Verse 1.) Inasmuch as his queen was a granddaughter of **Taila,** the ornament of emperors eminent in Manu's courses, a daughter of the illustrious emperor **Satyāśraya,** (*and*) a younger sister of the blest emperor king **Vikramāditya,** how can a panegyrist (*worthily*) describe this **Noḷambādhirāja's** greatness and (*noble*) race and high eminence?

(Lines 5-8.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the **Chāḷukyas,** ornament of **Satyāśraya's** race, king **Tribhuvanamalla,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 8-14.) While one who finds sustenance at his lotus-feet,—hail!—he who has obtained the five great musical sounds, scion of the **Pallava** lineage, favourite of Fortune and Earth, ornament of the **Pallava** race, uniform of speech, **lord of Kāñchī** best of cities, a Triṇētra [Śiva] of feudatory princes, a warrior of the host [elephant troup.—Ed.], **Iṛiva-Noḷambādhirāja,** was happily ruling the **Noḷambavāḍi Thirty-two Thousand,** the **Keṅgaḷi Five-hundred,** the **Ballakunde Three-hundred,** the **Kukkanūr Thirty,** and five towns within the **Māsiyavāḍi** province, so as to repress the wicked and protect the cultured,—

(Lines 14-24.) To one who finds sustenance at his lotus-feet,—hail!—the High General appointed to the whole management of the realm, doing service to his lord, grim on the stage of battle, harsh to the wicked, a Kauṭilya in craft [to the crafty.—Ed.], one who drives away the base, a Bṛihaspati of the Kali Age, an adamant chamber to dependents, a Garuḍa to the serpents his enemies, a great poet in both (*languages*),[2] a favourite with kings of poets, a lion to the elephants disputants, a darling of Sarasvatī, unattainable by other men's wives, a furious elephant to warriors of the host (?); a home of polity, a master of enterprise, one who fails not (*in vow and promise*), a friend to friends, a Brahma of the skilful, delighting in the fray, crushing the Highlands, a sun to the lotuses the Brāhmaṇ race, a warrior among Brāhmaṇs, a leader in the **Seven Towns,** a scion of the **Kamma**[3] race, of the . . . *gōtra,* son of **Diṇḍa-Paṇḍita,** friend of students, ornament of scholars, the great august General **Veṇṇeya Bhaṭṭāra,** a warrior of the host [elephant troup], an emperor of the Brāhmaṇ order,—

(Lines 24-26.) On **Sunday, the full-moon day of Vaiśākha of the cyclic year Sādhāraṇa, the 933rd (year) in the centuries elapsed from the time of the Śaka king,**—

(Lines 26-31.) The mayor **Chaṭṭivārayya** in concert with the Two-hundred of **Ālūr of the Plain,** washing **Veṇṇeya-Bhaṭṭa's** feet, gave as a *namasya* holding, immune from all conflicting

[1] Read *pautrakaṁ.*

[2] Sanskrit and Kanarese.

[3] This family may possibly be connected with the Kamma-rāshṭra or Karma-rāshṭra, on which see *I. A.*, Vol. VII, p. 187, Vol. XX, p. 105, and *E. I.*, above, Vol. VIII, pp. 234, 238. [Karna-Kamma is a well-known sub-sect of Smārta Brāhmaṇs largely found in the Nellore District; Babbūr-Kammi is another.—Ed.]

claims, a field of one hundred *mattar* in the fields north of **Ālūr of the Plain,** on the north side of the road going from **Sirivura** to **Iṭṭage** (*and*) Kaṇṇa the Shepherd's stone, in the eastern *kambi-vadda* of Siddhēśvara's meadow, (*and*) in the eastern *kambi-vadda* of Allēśvara's meadow ;

(Lines 31-38.) Whereupon in the presence of the Mahājanas **Veṇṇeya-Bhaṭṭa** assigned to his preceptor[1] **Amarāchārya-Bhaṭṭāraka** of the Guhēya monastery in **Sirivura,** who is—hail !—practised in the major and minor disciplines, seat-postures, suppression of breath, withdrawal (*of the senses from their objects*), spiritual concentration, meditation, and absorption, with laving of his feet, a field of one hundred *mattar* for the almshouse for (*the maintenance of*) twelve Brāhmaṇs and six ascetics, so that the monastery may be fed and supply instruction. The Two-hundred shall protect this (*establishment, keeping it*) immune from all conflicting claims, and furnish it with food.

(Lines 38-41.) To him who preserves this pious foundation shall accrue the reward of giving in Kurukshētra during an eclipse of the sun as *ubhayamukhis*[2] a thousand kine to gods and Brāhmaṇs, the reward of consecrating in Benares a thousand phallic images ; to him who violates this pious foundation shall accrue (*the guilt of*) the five deadly sins for having destroyed the same number.

(Verses 2-4 : common Sanskrit formulæ.)

(Line 46.) The *prāsāda-chakravartti*[3] **Marulōja** was the writer (*of this edict*). Happiness !

No. 8.—THREE INSCRIPTIONS OF LAKSHMESHWAR.

BY LIONEL D. BARNETT.

The site of **Lakshmēshwar** town and its ancient names of **Porigeṛe, Puligeṛe, Purigeṛe, Purikara,** and **Pulikara** have already been discussed in this journal (above, Vol. XIII, p. 178, XIV, p. 188). As befits its former importance, it contains a considerable number of inscriptions, among them the following three, which were found on stones in the local temple of Sōmēśvara by Elliot's pandit and copied by him. They all bear upon the history of the cult of **Mahā-svayambhu-Sōmēśvara.** The first of them (No. A.) appears in the Royal Asiatic Society's copy of the Elliot Collection on fol. 262a of Vol. I, the second (No. B.) on fol. 302b *ibidem*,[4] and the third (No. C.) on fol. 504a *ibidem.* All three were subsequently removed to the local *kachēri,* where ink-impressions of them were prepared for the late Dr. Fleet, which are now in the British Museum. From these I have edited the text. A facsimile and summary of C. is given in *PSOCI.*, No. 97.

A.—OF THE REIGN OF VIKRAMADITYA VI : YEAR 27.

The stone bearing this record has a rectangular top containing **sculptures,** namely, in the centre a *liṅga* on a stand, with a squatting bull on the proper right and a cow suckling a calf surmounted by the sun (right) and moon (left). Below this is the inscribed area, in two

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[1] *Ārādhya*, literally "worshipful one," the title of a class of Śaiva Brāhmaṇs.

[2] See above, Vol. XIII, p. 15.

[3] Literally, "emperor of palaces"; it seems to be a title of a stone-mason. *Cf. samaya-chakravartti*, of a merchant (above, Vol. XIII, p. 21).

[4] With the note that it was on a stone in a row of slabs standing along the outer wall of the temple, beside the doorway.

compartments: the first, containing l. 1, is about 2 ft. wide and $2\frac{1}{4}$ in. high, and the second (ll. 2-53) is about 2 ft. wide and 4 ft. 7 in. high.—The **character** is good Kanarese of the period, with letters varying in l. 1 from $\frac{3}{8}$ in. to $\frac{1}{2}$ in. in height, and in ll. 2-53 from $\frac{1}{16}$ in. to $\frac{9}{16}$ in. The subscript *ch* (see ll. 14, 30, etc.) is almost exactly like subscript *dh*.—The **language** is Old Kanarese, except in the formal Sanskrit verses Nos. 1, 7-9. The *ḻ* has been changed to *ḷ* throughout, but *p* is preserved. The spelling *bhāvinas=p°* (l. 49), for the more regular *bhāvinaḥ=p°*, is noteworthy. The word *aḍḍāgara-vāḍi* (l. 37) seems new.

The **record** first refers itself to the reign of **Tribhuvanamalla,** i.e. **Vikramāditya VI** (ll. 2-5), and then introduces in verse and prose the High Minister and General **Bhīvaṇayya,** or **Bhīma,** a native of Kashmīr, who held the title of *mahā-sāmantādhipati* and filled several important offices, being at the time the administrator of the Palasige Twelve-thousand and the controller of the *achchu-pannāya*, one of the departments of taxation (ll. 5-15).[1] Next come four verses and a prose description of Bhīvaṇayya's subordinate the General **Mādhava-Bhaṭṭa,** a soldier, statesman, and man of taste, who was a High Minister and "president" (*adhishṭhāyaka*, probably head of the local department) of the *achchu-pannāya* (ll. 15-31). The following paragraph (ll. 31-43) gives the date and details of an endowment granted by Mādhava to the temple of **Svayambhu-Sōmēśvara**[2] at Purigeṟe and to the associated cult of Muddēśvara out of the fiscal revenues controlled by him, the trustee being **Mahēndrasōma,** the prior of the local monastery.

The **date** is specified on ll. 32-33 as the 27th year of the Chāḷukya-Vikrama era, Chitrabhānu; Āshāḍha śu. 5; Sunday; a *vyatīpāta*. This is regular, so far as it goes: the given *tithi* corresponded to **Sunday, 22 June, A.D. 1102,** on which day it ended 17 h. 30 m. after mean sunrise (for Ujjain).[3]

The only **geographical names** mentioned are: **Kāśmīra** (l. 10); the **Palasige Twelve-thousand and the Seven and a half Lakh Country** (l. 14); **Purigeṟe** (ll. 35, 36, 38); and the *tīrthas* (ll. 43 f.). Palasige is the modern Halsī, situate in lat. 15° 32′ and long. 74° 36′. Purigeṟe, also called Puligeṟe and later Huligeṟe, with the Sanskritised bye-form **Purikara,** is the modern Lakshmēshwar.

TEXT.[4]

[Metres: vv. 1, 7, 9, *Anushṭubh*; vv. 2, 6, *Mattēbhavikrīḍita*; vv. 3, 5, 10, *Kanda*; v. 4, *Champakamālā*; v. 8, *Śālinī*.]

1 Namaḥ(ma)s=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-āraṁbhaṁ(bha)-mūḷa-staṁbhāya Sa(śa)ṁbhavē || [1*]

2 Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirāja para-

3 mēśvara paramabhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Tri**-

4 **bhuvanamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-

5 chandr-ārkka-tāraṁ baraṁ saluttam-ire [|*] tat-pāda-padm-ōpajīvi || Vṛitta || Dhuradoḷ=tāne

6 dhuraṁda(dha)raṁ samuchit-āpt-āḷōchan-āgrēsar-āṁtaradoḷ=tāne samagra-maṁtri peṟar=i-

7 l[1*]=eṁd=iṁtu kāruṇyadiṁ pored=āḷdaṁ charitakke mechchi piriduṁ koṇḍ-āḍe daṇḍādhinātha-

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1 See *Dyn. Kanar. Distr.*, p. 451.

2 On the significance of the title *Svayambhu* see my paper on the Kurgōḍ inscr. B. above, Vol. XIV, p. 278.

3 I have to thank Mr. Robert Sewell for his help in calculating the dates of the inscriptions in this paper.

4 From the ink-impression.

8 roḷ=iṁt=orvvane jīya bāpp=enisidaṁ śrī-**Bhīma**-daṇḍādhipaṁ || [2*] Svasti samadhigata-paṁcha-
9 mahā-śabda-mahāsāmaṁtādhipati mahā-prachaṇḍa-daṇḍanāy[a]ṁ śisht-ēpṭa(shṭa)-
10 jan-ābhīshṭa-phaḷa-pradāyakaṁ nuḍid=aṁte gaṇḍaṁ sauja[n]ya-vanaja-vana-mārttaṇḍaṁ **Kāśmīra**-vi-
11 shaya-mukha-maṇḍanaṁ svāmi-vaṁchaka-śiraḥ-khaṇḍana[ṁ] śrīma[t*]-**Tribhuvanamalla-dēva**-pā-
12 d-ābja-bhri(bhṛi)ṁga sāhas-ōttuṁga nām-ādi-samasta-praśasti-sahita śrīman-mahā-pra-
13 dhānaṁ sāvāsigaḷ=adhishṭhāyakaṁ mane-verggaḍe pattaḷe-karaṇaṁ daṇḍanāyaka **Bhī-**
14 **vaṇayyaṁgaḷu Palasige-paṁnirchchāsiramumaṁ S[a]pt-ārddha-lakshey=achchu-**paṁnāyamu-
15 m[a]n=āḷuttam-ire [|*] t[a]t-pāda-padm-ōpajīvi ❧ Ka || Abhimāna-Mēru vitaraṇa-vibhū-
16 shaṇaṁ dharmma-Dharmmarāja-tanu(nū)jaṁ vibhav-aika-Divij[e]rājaṁ prabhu-maṁtr-ōtsāha-
17 śakti-guṇa-saṁpaṁna || [3*] Vṛi || Kadanadoḷ=āṁtaraṁ tuḷidu kolv=eḍeyoḷ*u* laya-
18 kāḷa-Kālan=eṁbudu baḍa-paṭṭu bēḍidavargg(rg)=īvaḍe jaṁgama-kalpa-vṛiksham=eṁbu-
19 du śaraṇ=eṁdu baṁd=eḷase kāv=eḍeyoḷ*u* driḍa[1]-vajra-gēham=eṁbudu manad=akkariṁ vi-
20 bdha[2]-maṇḍali **Mādhava**-daṇḍanāthanaṁ || [4*] Ka || Mattina nirasta-guṇaran=anuttamaraṁ paḍedu-
21 darkke dhātraṁ prāyaśchitta[ṁ]-geydaṁ paḍeḍu budh-ōttamanaṁ Manu-charitranaṁ **Mādhavana** || [5*]
22 Vṛi || Dayeyoḷ dharmmadoḷ=ārppinoḷ vibhavadoḷ=gāṁbhīryyadoḷ dhairyyadoḷ na-
23 yadoḷ chāru-charitradoḷ vinayadoḷ chāturyyadoḷ śauryyadoḷ ni-
24 yat-āchāradoḷ=oḷpinoḷ bahu-kaḷā-vijñānadoḷ=tāne dhātriyoḷ=atyunnata-
25 n=ādan=ūrjjita-yaśō-lakshmī-dhava[ṁ] **Mādhava[ṁ]** || [6*] ◎ Svasti samasta-vastu-guṇ-āḷaṁkri(kṛi)ta
26 mahāmātya-padavī-virājamāna mān-ōṁnata prabhu-maṁtr-ōtsāha-śakti-traya-
27 saṁpaṁna vibdha[3]-prasa[ṁ]na sukara-kavitā-rasa-vichāra-chāru-Chaturānanaṁ madavadh(d)-a-
28 ri-karīṁdra-paṁchānanaṁ baṁdhu-jana-vanadhi-śarat-samaya-pūrṇṇa-sudhāka-
29 ra[ṁ] saujanya-ratnākaraṁ śrīmad-Bhav[ā*]nīnātha-pād-ābja-bhri(bhṛi)ṁgaṁ sāhas-ōttu[ṁ]-
30 ga nām-ādi-samasta-praśasti-sahitaṁ śrīman-mahāpradhānan=achchu-
31 paṁnāyad=adhishṭhāyakaṁ daṇḍanāyakaṁ **Mādhava-bhaṭṭar** ◎ Svasti
32 śrīmach-**Chāḷukya-Vikrama-kālada 27neya Chitrabhānu-sā(sa)ṁvatsa-**
33 **rada Āsāḍa-suddha**[4] **5 Āditya**vāramu[ṁ] vyatīpātadaṁdu śrīmad-ḍa-
34 ṇḍanāyakaṁ **Mādhava-bhaṭṭar**=achchu-paṁnāyamaṁ sukhadin=āḷuttam-irddu
35 śrī-rājadhāni paṭṭaṇaṁ **Purigeṟeya śrī-Svayaṁbhu-Sōmēsva(śva)ra-dēva-**
36 **ra** Muddēsva(śva)ra-dēvar=aṁga-bhōgakke **Purigeṟeya** 48 sāsira mattar=bh[ū]hūmi-
37 yiṁd=oḷag=eleyaṁ māṟuva taḷad=okkaluv=aḍḍāgara-vāḍiy=āgi pēṟina-

[1] Read *dṛiḍha-*. [2] Read *vibudha-*. [3] Read *vibudha-*.
[4] Read *Āshāḍha-śuddha*.

38 luṁ tale-voṟeyal=elli taṁdaḍaṁ dēvargge pannāyada suṁkamumaṁ **Purigeṟe-**
39 yalu māṟuv=eleya paṁnāyamuman=atta suṁkav=ikki baṁdu māṟu-
40 va pēṟiṁg=ele 530 tale-voṟege 300 lāvaṇige vokkal-deṟe daṁṇḍa-dōsa(sha)v=int=inituva-
41 n=alliya sthān-āchāryyara **Mahēndrasōma-paṇḍitara** kāl-garchchi dhārā-pūrvva-
42 kaṁ māḍi biṭṭar=Int=ī dharmmamaṁ pannāyaman=āḷv=arasugaḷu pratipāḷisu-
43 varu ◎ Idaṁ kāḍ-ātaṁ Vāraṇāsi Kurukshētra[ṁ] Prayāge Argghyatī-
44 rtthaṁ Gaṁge Gayey=eṁba mahā-puṇya-tīrtthaṁgaḷoḷu sāsira kavileyaṁ(ya) kō-
45 ḍuṁ koḷagumaṁ paṁcha-ratnadal=kaṭṭisi sāsirvvar vēda-pāragar=appa brāhmaṇargg=ubhaya-
46 mukhi-goṭṭa phalam=akkum=idan=aḷid-ātaṁg=anituman=aḷida paṁcha-mahā-pātakan=akkuṁ |
47 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharā[ṁ] [|*] shashṭir=varirsha[1]-sahaśrā(srā)ṇi vishṭā(shṭhā)yāṁ
48 jāyatē krimi[ḥ*] || [7*] Sāmānyō=yaṁ dharmma-sētur=nnṛipāṇāṁ kālē kālē pālanīyō
49 bhavadbhis=[|*]sarvvān=ētān bhāvinas(ḥ)=pārtthivēṁdrān bhūyō bhūyō yāchatē R[ā]-
50 machandra[ḥ*] || [8*] Bahubhir=vvasudhā bhuktā rājabhis=Sagar-ādibhiḥ [|*] yasya ya-
51 sya yadā bhūmi[s*]=tasya tasya tadā phalaṁ || [9*] Idan=ā-chaṁdr-ārkkaṁ baram=udi-
52 t-ōditam=āge kādavar=pparama-sukh-āspadha(da)r=appar pāpadin=aḷida
53 durātmar=nnaraka-gatige gaḷagaḷan=iḍi(ḷi)var || [10*] Maṁgaḷa mahā-śrī śrī ◎

TRANSLATION.

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the structure of the city of the triple world.

(Lines 2-5.) While the victorious reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Tribhuvanamalla,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars;—one who finds sustenance at his lotus-feet—

(Verse 2.) As the sovereign, saying that "he is the leader in battle and likewise a perfect counsellor among the most capable of fitting and reliable deliberations, there are no others (*equal to him*)," thus graciously has aggrandised him, and, being pleased at his conduct, abundantly praises him, hence the blest General **Bhīma** alone among generals is addressed with *jīya* and *bāppu.*[2]

(Lines 8-15.) Hail! while the *mahā-sāmantādhipati* who has obtained the five great musical sounds, great august General, bestower of desirable rewards upon cultured and agreeable persons, man of might according to his word, sun to the park of the lotuses of nobility, ornament on the face of the province of **Kashmir,** decapitator of traitors against his lord, bee to king **Tribhuvanamalla's** lotus-feet, exalted in bravery, High-Minister, president of the intendants, steward of the household, provincial[3] registrar, the General **Bhīvaṇayya,** was administering

[1] Read *-varsha-*.
[2] Words expressing high approval and admiration.
[3] On the term *pattale* cf. Narēndra inscrs. B., Vol. XIII, p. 325, n. 3.

the **Palasige Twelve-thousand** and the *achchu-pannāya* of the Seven-and-a-half Lakh Country[1] :—one who finds sustenance at his lotus-feet—

(Verse 3.) A Mēru in pride, distinguished by bounty, a Dharmarāja's son [Yudhishṭhira], in righteousness, a unique King of Celestials [Indra] in magnificence, endowed with the excellences of the powers of lord, counsel, and enterprise—

(Verse 4.) With affection of spirit the congregations of sages name the General **Mādhava**, on the occasion of his trampling down and slaying those who confront him in battle, a Spirit of Doom of the time of dissolution ; on the occasion of his making gifts to impoverished suitors, a walking Tree of Desire ; on the occasion of his giving protection when men come and pray for refuge, a solid adamantine house.

(Verse 5.) By generating Mādhava, who is the best of sages, who follows the course of Manu, the Creator made atonement for having created other inferior men of reprobate character.

(Verse 6.) In mercy, righteousness, power, magnificence, profundity, firmness, policy, pleasing conduct, courtesy, skill, valour, regular practice of duty, excellence, (*and*) knowledge of many arts, **Mādhava** has become exceedingly exalted on earth, a lord of the goddess of splendid fame.

(Lines 25-31.) Hail ! he who possesses all titles of honour such as " he who is adorned with all positive virtues, illustrious in the office of High Minister, exalted in dignity, endowed with the three powers of lord, counsel, and enterprise, gracious to sages, a charming Brahma in appreciation of sentiments of skilful poetry, a lion to the great elephants proud foemen, a full moon of the autumnal season to the ocean of his kindred, a jewel-mine of nobility, a bee to the lotus-feet of Bhavānī's Lord [Śiva], lofty in valour," the High Minister, Controller of the *achchu-pannāya*, (*and*) General **Mādhava-Bhaṭṭa**—

(Lines 31-33.) Hail ! on **Sunday, the 5th of the bright fortnight of Āshāḍha in the cyclic year Chitrabhānu, the 27th** (*year*) **of the Chāḷukya-Vikrama** era, during a *vyatīpāta*,[2]—

(Lines 33-43.) The General **Mādhava-Bhaṭṭa,** while happily administering the *achchu-pannāya*, for the personal enjoyment of the god **Svayambhu-Sōmēśvara** (*and*) the god Muddēśvara of the capital city **Purigeṛe,** presented to the gods, with laving of the feet of **Mahēndrasōma Paṇḍita,** prior of the local establishment, and with pouring of water, the *pannāya* tax (*collected*) wherever tenants of estates selling betel-leaf within the 48,000 *mattar* of the lands of Purigeṛe bring (*the leaf*) in loads conveyed either on shoulder-poles (?) or in head-loads, likewise the *pannāya* on betel-leaf sold in Purigeṛe, likewise a total of 530 leaves on each load and 300 on each head-load sold there after deduction of the tax, together with tenants' tax and fines for offences. So the governors[3] administering the *pannāya* shall maintain this pious endowment.

(Lines 43-46 : a prose formula of the usual type.)

(Verses 7-9 : common Sanskrit verses.)

(Verse 10 : a Kanarese commonitory stanza.)

B.—OF THE REIGNS OF VIKRAMADITYA VI (YEAR 32) AND TAILA III (YEARS 3 & 4).

The stone bearing this inscription has suffered some damage, a considerable portion having been broken off on the proper left side, from the top down to line 15. About half of the

[1] The *achchu-pannāya* was one of the branches of taxation. On the Seven-and-a-half Lakh Country see *Dyn. Kanar. Distr.*, p. 341, n. 2.

[2] A *yōga* in which the declination of sun and moon are equal.

[3] This use of *arasu* in reference to civil officers of the Crown deserves notice, especially in connection with Dr. Fleet's remarks in *Dyn. Kanar. Distr.*, p. 429. Cf. below, p. 50, n. 2.

pediment remains; and on this the only **sculptures** visible are a *liṅga* on a stand with a squatting bull to the proper right. The text below this is contained in three compartments, all of them about 2 ft. wide. The first of these, comprising ll. 1-5, is about $4\frac{1}{2}$ in. high; the second, ll. 6-68, some 4 ft. 3 in. high; and the third, ll. 69-70, about $2\frac{1}{2}$ in. high.—The **character** is a fair Kanarese of the middle of the twelfth century, with letters varying in height from $\frac{5}{16}$ in. to $\frac{7}{16}$ in.—Apart from the Sanskrit stanzas Nos. 1, 2, 15, and 26, the **language** is Old Kanarese. The ancient *ḻ* has been changed to *r* in *kirtt=* (l. 10) and *negarddaṁ* (l. 42), and elsewhere to *ḷ*. The *upadhmānīya* appears in *-payaḥpūra-* (l. 25) and *Vāchaḥpati* (l. 54). *P* is changed to *h* only in the names *Tailaha* (ll. 22, 32, 48, 56, 58) and *Hānuṁgall=* (ll. 65-6; elsewhere *Pānuṁgallu*). Among the words of lexical interest we may notice *Chaḷuki* (l. 5), *jagadaḷu* (l. 6), *nirvvādhe* (l. 15), *kaṁḍarisu* (l. 27), *kammayisu* (l. 27), *ullēkha* in the sense of "high-flashing" (l. 57), *gadduge* (l. 58),[1] and *kaṇḍarane*, "carving" (l. 70).

The **record** chronicles three endowments, and was redacted in its present form on the occasion of the last of these. The first part, after a prelude (vv. 1-4), opens with a series of stanzas (ll. 6-10) praising in succession **Permāḍi-Rā[ja]**, by whom **Vikramāditya VI** seems to be meant (v. 5), **Tailapa** (i.e. **Āhavamalla Nūrmaḍi Taila II**), **Satyāśraya**, and **Vikrama**, i.e. **Vikramāditya VI** (v. 6); and Vikramāditya's successes over the **Chōḷas**, **Nēpāḷas**, and **Gūrjaras** are glorified (v. 7). Then comes the formula referring the grant to Vikramāditya's reign (ll. 10-12), followed by verses giving the lineage of his feudatory the **Kādamba** Mahā-Maṇḍalēśvara **Taila [II]** or **Tailaha-dēvarasa** of **Hāngal** (ll. 12-17). He was the son of **Śānta** (**Śāntivarman**) and **Śriyā-dēvi**; and Sānta had four brothers, named **Taila [I]**, **Māvuli**, **Chōki**, and **Bikki** (i.e. Vikrama).[2] After this comes a prose passage giving to Tailaha all the standing titles of his family and referring the grant to his reign (ll. 17-24). Then we have some verses in praise of the town of **Purikara**, i.e. Lakshmēshwar (ll. 24-26), its sanctuary of **Mahā-svayambhu-Sōmanātha**, or **Dakshiṇa-Sōma**, "the Sōmnāth of the South" (ll. 26-28), and the prior of that establishment, **Mahēndrasōma Paṇḍita-dēva**[3] (ll. 28-30); and then comes an interesting prose paragraph (ll. 30-34) relating how the latter paid a visit to the **Mahā-Maṇḍalēśvara Tailaha-dēva** (the above-mentioned Kādamba Taila II) at **Pānuṅgallu**, and gave him his blessing and gift of the Śaiva eucharist, in return for which he received from Tailaha the gift of the town of **Kallavaṇa** for the maintenance of his temple (ll. 34-38). A formal ending of the usual kind then brings the first section to a conclusion (ll. 38-40).

The second part then opens with a verse in praise of the **Chāḷukya Taila II**, who in allusion to his title *Nūrmaḍi-Taila*, "a hundred times a Taila," is here called *Irmaḍi-padirmaḍi-nūrmaḍi-Taila*, "twice, twelve times, a hundred times a Taila" (ll. 41-42), and it then formally refers itself to his reign (ll. 42-44). We are then introduced in three verses to another **Kādamba** prince, **Māvuli-Taila**, also called **Tailaha-dēva** and simply **Taila**, a grandson of the above-mentioned Tailaha II; he was reigning at **Nareyaṅgallu** (ll. 44-48), and was a worshipper of Sōmanātha (ll. 48-49). He had a feudatory, the Mahā-Maṇḍalēśvara **Vīra Pāṇḍya**,[4] who at the time was holding the *manneya* or seigniory of the Puligere *nāḍ* (ll. 49-51), while the General **Mahādēvarasa** was governing the same district and the Banavāse country in the office of

[1] Cf. the phrase in a Sogal inscription, ll. 11-12, *snānaṁ māḍuvargge gaddugeya nīraṁ*. It seems to be the same as the Kashmiri *goḍu*, "aspersion," "ceremonial sprinkling."

[2] On this pedigree see *Dyn. Kanar. Distr.*, pp. 559 sqq.

[3] Among other titles he is described as *Daśavarmma-vraja-niyukta* (l. 29), "employed in the *vraja* of Daśavarman." Properly *vraja* means a cattle-stall; here perhaps it signifies a royal court. Who Daśavarman was is a mystery.

[4] On Vīra-Pāṇḍya, who also appears as ruling at this time in Uchchaṅgī-durga over Nolambavāḍi, see *Dyn. Kanar. Distr.*, pp. 456, 458, *PSOCI.*, Nos. 116, 117, 139, *Mysore Inscr.*, Nos. 8, 9, 32, 34, 35. He was father of Vijaya Pāṇḍya.

mēl-āḷke (ll. 51-52), and the Generals **Biddarasa** and **Attirāja** (or **Attiparāja**) were administering the Puligeṛe *nāḍ* under the orders of Mahādēvarasa (ll. 52-55). The record then relates in prose that Māvuli-Tailaha after a visit to the temple at Puligeṛe confirmed his grandfather's gift of Kallavaṇa, with some further provisions, the trustee being **Jñānasōma Paṇḍita-dēva** (ll. 56-64).

The final section (ll. 64-70) records a supplementary grant, by which **Ḍākarasa**, general in command of the **Hānuṅgallu Five-hundred**, in concert with the controllers of the treasury, assigned one *paṇa* from every town and village in his district for the supply of lamps in the same temple, and brings the inscription to an end by a series of verses from which we learn that **Jñānasōma**, the prior of the temple, was the son of the above-mentioned **Mahēndrasōma** and **Māḷiyakka**, and that the engraver was **Rājōja**, son of **Jinnōja** and younger brother of **Chāva**.

The **date** of the first grant is given on ll. 34-35 as **the 32nd year of the Chāḷukya-Vikrama era, Sarvajit**; Pushya śuddha 13, **Sunday**; the *uttarāyaṇa-saṁkrānti*; a *vyatīpāta*. These details are discrepant. The *tithi* mentioned corresponded to **Sunday, 29 December, A.D. 1107,** and ended about 18 h. 37 m. after mean sunrise (for Ujjain); but the *uttarāyaṇa-saṁkrānti* of that year took place about 6.50 A.M. on **Wednesday, 25 December**. Mr. Sewell informs me that according to the *Siddhānta-śirōmaṇi* the *tithi* was **29 December**, but the *uttarāyaṇa-saṁkrānti* occurred on **Tuesday, 24 December, at 1 h. 5 m.** 20 s. after mean sunrise.

The second grant is dated on ll. 59-60 as **the 3rd year of Trailōkyamalla, Aṅgiras**; Pushya śuddha 8, Monday; the *uttarāyaṇa-saṁkrānti*; a *vyatīpāta*. This is quite irregular. The *tithi* in question corresponded to **Saturday, 6 December, A.D. 1152**, ending about 10 h. 38 m. after mean sunrise. On the other hand, the *uttarāyaṇa-saṁkrānti* occurred on **Wednesday, 24 December.**

The third grant bears as date **the 4th year of Trailōkyamalla, Śrīmukha**; Chaitra *amāvāsyā*, a Monday (ll. 64-65). This again is wrong, for the given *tithi* was current on **Thursday, 26 March, A.D. 1153**, ending about 21 h. 24 m. after mean sunrise.

The **geographical names** mentioned are **Purikara** town (ll. 3, 26) and province (l. 51), and their synonyms, **Puligeṛe** town (l. 57) and province (ll. 50, 52); the **Chōḷas, Nēpāḷas, and Gūrjaras** (l. 9); **Banavāsī** town (ll. 12, 17), and its synonym **Jayantī**[1] (ll. 13, 18, 45); **Banavāse** province (l. 51); the **Pānuṅgallu or Hānuṅgallu Five-hundred** (ll. 22, 35, 63, 65-6); the *nele-vīḍu* or standing camp of **Pānuṅgallu** (ll. 23, 32); the **Kundavura Thirty** (l. 36); **Kallavaṇa** (ll. 36, 59, 61); the *tīrthas* (l. 39); and the *nele-vīḍu* of **Nareyaṅgallu** (ll. 46, 63). On Purikara or Puligeṛe see above, p. 31. Pānuṅgallu or Hānuṅgallu is now Hāngal, and Nareyaṅgallu Narēgal. Kundavura is possibly the same as Kundūr, the modern Narēndra, on which see above, Vol. XII, p. 298. Kallavaṇa I am unable to identify.

TEXT.[2]

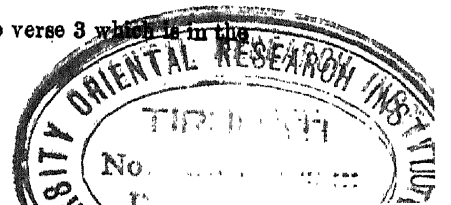
[Metres: vv. 1, 2, 15, 26, *Anushṭubh*; vv. 3-5, 8, 12-14, 16, 18-24, 27, *Kanda*; vv. 6, 9, 10, 25, *Mattēbhavikrīḍita*; vv. 7, 11, *Mahāsragdharā*; v. 17, *Utpalamālā*.]

1 ❖ Jayaty=ānanda-sandōha-jñān-aiśvaryya-mayas=sadā [|*] ichchhā-mātra-samutpanna-samasta-bhuva[na ◡ —] [1*]

2 Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē | [|| 2*] [3]Gaṇa . . .

[1] This name regularly is used in the name *Jayantī-Madhukēśvara*, the standing title of the tutelary deity of the Kādambas.

[2] From the ink-impression.

[3] [The phrase intended was *Gaṇādhipatayē namaḥ* | With *śrīmat* begins correctly the verse 3 which is in the Kanda metre.—H. K. S.]

3 śrīmat-**Purikara**-pura-lakshmī-maṇḍanan=Abhavan = ubhaya - bhava - hita - karan = **urvvī**-mahitan=enipa **Dakshi**[**ṇa-Sōm** . . .]

4 pad-ārā[dha]karaṁ || [3*] Nandiyum=Agajeyuv=uttaṁs-ēnduvum=udyaj-jaṭā-kaḷāpamum=inituṁ sanda **S**[**vayaṁbhu**(?) . . .]

5 ge **Chaḷuki**-vaṁś-ōttamaraṁ || [4*]

6 Śrīmach-**Chaḷukya**-vaṁśa-lalāmaṁ vidvishṭa-rāya-jagadaḷan=akhiḷ-ōrvvī-maṇḍanan=apratim-ōddāmaṁ **Permmāḍi**-rā[⏑ ⏑⏑ ⏑⏑ ⏑⏑ ⏑⏑ ||] [5*]

7 Śaraṇ-āyāta-kubhṛit-kuḷa-prakaramaṁ vārāśiy=eṁt=aṁte bittaradiṁ rakshisi **Tailap**-āvanipan=iṁ **Satyāśray**-ō[rvvīśvaraṁ(?) ⏑ ⏑ — — ⏑ **Chaḷukya**]-

8 vaṁśa-lalanā-lālāṭa-lakshmaṁ vasuṁdhareyaṁ tāḷdidan=atyudātta-mahimaṁ śrī-**Vikram**-ōrvvīśvara || [6*] Pariy-i[— — ⏑ — — ⏑ ⏑ ⏑ ada]-

9 ṭiniṁ **Chōḷanaṁ** chāḷanaṁ-geyd=ariyiṁ **Nēpāḷa**-bhūpāḷanan=adaṭ-aledaṁ **Gūrjjar**-ōrvvīśa-rājat-puramaṁ nirdhdhāma-dhū[ma ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —]

10 suṭṭan=oṭṭaysid=urvvīśara bēraṁ bēradiṁ kirtt=aledan=anupamaṁ **Vikramāditya**-**dēvaṁ** || [7*] Svasti samasta-bhuvan-āśraya [Śrī-Pṛithvī-vallabha mahā]-

11 rājādhirāja paramēśvara paramabhaṭṭāraka **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Tribhuvanama**[**lla-dēvara** vijaya]-

12 rājyav=uttarōttar-ābhivṛidhdhi-pravardhdhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ saluttam-ire || Tat-pāda-padm-ōpajīvi || Ka || **Bana**[**vāsī** ⏑⏑ ⏑⏑ ⏑⏑]

13 n=anagha-**Jayaṁtī-pur**-ēśa-Madhukēśa-jagaj-jana-vaṁdya-pada-sarōj-ārchchana-tatparan=udgha-samara-lōlaṁ **Tailaṁ** [8*] || Vṛi || Janaka[ṁ — ⏑ ⏑ — ⏑ —]

14 r-ddaḷana-dakshaṁ **Śānta**-bhūpāḷan=ātana mā-dēvi samagra-puṇyavati dal tāy=tāṁ **Śriyā-dēvi** **Taila**-nṛipaṁ **Māvuli** **Chōki** **Bikkiy**=enip=ī bhū[pā]-

15 ḷa-jāḷaṁ yaśō-dhanar=ēṁ puṇyamo sat-kanīya-janaka[r=*]śrī-**Taila-bhūpāḷana** || [9*] **Baliy**=eṁt=aṁte tadīya-dēśaman=adaṁ nirvvādheyiṁd=āḷdu me[y-ga]-

16 li dik-kuṁbhiya kuṁbha-saṁbhṛita-lasat-siṁdhū(dū)ra-rāg-āviḷa[ṁ] baḷa(la)vat-tējam=enal dharā-vaḷayamaṁ niḥka(shka)ṁṭakaṁ māḍidaṁ palaruṁ baṇṇisa-

17 l=udhdhat-āri-daḷanaṁ **Kādaṁba-kaṇṭhīravaṁ** || [10*] Svasti samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Banavāsī-puravar-ādhīśvaraṁ**

18 [**Jaya**]ṁtī-Madhukēśvara-dēva-labdha-vara-prasādaṁ sahaja-mṛiga-mad-āmōdaṁ Tryaksha-kshmā-saṁbhavaṁ chatur-asī(śī)ti-nagar-ādhishṭhita Lalāṭa-

19 [lōchana-Cha]turbhbhujaṁ(ja)-jagad-vidit - āshṭādaś- āśvamēdha - yajña - dīkshā-dīkshitaṁ Himavad-giriṁdra-ruṁdra-śikhari(ra)-śēkharāyamāna(ṇa)-mahā-spha-

20 [ṭika-śilā-staṁ]bha-badhdha-mada-gaja mahā-mahim-ābhirāmaṁ **Kādaṁba-chakri** **Mayūravarmma**-mahā-mahipāḷa-kuḷa-bhūshaṇaṁ permma-

21 [ṭṭi-tū]ryya-nirgghōshaṇaṁ **sā(śā)khācharēṁdra-dhvaja**-virājamāna mān-ōttuṁga-**siṁha-lāṁchchhanaṁ** datt-ārtthi-kāṁchanaṁ samara-jaya-kāraṇaṁ **Ka**-

22 [**daṁb-ā**]bharaṇaṁ mār-kkoḷvara gaṇḍaṁ nām-ādi-samasta-praśasti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Tailaha-dēvarasar=Ppānuṁgall=a**-

23 [**yn**]**ūraṁ** tribhōg-ābhyantara-sidhdhiyiṁ dushṭa-nigraha-viśishṭa-pratipāḷaneyiṁd=āḷd=arasu-geyyuttaṁ **Pānuṁgalla** nele-

24 [vī]ḍinoḷ sukha-saṁkathā-vinōdadiṁd=iral=ittal || Vṛi || Tevar=ellaṁ dēvatā-mandira-nivahame nimna-sthaḷī-rājiy=ellaṁ suvirāja-

25 d-dīrgghikā-saṁkuḷa-bharita-payaḥ-pūra-nīrēja-kāsārave mattaṁ tat-samāḷaṁkṛita-vasudhey=ad=ellaṁ lasach-chaṁdan-ōdyānav=enal ra-

26 mya[ṁ*] dal=enduṁ **Purikara**-nagarī-līle lōk-āvalōkaṁ || [11*] Mattam=alli || Kaṁ || Ond=oṁd=akshateyaṁ sānandadin=abhyarchchisalke kolagaṁ tīvitt=eṁdo-

27 ḍe Śiva-liṁgada sama-sanda mah-ōnnatiya pavanan=ariyeṁ pogaḷal || [12*] Kaḍeyada kaṁḍarisada bēr-ppaḍisada kammayisad=oṁd=akṛirltri(tri)-

28 ma-rūpaṁ paḍeda[ṁ ?] **Svayaṁbhu** neladiṁd=oḍedu dayaṁ-geydan=alli **Dakshiṇa-Sōmaṁ** || [13*] Int=enisida **Mahā-svayaṁbhu-Sōmanātha-dēvara**

29 sthān-āchāryyaṁ || Kaṁ || Suvrata-nilayaṁ sakaḷa-mahā-vrati-santāna-kalpa-bhūjaṁ **Daśavarmma**-vraja-niyuktan=esedaṁ pravrajya-**Mahēṁ-**

30 **drasōma**-paṇḍita-dēvaṁ || [14*] Intu śama-dama-yama-niyama-nishṭhā-garishṭhan=appa **Mahēṁdrasōma-paṇḍita-dēvar**=mmahā-

31 mahiman=appa Sōmanātha-dēva-divya-śrī-pād-ārchchan-āḷaṁkṛita-ghuśṛi(sṛi)ṇa-maśṛi(sṛi)ṇa-chandan-ānulēpa-sugandha-gandhamumaṁ tat-prasā-

32 da-śēsh-ākshataṁgaḷumaṁ koṇḍu **Pānuṁgallige** pōgi mahā-maṇḍaḷēśvaraṁ **Tailaha-dēvanaṁ** parasuvuduṁ harsh-ōtkarsha-chittan=āgi sthā-

33 na-viśēshamumaṁ dēvatā-viśēshamumaṁ manade-goṇḍu Sōmanātha-dēvargg=aṁga-bhōgakkė namma nāḍoḷ=oṁd=ūraṁ kuḍuvam=eṁdu vichā-

34 risi śrīkaraṇa-pradhāna-sēnādhipa-purassaraṁ svasti śrīmach-**Chāḷukya-Vikrama-saṁvatsarada 32neya Sarvvajit-saṁvatsarada Pu-**

35 **shya-śuddha 13 Ādi-vāra**v=uttarāyaṇa-saṁkramaṇa-vyatīpātaṁ kūḍida puṇya-tithiyoḷ **Pānuṁgall**=aynūṟara kaṁ-

36 paṇaṁ **Kundavura**-mūvattaṟa baḷiya bāḍaṁ **Kallavaṇamaṁ** śrī-Sōmanātha-dēvargg=aṁga-bhōgakk=ā-chaṁdr-ārkkaṁ sthāyiy=āgi

37 sarvva-namaśya(sya)muṁ sarvva-bādhā-parihāramum=āgi pāramēśvara-dattiy=āgi tāṁvra-śāsana-sahitaṁ **Mahēṁ-**

38 **drasōma-paṇḍitara** kālaṁ karchchi dhārā-pūrvvakaṁ māḍi biṭṭaṁ | Ślōkaṁ Sva-dattāṁ para-dattāṁ vā yō harēta vasu-

39 ndharāṁ [|*] shashṭi[r*]-varsha-sahasrāṇi vishṭhāyāṁ jāyatē krimiḥ || [15*] Kaṁ || Gaṁgā-sāgara-Yamunā-saṁ[ga]madoḷ kōṭi-kavi-

40 leyaṁ brāhmaṇaraṁ liṁgigaḷaṁ sale puṇya-dinaṁgaḷoḷ=aḷidavargaḷ=appar=int=idan=aḷidar || [16*] Pratipālisidavargg=ananta-puṇya-phala

41 Śrī-vadhu tanna pēr-uradoḷ=udgha-jay-āṁgane tōḷoḷ=oppe dhātrī-vadhuv=ichhekārtti kaḍugū(gu)tt-ire chāru-**Chaḷukya**-vaṁśa-rājīva-

42 vikāśan-ōllasita-chaṇḍakaraṁ negardda(rda)ṁ samasta-dhātrī-vaḷay-ēśan=**Irmmaḍi-Padirmmaḍi-Nūrmmaḍi-Taila**-bhūbhu[ja]ṁ || [17*] Svasti samasta-bhuvan-ā-

43 śrayaṁ Śrī-Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabhaṭṭāraka **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrī-

44 mat-**Trailōkyamalla-dēvara** vijaya-rājyav=uttarōttar-ābhivṛidhdhi-pravardhdha-mā[na]m=ā-chaṁdr-ārkka-tāraṁ baraṁ saluttam-ire || Ta-

45 t-pāda-padm-ōpajīvi **Kādaṁba**-kuḷa-prabhava-prādurbhbhāvaṁ **Jayanti-Madhukēśvara**-dēv-ōdita-vara-prasādan=iḷā-dayita[ṁ*]maṇḍa-

46 ḷēśa **Māvuli-Tailaṁ** || [18*] **Nareyaṁgal** nele-vīḍ=ene parigrahaṁ praje-gaḷ=āpta-varggaṁ paḷeyar=ppiriya śrīkaraṇad-avar=vvara-maṁtri-

47 gal=eṁdu poreyal=udyatan=ādaṁ || [19*] Santāna-sthaṁ nṛipa-padaman=taḷeduṁ dharmma-tatparaṁ **Taila**-nṛipaṁ mantaṇav=ēno paratr-āṇanta-

48 sukhakk=eḷasi puṇya-bhājanan=ādaṁ || [20*] Antu katipaya-saṁvatsaraṁ tad-rājya-lakshmiyan=aḷaṁkaris-irddu **Kādaṁba-kaṇṭhīravaṁ Tailaha-**
49 **dēvaṁ** Sōmanātha-dēva-darśana-vrata-prabhāvadiṁd=ire || Asi-dhārā-vratamaṁ sādhisi jaya-vadhu vāṇi bāṇa-mukhamaṁ sale
50 sādhisi baṁdu bhujadoḷ=āsyadoḷ=esed-irppaḷ **Vīra-Pāṇḍya-bhūpāḷakana** || [21*] Ā mahā-maṇḍaḷēśvaraṁ **Puligeṟe-nāḍa** manneyama-
51 n=āḷd=arasu-geyyutt-ire || [1]**Purikara**=dēśamumaṁ baṁdhuratara-**Banavāse**-dēśamaṁ mēl-āḷke nirantaram=āgal=āḷdan=atidurdhdha-
52 ra-dhairyyaṁ daṇḍanātha-**Mahadēvarasaṁ** || [22*] Ā prachaṇḍa-daṇḍanāthana besadiṁ **Puligeṟe-nāḍaṁ Biddaṁ(dda)rasa**-daṇḍanāthanuṁ mahāpra-
53 dhān-ōttaman=**Attirājanum**=āḷdar=avara prabhāvam=ent=ene || Kaṁ || Eraḍaṁ nuḍiyada saṁgara-dhareyoḷ beṁ-guḍada para-
54 vadhū-kēḷiyan=ācharisada peṁpinoḷ=āvaṁ dore parikise **Biddarāja**-daṇḍādhipanoḷ || [23*] Madhura-vachō-Vāchaḥpa-
55 ti vidhu-viśada-yaśaṁ vinūta-shāḍguṇya-nay-āṁbudhiy=eṁdoḍ=itarar=eṇeyē pradhāna-sēnādhipatyan=**Attiparāja** [||* 24*]
56 Svasti samasta-praśasti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Māvuli-Tailaha-dēvaṁ** Sōmanātha-dēva-darsha(rśa)na-vrat-ō-
57 dyāpan-ārtthaṁ śrīmad-rājadhānī-paṭṭaṇaṁ **Puligeṟege** baṁdu Sōma-dēva-pada-nakha-mayū[kh-ō*]llēkha-lēkh-āpagā-pravāha-
58 diṁ pavitrīkṛita-śarīran=āgi kshīra-dhārā-pūradiṁ sahasra-gaddugeyaṁ koṭṭu dēvargge munnaṁ tamm=ajjaṁ **Piriya-Tailaha-dēvaṁ**
59 [b]iṭṭa dēva-bhōgaṁ **Kallavaṇamaṁ** punar-ddattiy=āgi svasti śrīmach-**Chāḷukya-Trailōkyamalla-dēva-varshada 3ney=Āṁgira-saṁvatsarada**
60 **[P]ushya-śuddha 8mi Sōmavārav**=uttarāyaṇa-saṁkramaṇa-vyatīpātaṁ kūḍida puṇya-tithiyoḷ śrī-Svayaṁbhu-Dakshiṇa-Sōmanā-
61 tha-dēvargg=aṁga-bhōgakke **Kal[l]avaṇada** mē[l-ā]ḷke manneyaṁ kāṇikey=āya-dāya-kīru-kuḷa-sahitaṁ sarvv-āya-śudhdhiy=āgi pūrvva-da-
62 tti-kramadalu sarvva-namaśya(sya)muṁ sarvva-bādhā-parihāram=āgi alliya sthān-āchāryyaṁ **Jñānasōma-paṇḍita-dēva-**
63 [ra kā]laṁ karchchi dhārā-pūrvvakaṁ māḍi **Pānuṁgall**=aynūṟaṟa prabhu-gāvuṇḍagaḷuṁ śrīkaraṇa-pradhāna-sēnādhipati-sahitaṁ **Nareyaṁ-**
64 **galla** nele-vīḍinoḷ=irddu tad-grāmamaṁ biṭṭa || Svasti śrīmach-**Chāḷukya-Trailōkyamalla-varshada 4neya Śrīmukha-saṁvatsarada Chai-**
65 **trad=amavāśe(se) Sōmavāradaṁdu Hānuṁgall**=aynūṟaṟa daṇḍanāyakaṁ **Ḍākarasa-nuṁ** śrīkaraṇaṁgaḷuṁ śrī-Sōmanātha-dē-
66 vara naṁ(ni)tya-nandā-dīvigege **Hānuṁgall**=aynūṟaṟa grām-ānugrāmadalu praty-ēkaṁ biṭṭa paṇav=oṁdu Vṛi Tanag=ārādhyaṁ [t]r[i]-
67 [l]ōkī-pati vibudha-nutaṁ Sōmadēv-ādhipa[ṁ] saj-janakaṁ **M[ā]hēṁdrasōmaṁ** janani vinuta-chāritre tāṁ **Māḷiyakkaṁ** vinay-āḷaṁkārey=ēṁ
68 dhan[y]ano guṇa-gaṇa-vārāśi-[sa]ṁpūrṇ[ṇ]a-sōmaṁ muni-saṁtān-ōtpaḷ-ō[—]ita-[2] vipuḷa-lasat-sōman=ī **Jñānasōmaṁ** || [25*] Ślōka Ba-
69 hubhir=vvasudhā dattā rājabhis=Sagar-ādibhir=[|*]yyasya yasya yadā bhūmis=tasya tasya tadā phalaṁ [||* 26*] Bhū-vinutaṁ rūvāra-ka-
70 ḷā-vida-Jinnōjan=agra-putraṁ **Chāvaṁ** kēvaḷame savaṇ=ballara dēvaṁ **Rājōjan**=ivargaḷ=esedar=dhdhareyoḷ [||* 27*] **Rājōjana** kaṇḍarane

[1] The second *pāda* of this verse will not scan. [If *maṁ* of the word *dēśamaṁ* is dropped, the difficulty disappears. In this case *dēśa-mēl-āḷke* must be written together.—H. K. S.]

[2] The ink-impression is here very indistinct; the traces suggest *-ōjvāḷitā-*.

TRANSLATION.

(Verse 1.) Victorious ever is he who is composed of accumulated bliss, of knowledge, and of power, from whose mere will arose all the . . . worlds.

(Verse 2: identical with verse 1 of inscr. A. above.)

(Verse 3.) May [the god Sōmanātha of] the South, who is known as Abhava [Śiva], embellishing the fortune of the blest city **Purikara**, causing weal in both spheres of existence, [bless] the worshippers of his feet.

(Verse 4.) Nandi, the Mountain's Daughter, the diadem moon, the tall pile of braided locks, all this the excellent **Svayambhu** [bestowed upon] the noble (*scions*) of the **Chaḷuki** lineage.[1]

(Verse 5.) An ornament of the blest **Chaḷukya** lineage, a *jagadaḷa* against hostile kings, an embellishment of the whole earth, incomparable in majesty, is king **Permāḍi** . . .

(Verse 6.) Like the ocean perfectly protecting numbers of families of *kubhṛit* [kings, *or* mountains] who came to him for refuge, king **Tailapa** ruled the earth, then king **Satyāśraya**, [then] the blest king **Vikrama** most lofty in dignity, a frontal decoration of the lady [the . . . **Chaḷukya**] lineage.

(Verse 7.) Swiftly (?) . . . by his boldness having driven to flight the **Chōḷa**, by his strokes the incomparable king **Vikramāditya** overwhelmingly crushed the **Nēpāḷa** monarch, burned the **Gūrjara** sovereign's brilliant city [so that it was . . .] lustreless (?) smoke, in indignation tore up and flung away the roots of banded sovereigns.

(Lines 10-12.) While the [victorious] reign of . . .[2] king **Tribhuvanamalla** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—One who finds sustenance at his lotus-feet—

(Verse 8.) [Ruler of the city (?) of] **Banavāsī**, devoted to the worship of the universally adored lotus-feet of Madhukēśa the lord of the faultless city of **Jayantī**, eager for mighty battle, is **Taila**.

(Verse 9.) His father was king **Śānta**, skilled in shattering . . .; his mother forsooth was the latter's chief queen **Śriyā-dēvi**, perfect in righteousness; the group of princes consisting of king **Taila, Māvuli, Chōki,** and **Bikki** are rich in fame: what righteousness is that of the blest prince **Taila**, who has worthy uncles and father![3]

(Verse 10.) Reigning undisturbedly like Bali over his country, being known as a true hero, one who is stained with the red hue of the bright minium lying thick upon the temples of the elephants of the sky-quarters, mighty of splendour, the **Kādamba lion** who shatters proud foes has made the circle of earth free from obstruction, so that many praise him.

(Lines 17-24.) Hail! the Mahā-Maṇḍaḷēśvara who has obtained the five great musical sounds, who has all the titles of honour such as "**lord of Banavāsī best of cities**; receiving the grace of boons from the god Madhukēśvara of Jayantī; naturally scented with musk; ornament of the race of the **Kādamba emperor** the great king **Mayūravarman**, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four towns, is consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to the (*God of the*) Frontal Eye [Śiva] and the Four-armed [Vishṇu], binds its furious elephants to great crystal pillars crowning the massive peaks of the lord of mountains Himavat, and is delightful in its great majesty; he who is attended by the noise of *permaṭṭi* drums and

[1] [It looks as if the verse meant to say that Svayambhu with Nandi *etc.* might confer blessing on the Chaḷuki lineage.—H. K. S.]

[2] Supply the usual Chāḷukya formula, as above, inscr. A., l. 2 ff.

[3] [*Kanīya-janakar* is 'uncles,' not 'uncles and father.'—H. K. S.]

(*other*) musical instruments; brilliant with a **banner** (*having the device*) **of a great ape**; having as crest a lion lofty in pride; bestowing gold on the needy; causing victory in strife; ornament of the **Kadambas**; man of might against adversaries," the Mahā-Maṇḍaḷēśvara **Tailaha-dēvarasa**, while royally controlling with the internal authority of the *tribhōga*[1] the **Five-hundred of Pānuṅgallu** so as to suppress the wicked and protect the superior, being in the enjoyment of pleasant conversations at the standing camp of **Pānuṅgallu**:—

(Verse 11.) To speak of all the hillocks, the crowd of temples, all the lines of valleys, the lotus-pools in the waters filling the multitude of brilliant ponds, likewise all the earth adorned therewith, the bright parks of sandal-trees—verily the aspect of **Purikara** town is a charming sight for the world.[2]

(Line 26.) There, moreover:—

(Verse 12.) In the joyous offering of consecrated rice-grains one after another a *koḷaga*[3] is filled up[4]; hence I know not how to celebrate (*fittingly*) the magnitude of the famous eminence of the Phallus of Śiva.

(Verse 13.) The Self-born assumed a unique natural form made without turning of the lathe, without graving, without separation, without craftsmanship; **Sōma of the South** there condescended to burst forth out of the ground.

(Lines 28-29.) The Prior of the establishment of the god **Mahā-svayambhu-Sōmanātha,** who has thus been described:—

(Verse 14.) There flourished a seat of pious observances, a tree of desire to the lineage of all great ascetics, a servant in **Daśavarman's** court (?)[5], the cleric **Mahēndrasōma Paṇḍita-dēva.**

(Lines 30-38.) So **Mahēndrasōma Paṇḍita-dēva,** most reverend in devotion to calmness, self-control, the major and the minor disciplines, having taken unguents of saffron and bland sandal and fragrant scents prepared for [that decorated.—H. K. S.] the worship of the divinely blest feet of the most noble god Sōmanātha, and likewise rice-grains left over from his sacred meal [grace.—H. K. S.], went to **Pānuṅgallu** and pronounced a blessing upon the Mahā-Maṇḍaḷēśvara king **Tailaha,** who, realising with extreme joy the singular qualities of both the establishment and the deity, said "Let us give to the god Sōmanātha for his personal enjoyment a town in our province," and having thus reflected, in concert with the treasurers, ministers, and generals, on a holy lunar day on which **Sunday, the 13th of the bright fortnight of Pushya in the cyclic year Sarvajit, the 32nd of the Chāḷukya-Vikrama era,** occurred together with the *uttarāyaṇa-saṁkrānti* and a *vyatīpāta*, laved the feet of **Mahēndrasōma Paṇḍita** and with pouring of water granted as an imperial gift, together with a copper-plate charter, the town **Kallavaṇa** in the **Kundavura Thirty,** a county of the **Five-hundred of Pānuṅgallu,** for the personal enjoyment of the god Sōmanātha, in perpetuity for as long as moon and sun endure, on *sarva-namasya* tenure with immunity from all conflicting claims.

(Verse 15: a common Sanskrit formula.)

(Verse 16: a similar Kanarese stanza.)

(Line 40.) For them that preserve (*this foundation*), fruit of endless merit.

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[1] See *Ind. Ant.*, Vol. XIX, p. 271.

[2] ["All hills are abodes of gods, all valleys are lotus-tanks and ponds and all the earth is one bright park of sandal trees."—H. K. S.]

[3] A measure of capacity, the Sanskrit *āḍhaka*, equal to 4 *ballas*.

[4] ["One consecrated grain of rice offered with joy, grew into a *koḷaga*." This seems to be the famous eminence of the Phallus which the poet wants to describe.—H. K. S.]

[5] [Probably *Daśavarma-araja* is an order of ascetics.—H. K. S.]

(Verse 17.) There has become eminent a brilliant sun bringing to bloom the lotuses of the fair **Chaḷukya** lineage, a lord of the whole circle of earth, king **Irmaḍi-Padirmaḍi-Nūrmaḍi-Taila,**[1] on whose broad breast appears the lady Fortune, on whose arm (*appears*) the noble lady Victory, to whom the lady Earth is an amorous leman.

(Lines 42-45.) While the victorious reign of . . .[2] king **Trailōkyamalla** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and star :—One who finds sustenance at his lotus-feet—

(Verse 18.) **Māvuli-Taila,** the Viceroy beloved of Earth, whose origin derives from the **Kādamba** race, (*and*) to whom arises grace of boons from the god Madhukēśvara of **Jayantī,**

(Verse 19.) thinking of (*his*) possession, to wit the standing camp of **Nareyaṅgal,** (*his*) subjects, the band of (*his*) friends, the elders, the senior treasurers, the excellent ministers, has been solicitous to strengthen (*them*).

(Verse 20.) Standing in the line of succession and holding the royal rank, devoted to righteousness, king **Taila** has sought for unending bliss in the next world—oh, what a design !—and become a vessel of holiness.[3]

(Lines 48-49.) So after having for several years adorned the fortunes of that realm, the **Kādamba lion** king **Tailaha,** being in the glory of the festival of visitation of the god Sōmanātha :—

(Verse 21.) The lady Victory, accomplishing the vow of the sword-edge,[4] and the goddess of Speech, surpassing the point of an arrow,[5] have come and displayed themselves (*respectively*) upon the arm and in the mouth of king **Vīra-Pāṇḍya.**

(Lines 50-51.) While this Mahā-Maṇḍaḷēśvara was royally administering the seigniory of the **Puligeṟe** county :—

(Verse 22.) The General **Mahādēvarasa,** most irresistible in valour, was administering the land of **Purikara** and the land of most beauteous **Banavāse** in perpetual superior control.

(Lines 52-53.) Under the command of this august General, the General **Biddarasa** and the noble High Minister **Attirāja** were administering the **county of Puligeṟe.** As regards their dignity—

(Verse 23.) In (*his*) greatness in speaking not two (*things*),[6] in turning not his back on the field of battle, (*and*) in holding not amorous sport with others' wives, when one considers, who is equal to the General **Biddarāja** ?

(Verse 24.) As he is known as a Vāchaspati [Brahman] of sweet speech, a possessor of moon-bright glory, an ocean of policy according to the famous six qualities,[7] are there others equal (*to thee*), senior General **Attiparāja** ?

(Lines 56-64.) The Mahā-Maṇḍaḷēśvara king **Māvuli-Tailaha,** having come to the capital town **Puligeṟe** in order to spend the festival of visitation of the god Sōmanātha, purified his body in the stream of the high-flashing Celestial River consisting of the rays from the god Sōma's toe-nails, and gave a thousand aspersions with streams of milk and water ; and, renew-

[1] Literally, "twice, twelve times, a hundred times a Taila."

[2] Supply the usual Chāḷukya formula, as above.

[3] [The words *santāna* and *mantaṇa* (for *mantana* ?) seem to be used here in the sense of 'progeny' and 'honorable race.'—Ed.]

[4] See *Ind. Ant.*, Vol. XVII, p. 322. The sense is that victory is obtained under extreme difficulties.

[5] Namely in keenness and swiftness. [A probable reference to the poet Bāṇa and his works is intended.—Ed.]

[6] This is a variation of the common epithet *ēka-vākya*, "uniform in speech."

[7] *Shāḍguṇya*, the six modes of conduct of a military commander, viz. *sandhi* (peace), *vigraha* (war), *yāna* (travel), *āsana* (resting), *dvaidhībhāva* (causing separation of enemies), and *saṁśraya* (making alliance).

ing the gift of the sacred usufruct of **Kallavaṇa** previously granted to the god by his grandfather king **Tailaha the elder,** he, while staying in the standing camp of **Nareyaṅgallu** in company with the sheriff and *gāvuṇḍus* of the **Five-hundred of Pānuṅgallu**, the treasurers, the ministers, and the generals, laved the feet of **Jñānasōma Paṇḍita-dēva,** the prior of the local establishment, and with pouring of water, on a holy lunar day on which **Monday, the 8th of the bright fortnight of Pushya in the cyclic year Āṅgira, the 3rd of the Chāḷukya king Trailōkyamalla's** (*regnal*) **years,** occurred together with the *uttarāyaṇa-saṁkrānti* and a *vyatīpāta*, granted for the personal enjoyment of the god Svayambhu-Sōmanātha of the South the same village, including the superior control and seigniorial rights over **Kallavaṇa**, benevolences, prescriptive fees of office, gifts, and petty dues, with right to all prescriptive fees, according to the precedent of the previous gift, on *sarva-namasya* tenure with freedom from all conflicting claims.

(Lines 64-66.) On **Monday, the last day of Chaitra in the cyclic year Śrīmukha, the 4th of the Chāḷukya Trailōkyamalla's** (*regnal*) **years, Ḍākarasa,** General (*in charge*) of the **Five-hundred of Hānuṅgallu,** and the treasurers granted for the regular perpetual lamps of the god Sōmanātha one *paṇa* from each of the villages and hamlets of the **Five-hundred of Hānuṅgallu.**

(Verse 25.) The (*god*) worshipped by him is Sōma the Lord of Gods, sovereign of the triple world, praised by sages [*or*, celestials]; his good father is **Mahēndrasōma**; his mother is **Māḷiyakka,** renowned for her conduct, adorned by refinement: how fortunate is this **Jñānasōma,** a full moon (*sōma*) to the ocean of all virtues, a . . . ample brilliant moon to the lotuses the lineage of holy men.

(Verse 26: a common Sanskrit formula.)

(Verse 27.) **Chāva,** the eldest son of the world-famed skilled engraver **Jinnōja,** a perfect Jain, (*and*) **Rājōja,** a god of the cunning,—these have become renowned on earth.

(Line 70.) The engraving of **Rājōja.**

C.—OF THE REIGN OF JAGADEKAMALLA II: THE 10TH YEAR.

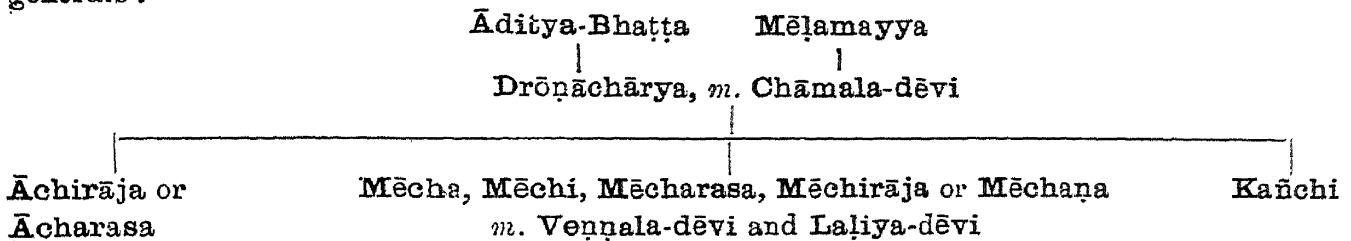
This is on a slab with a rounded top containing **sculptures,** namely a *liṅga* on a stand in the centre, with a squatting bull to the proper right and a cow suckling a calf to the proper left; apparently there is a scimitar over the latter, and on the top are the sun (on proper right) and moon (on left). The inscribed area below this pediment consists of three parts. The first (containing lines 1-2 of text) is about 1 ft. 7¾ in. wide and 2 in. high; the second (lines 3-17) is about 1 ft. 10 in. wide and 1 ft. 3 in. high; the third (lines 18 to end) is of about the same width and 3 ft. 11 in. high.—The **character** is a very good Kanarese of the period. The average height of the letters in the first half of the inscription is about ½ in.; after this they begin to decrease, and towards the end average only about 5/16 in.—The **language** is Old Kanarese, with formal Sanskrit verses (Nos. 1, 32) and a Sanskrit phrase (ll. 60-61). It is not certain whether the *avagraha* denotes, as in pure Sanskrit, a completely vowelless consonant, or whether the vowel *u* was inserted there; the spelling of °*dyad-yaśō-rjjitan* in l. 20, where the second *d* is written with *avagraha* and is followed by *ya*, suggests that the *d* represents *du.*[1] The *upadhmānīya* is used in *Bṛihaḥpati* (l. 56). The archaic *ḻ* appears as *r* in *negardaṁ* (l. 4); elsewhere it has become *ḷ*. The treatment of initial *p* in Kanarese words is inconsistent: in verse it usually remains, yet we find *hoṟe* (l. 13), *hiṁgidud=* (l. 13), *hāl* (l. 48), *hoṁ* (l. 48), and in prose we have *pannir*° (l. 26), *Puligeṟe* (ll. 50, 64), *paḍedu* (ll. 52, 55), beside *hattar=* (l. 52), *hola*° (ll. 53, 58, 60), *hāḷa* (ll. 58-9), *horeya* (l. 59), and *haḷḷa*° (l. 59). The archaic ending of *āvoṁ* (l. 37) is noteworthy. As lexically interesting we may notice *staṁbēra* (l. 20), apparently formed *metri gratia* as a variant of the regular *staṁbērama* by the analogy of °*ga*

[1] On this point see my remarks on the Māḍagihāḷ inscription, above, Vol. XV, p. 318.

beside °*gama* ; *hēriga* (l. 21), a form throwing some light upon the meaning of the official title *hēri-sandhi-vigrahi*, which hence would seem to mean a minister in charge of the secret intelligence-department of foreign policy (cf. Kittel, s.v. *hēriga*) ; and *kaṇḍarane*, "carving" (l. 64).

The **record,** after invocation of Śiva, begins with a short metrical genealogy of the **Western Chāḷukyas** from **Tailapa** (i.e. Taila II) to the reigning sovereign, **Jagadēkamalla** [**II**], whom it duly glorifies (ll. 2-15). It then refers itself in formal prose to the latter's reign (ll. 15-17), and devotes four stanzas (ll. 18-24) to the laudation of his minister **Kēsirāja,** also called **Kēśavadēva, Kēsimayya** and **Jayakēsidē-varasa** in l. 51, a distinguished general who had defeated the **Chōḷas, Lāḷas,** and **Gūrjaras,** and who was also a minister of foreign affairs, an officer of the treasury, and an administrator of the royal seraglio ; we next learn from the prose of ll. 24-27 that he was at this time administering the **Beḷvala Three-hundred,** the **Huligeṟe Three-hundred,** the **Halasige Twelve-thousand,** and the **Hānuṁgallu Five-hundred.**[1] A series of 10 verses (ll. 27-39) then introduces us to the following pedigree of generals :—

Āditya-Bhaṭṭa | **Mēḷamayya**
Drōṇāchārya, *m.* **Chāmala-dēvi**

Āchirāja or **Ācharasa** | **Mēcha, Mēchi, Mēcharasa, Mēchirāja** or **Mēchaṇa** *m.* **Veṇṇala-dēvi** and **Laḷiya-dēvi** | **Kañchi**

Four further verses (ll. 39-44) bring us to the province of **Purikara** (i.e. Puligeṟe or Huligeṟe), now being ruled by a certain **Jayakēśi-dēva,** of the **Maṇala**[2] family, and its capital, of the same name, with its sanctuary of Mahā-Svayambhu-Sōmanātha, of which the prior (*āchārya*) was **Jñānasōma Paṇḍita-dēva,** the son of **Mahēndrasōma,**[3] the son of **Dēvasōma.** After a verse in praise of "**Kēśava** the minister of king **Sōmēśvara,**" who must be the previously mentioned general **Kēsimayya,** and Jagadēkamalla's father **Bhūlōkamalla-Sōmēśvara III** (ll. 44-45), and another in honour of Jñānasōma (ll. 45-47), we learn from two stanzas (ll. 47-49) that Mēcharasa set up a golden finial (*kalaśa*) upon this temple, and gave for this purpose 100 *mattar* of land in **Kunduravaḷḷi.** The details and date of this gift, for which Jñānasōma was trustee, are then specified in prose (ll. 49-61), and another verse adds some further details (ll. 61-62). The words *Karṇṇāṭa-sukavi-mukhya-paṇḍitara* (l. 64), which I have translated as "of an eminent scholar among Kanarese master-poets" may equally be taken as a proper name, the *nom de plume* of the author of the inscription. The engraver was **Chāvōja,** son of **Jinnōja** of Puligeṟe (*ib.*), on whom see above, inscription B., l. 70.

The **date** is given on ll. 56-57 as the 10th year of the reign of Jagadēkamalla, the cyclic year Prabhava ; Āshāḍha śuddha 12 ; Thursday ; the *dakshiṇāyana-saṁkrānti* ; a *vyatīpāta.* This is irregular. The given *tithi* corresponded actually to **Thursday, 12 June, A.D. 1147,** on which it ended 17 h. after mean sunrise (for Ujjain). But the *dakshiṇāyana-saṁkrānti,* or Karka-*saṁkrānti,* took place, according to the *Ārya-siddhānta,* exactly a fortnight later, on **Thursday, 26 June,** 15 h. 51 m. after mean sunrise ; and Mr. R. Sewell has pointed out to me that by the *Siddhānta-śirōmaṇi,* and probably by the *Brahma-siddhānta* also, it was due on **Wednesday, 25 June,** about 14 h. after mean sunrise.

The **geographical names** mentioned are : the **Beḷuvala Three-hundred** (ll. 25-6) ; the **Huligeṟe Three-hundred** (l. 26), or **Puligeṟe** *nāḍ* (l. 50), sanskritised as **Purikara** (l. 39) ; the town of **Huligeṟe** (l. 53), or **Puligeṟe** (l. 64), or **Purikara** (ll. 40, 45 f.) ; the **Halasige**

[1] See *Dyn. Kanar. Distr.*, p. 458.

[2] This is the same as the Maṇalēra family, on which see above, Vol. VI, p. 52, and *Mysore Archæol. Report,* 1908-9, p. 16. An ancestor of this official, also named Jayakēśi, figures in a Hulgūr inscription of Śaka 960.

[3] See above, inscriptions A. and B.

Twelve-thousand (l. 26); the **Hānuṅgallu Five-hundred** (l. 26); **Kuntaḷa** (l. 39); **Ekkalavāḍa** (l. 49); **Kunduravaḷḷi** (ll. 49, 51-53); **Iṭṭage** (ll. 53, 58 f.); **Niṭṭūr** (ll. 53, 60); **Kāntarike** (l. 59); **Benakana koḷa,** "Benaka's Lake" (l. 60); the *tīrthas* (l. 63); and various nations (ll. 7, 18, 22-3). Beḷuvala (Beḷvala) and Huligeṟe are well known; and Huligeṟe town is the modern Lakshmēshwar. Halasige is Halsī. Hānuṅgallu is the modern Hāngal. Ekkalavāḍa is the name of the district in which lay Kunduravaḷḷi; and the latter may be identified with the village styled "Kunderhalli" in the *Postal Directory*, "Koondurwullee" on the Indian Atlas, sheet 41, and "Kudravli" on the Bombay Survey, sheet 334, which lies in lat. 15° 8′, long. 75° 36′, about 5½ miles ENE. from Lakshmēshwar. Niṭṭūr ("Neetoor" on the Indian Atlas) lies in lat. 15° 9¼′, long. 75° 34½′.

TEXT.[1]

[Metres: vv. 1, 32, *Anushṭubh*; vv. 2, 3, *Śārdūlavikrīḍita*; vv. 4, 6, 7, 9, 11, 13-20, 22-7, 29, 30, 33, *Kanda*; vv. 5, 28, *Mahāsragdharā*; vv. 8, 31, *Champakamālā*; vv. 10, 12, 21, *Mattēbhavikrīḍita*.]

1 Śrī Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁ-

2 bhāya Śaṁbhavē [|| 1*] Śrīmach-chāru-**Chaḷukya**-vaṁśa-naḷinī-bāḷ-ātapaṁ dur-vvinīt-ā-

3 mēy-āri-nṛipāḷa-bāḷa-kadaḷī-shaṇḍ-ōgra - vēdaṇḍan = uddām-ā-namra-narēṁdra-mauḷi-maṇi-saṁghṛishṭ-āṁghri(ghri)-

4 padma-dvayaṁ bhūm-īśaṁ negardaṁ samagra-vijaya-śrī-lōlupaṁ **Tailapaṁ** || [2*] **Chāḷuky-ābharaṇaṁ** tadīya-

5 tane(na)yaṁ **Satyāśrayaṁ** tadh-dharāpāḷ-ātm-ānuja-sūnu **Vikrama**-nṛipaṁ saṁd-**Ayyaṇaṁ** kīrtti-lakshmī-lōlaṁ **Ja-**

6 **yasiṁhan**=ā nṛipa-suta[ṁ*] saṁgrāma-jit sārvvabhaum-āḷaṁb-**Āhavamallan**=ā nṛipa-sutaṁ **Sōmēśvar**-ōrvvī-

7 śvaraṁ || [3*] Ka || Ā nṛipatiya tammaṁ **Chōḷ**-ānana-kānana-dav-ānaḷaṁ **Gūrjjara-bhūp-Ānūpa-khadira-khaṇḍanan**=ī nelanaṁ

8 taḷedan=adaṭa **Permmāḍi**-nṛipa || [4*] Vṛi || Chaḷa-chīrī-bhēriyiṁ kīchaka-kuḷa-viḷasad-gāyak-ānīkadiṁ bhūtaḷa-bhūbhṛit-pīṭha-

9 diṁ pannaga-phaṇa-maṇi-dīpaṁgaḷiṁ śarmma[2]-nirmmōka-lasad[3]-vastraṁgaḷiṁ beṛ-a-varge vibhavamaṁ māḍi vidvishṭaraṁ dōr-vvaḷa-dṛiptaṁ Bhi-

10 lla-pallī-sthitiyoḷ=irisidaṁ **Vikramāditya-dēva** || [5*] Ka || Ā dharaṇīśana putraṁ sādhita-dik-chakran=amṛitakara-kiraṇa-ya-

11 śō-dīdhitiy=esedaṁ mahim-āgādhaṁ **Bhūlōkamallan**=uddhata-malla || [6*] Tad-apatyaṁ ripu-bhūpa-pradīpa-jhaṁ-

12 jhā-samīraṇaṁ ripu-rāy-ōnmada-kari-kaṇṭhīravan=ennadar=ār=**Jjagadēkamalla**-chakrē-śvaraṇa || [7*] Vṛi || Kamaṭha-kaṭhōra-

13 karpparada tāpam=aḍaṁgitu Nāga-rājan=uttama-maṇi-mastakakke hoṟe hiṁgidud=ā dig-ibhakke kaṇṭha-bhā-

14 ram=ad=uḍugitt=enalu vasumatī-taḷamaṁ **Jagadēkamallan**=asra(śra)madoḷe tāḷdidaṁ nija-bhuja-draḍhima-pra-

15 baḷa-pradēśadoḷ || [8*] Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahā-rājādhirāja paramēśvara

16 paramabhaṭṭāraka **Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ābharaṇaṁ** śrīmat-pratāpa-chakra-vartti **Jaga-**

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[1] From the ink-impression.

[2] Apparently an error for *sarppa-*.

[3] Irregular *prāsa* of *ḷa* and *la*.

Lakshmeshwar Inscription of the reign of Jagadekamella II: the 10th year.

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17 **dēkamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛirdhdhi(ddhi)-pravardhdhamānam=ā chaṁdr-ārkka-tāraṁ baraṁ saluttam-ire [|*]
18 Tach-charaṇa-kamaḷa-bhṛiṁgaṁ sach-charitaṁ **Chōḷa-Lāḷa-Gūrjjara-rājēṁdr-ōchchāṭana-paṭu-maṁtraṁ** nichchaṭa-gali **Kēsirāja**-daṇḍā-
19 dhīśaṁ || [9*] Vṛi || Satat-āḷaṁkṛita-bhadra-lakshaṇa-yutaṁ gōtr-ōdbhavaṁ dāna-saṁbhṛitan=aṁgīkṛita-gōminī-priya-kariṇy-āliṁgan-ō-
20 dyad-yaśō-rjjitan=udyaj-**Jagadēkamalla**-vijaya-staṁbēran=eṁb=ī mah-ōṁnatiyiṁd=**Āneya Kēsirāja**-pṛitan-ādhīśaṁg=id=a-
21 nvartthakaṁ || [10*] **Mada-radanigaḷa** hay-ānīkada hēriga-**Lāḷa**-sandhi-vigrahada mahā-padaviya siri-karaṇada saṁpa-
22 dad=aṁtavur-ādhikāri **Kēśavadēvaṁ** || [11*] Idu dal*u* **Māḷavan**=aṭṭid=udgha-haya-saṁghātaṁ **Kaliṁg-ēśan**=aṭṭida matta-dvipa-rāji **Chō-**
23 **ḷikan**=adhiraṁ bhītiyiṁ kappam=aṭṭida nānā-maṇi-mauḷiy=eṁd=avar-avar=tteṁ-(tta)rttaṁdu muṁd=ikke tējadin=āchchhādisidaṁ dhar-āṁbudhi-
24 kubhṛid-dig-dēśavaṁ **Kēśavaṁ** || [12*] Svasti samasta-praśasti-sahitaṁ śrīman-mahāpradhāṁna[1] kari-turaya-sāhaṇi śrīkaraṇaṁ sa-
25 rvv-ādhyakshaṁ hēri-**Lāḷa**-sandhi-vigrahi pasāytaṁ sēnādhipati mahā-prachaṇḍa-daṇḍanāyakaṁ **Kēsimayyaṁgaḷu Beḷuva-**
26 **la-mūnūṟumaṁ Huligeṟe-mūnūṟumaṁ Halasige-pannī(nni)rchchāsiramuṁ Hā-nuṁgall=aynūṟumaṁ** dushṭa-nigraha-vi-
27 śishṭa-pratipāḷaneyiṁd=āḷd=arasu-geyyutt-ire || Tat-pada-payōja-madhukaran=utpanna-pratibhan=udhdhat-ārāti-ma-
28 hīj-ōtpāṭana-paṭu-pavanaṁ sat-pūjyaṁ **Mēchirāja**-daṇḍādhīśa || [13*] Ā mah-ānubhāvan=anvaya-prabhāvam=eṁt=eṁdaḍe || Ka || Mātā-
29 mahan=esedaṁ vikhyāta-guṇaṁ **Mēḷamayya**-daṇḍādhīśaṁ nūtana-sura-bhūjātaṁ bhūtaḷa-saṁstutyan=ādan=avanītaḷado-
30 ḷ || [14*] Pitāmahaṁ || Dhare pogaḷal*u* nija-kuḷa-paṁkaruha[ṁ*] Śrī-sēvyam=āgal=udayaṁ-geydaṁ vara-vēda-śāstra-vidy-ōtkaran=a-
31 pp=**Āditya**[2]-**bhaṭṭan**=agha-saṁghaṭṭaṁ || [15*] Poṁgaṁ pesar-vve(ve)tt=ādityaṁgaṁ puṭṭuva vol=ādan=akhila-guṇ-**Ādityaṁge** sutaṁ **Drōṇāchāryyaṁ**
32 Gāṇḍiviy-aṁnan=enipa chāp-āchāryyaṁ || [16*] Ā vibhuvina kula-vadhu Laksh-mī-vadhug=eṇe śīladiṁd=Arundhatig=eṇe Vāṇī-vadhug=e-
33 ṇe ene[3] **Chāmala-dēvi** jagaṁ pogaḷe gōtra-maṇḍaney=ādaḷ || [17*] Sutar=ādar=avarge sēnāpatiy=enis-irdd=**Āchirājanuṁ Mēcha**-chamū-
34 patiyuṁ budha-jana-kalpa-kshitijaṁ **Sūligeya Kaṁcha**-daṇḍādhipanuṁ || [18*] Ī chatur-aṁbudhi-vēshṭita-bhū-chakradoḷ=itara-purusharoḷ paḍi-
35 y-iḍe niṁt=**Ācharasanan**=anvaya-śaśi-rōchiya dorey=oḷare manujar=iṁnuṁ muṁ-nuṁ || [19*] Kāḷ-āgni-sphurita-śikhā-māḷe mahā-Rāhu-
36 raśa(sa)nam=Aṁtaka-daṁshṭraṁ kāḷ-āhiya sū(phū)tkāraṁ sūlige[4] **Sūligeya Kaṁchi-**daṇḍādhipana || [20*] Dhavaḷ-āpāṁga-nirīkshaṇ-ōllasita-vēśyā-sōdaraṁ sa-
37 t-kavīṁdra-vipaśchij-janat-ādaraṁ Śiva-kumāraṁ Manmath-ākāran=anya-vadhū-putra-kan=ātma-gōtra-naḷinī-mitraṁ dal=eṁdaṁdu pōlvavan=āvoṁ Śiva-dharmna(rmma)-
38 harmya-taḷa-pūrvva-prāchiyaṁ **Mēchiyaṁ** || [21*] [5]Vinaya-nidhi **Mēchi-**daṇḍēśana sati **Veṇṇala-dēvi Laḷiya-dēviyum**=urvvī-vinuteyar=eseda-
39 r=nnija-vaṁśa-nav-ōtpaḷa-chaṁdra-lēkhegaḷ vasumatiyoḷ || [22*] Bharat-āvaniyoḷa **Kuntaḷa**-dharitri raṁjisuvud=alli **Purikara**-dēśaṁ karam=o-

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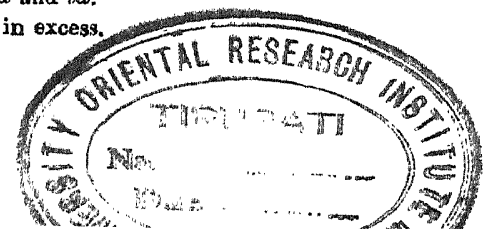
[1] Read *-pradhānaṁ*.
[2] The engraver has almost written *ppau* for *ppā*.
[3] Read *eṇey=eṇe*.
[4] Again *prāsa* of *ḷa* and *la*.
[5] The second *pāda* of this verse is metrically wrong, having two *morae* in excess.

40 ppugum=ā vishay-āṁtara-rājad-rājadhāni **Purikara-nagara** || [23*] Ā nāḷke manneyaṁ Lakshmī-niḷayaṁ **Maṇala**-vaṁśa-bhūshaṇan=asuhṛid(n)-**Maināka**-

41 daḷana-paviy=ene bhū-nuta-**Jayakēśidēvan**=esedaṁ jasadhi(di)ṁ || [24*] Naṁ-diyum=ahi-bhūshaṇamuṁ Maṁdākiniyuṁ jaṭ-āḷiyuṁ Girijeyu-

42 m=ardhdh-ēṁduvum=opp-iral=udi(da)yisidaṁ **Dakshiṇa-Sōmanātha-dēvaṁ** mudadiṁ || [25*] Ā **Mahā-Svayaṁbhu-Sōmanātha-dēvara** sthān-āchāryya-kramam=eṁ-

43 t=eṁdaḍe || Kshiti-pūjya-**Dēvasōma**-vratiya mahā-vrati-kuḷ-ōdbhavaṁ sakaḷa-guṇ-ōnnatan=ā **Mahēṁdrasōma**-vratiya su-

44 taṁ **Jñānasōma-paṇḍita-dēva** || [26*] Para-vadhug=eḷasada pusiyoḷ*u* poreyada dharmm-āvatāran=enisida guṇamaṁ dhariyisidaṁ

45 sale **Sōmēśvara-dēvara** maṁtri **Kēśavaṁ** dhare pogaḷal*u* || [27*] Vṛi || Madanaṁ tāḷd-irddanō rājita-vipuḷa-jaṭā-jāḷamaṁ kalpa-bhūjaṁ padepiṁdaṁ tāpas-ākārade Puri-

46 kara-Sōmēśvara-sthānadoḷ saṁpadadiṁdaṁ sthāyiy=āg-irddudo jaḷanidhi gaṁbhī-ramaṁ yōgi-rūpiṁd=ide tāḷd-irddappud=eṁbant=esedan=anupamaṁ **Jñānasōma**-

47 vratīṁdraṁ || [28*] Ā mahā-vrati-putra-santāna-saṁtati-kramam=uttarōttaraṁ negaḷe || Kanak-āchaḷa-chūḍā-kāṁchana-baṁhima-kaḷaśam=enipa Dakshiṇa-Sō-

48 mēśana maṁdirakke kāṁchana-ghana-kaḷaśaman=iṭṭan=anupamaṁ **Mēcharasaṁ** || [29*] Kaḷaśada-hāl (ḷ)=aned[1]=anvaya-tiḷakaṁ hoṁ-goṭṭu māṟu-goṇḍ=ittaṁ hoṁ-gaḷa-

49 śa(sa)kk=**Ekkalavāda(ḍa)da** baḷi **Kuṁduravaḷḷiyoḷ*u*** nivarttana-śatamaṁ || [30*] Svasti samasta-praśasti-sahitaṁ śrīman-mahāpradhānaṁ para-nārī-putraṁ vē-

50 śyā-sahōdaraṁ Śiva-kumāraṁ chatus-samaya-samudhdharaṇaṁ **Puligeṟe-nāḍa** per-ggaḍe daṇḍanāyakaṁ **Mēcharasar** | śrīman-mahāmaṇḍaḷē-

51 śvaraṁ **Jayakēsi-dēvarasargge** sāyira-parigrahaṁgaḷgaṁ śrīmat-**Kuṁduravaḷḷiy**=ūr-oḍeyaṁ **Maddirāja Sōvimayya Kēsimayyaṁgaḷgaṁ** dra-

52 vya-nivēdanaṁ geydu kāl-garchchu-kai-dhārey=āgi paḍedu mattam=ā prabhugaḷge aḷadu kaṇḍa-bhūmige nūṟakke hattaṟ=ōpādiya daśavaṁdhaman=ikki **Kundu**-

53 **ravaḷḷiya** chātur-āghāṭa-bhūmi-śī(sī)m-ābhyaṁtarad=ēka-dēśad=Iṭṭage-volada dēva-bhōga Niṭṭūra holada hattugeya holanaṁ **Huligeṟeya** ga-

54 ḍiṁbada gaḷeya nūṟu mattar=kkeyyaṁ kaḷaśakk=akshaya-dānamum=ā-chaṁdr-ārkka-sthāyiy=āgi sarvva-namaśya(sya)m=āgi tanna svāmi **Chāḷukya**-rājy-ō-

55 dhdharaṇa-karaṇa-kāraṇan=appa mahā-prachaṇḍa-daṇḍanāyakaṁ **Kēsimayyaṁgaḷge** binnapam-geydu pāramēśvara-dattiy=āgi paḍedu || Svasti śrīmach-**Chā**-

56 **ḷukya-pratāpa-chakravartti Jagadēkamalla-dēva-varshada 10neya Prabhava-saṁvatsarada Āśāḍa[2]-śudhdha 12 Bṛihaḥpati**-vāraṁ dakshiṇāyana-saṁkrama-

57 ṇa-vyatīpātaṁ kūḍida puṇya-tithiyoḷ*u* śrī-Sōmanātha-dēvara sthān-āchāryya-**Jñānasōma-paṇḍita-dēvara** kālaṁ karchchi dhārā-pūrvvakaṁ sarvva-namaśya(sya)-

58 muṁ sarvva-bādhā-parihāramum=āgi biṭṭar || Ā dharmma-bhūmi nūṟu matta[r*]-kkeyya sīmey=eṁt=[e*]ṁdaḍe | īśānyada sīme Iṭṭageya hāḷa holada

59 badagaṇa horeya kinnari-gal mūḍaṇa sīme Iṭṭage-volada nīr-vvariya haḷḷaṁ mēre | āgnēyada sīme Kāṁtarikeya hāḷa mūḍaṇa haḷḷa-daḍiya

60 kinnari-gallu mēre nairirityada[3] sīme Benakana koḷada teṁkaṇa kinnari-gallu mēre | vāyavyada sīme Niṭṭūra holada teṁkaṇa mēṟeya naṭṭa kinnari-gallu | iti cha-

[1] Apparently to be emended to *end=*.
[2] Read *Āshāḍha-*.
[3] Read *nairṛityada.*

61 tus-sīmā samāptaḥ Vṛi || Kaḷaśada nūṟu mattar=oḷag=uttama-bhūmiyan=ittan=ī yaśas-tiḷakan=enippa **Mēchaṇa-chamūpati** Nandiya bāvig=āṟu nirmmaḷa-
62 guṇa-yukte Gauraleya[1] bāvige mattar=ad=āṟ=enalke bhūtaḷa-nutan=aṁtu panneradu mattarumaṁ Śiva-pāda-śēkharaṁ || [31*] Sva-dattāṁ para-dattāṁ vā yō harēta vaśu(su)ṁ-
63 dharāṁ [|*] śa(sha)shṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ || [32*] Gaṁgā-sāgara-Yamunā-saṁgamadoḷu kōṭi kavileyaṁ brāhmaṇaraṁ liṁgigaḷaṁ sale puṇya-dinaṁgaḷo-
64 ḷ=aḷidavargaḷ=appar=iṁt=idan=aḷidar || [33*] Śrīmat-Karṇṇāṭa-sukavi-mukhya-paṇḍitara kavite || Rūvāri-chakravartti **Puligeṟeya Jinnōjara** agra-sutaṁ **Chāvōjana** kaṇḍarane

TRANSLATION.

(Verse 1 : identical with v. 1 of inscr. A.)

(Verse 2.) There flourished a morning-sun to the lotus-lake the blest beauteous **Chaḷukya** lineage, a grim elephant to the coppices of young plantains (*consisting of*) countless froward enemy kings, a lord of earth whose pair of lotus-feet was rubbed by the gems of august obeisant monarchs' diadems, an eager wooer of the goddess of universal victory, **Tailapa**.

(Verse 3.) His son was **Satyāśraya**, embellishment of the **Chāḷukyas**. A son of the latter monarch's younger brother was king **Vikrama**, (*likewise*) the excellent **Ayyaṇa** (*and*) **Jayasiṁha** the wooer of the goddess of glory. The last-named king's son was **Āhavamalla**, victor in battle, mainstay of empire; that king's son was the lord of earth **Sōmēśvara**.

(Verse 4.) That king's younger brother, the valiant king **Permāḍi**, a consuming fire to the forest of the faces of the **Chōḷas**, breaking down the acacias in the marshes of the **Gūrjara** kings, ruled this land.

(Verse 5.) Haughty with his might of arm, king **Vikramāditya** reduced his foes to the condition of a village of Bhillas, giving them severally splendours with drums consisting of skipping crickets, with bands of bright singers consisting of thickets of reeds, with royal stools consisting of the ground, with lamps composed of gems in the hoods of serpents, with gay robes of snakes' sloughs.

(Verse 6.) This sovereign's son **Bhūlōkamalla** became distinguished, acquiring the circle of space, having a radiance of glory like moonbeams, unfathomable of majesty, wrestler against the proud.

(Verse 7.) His son is a storm-blast upon the lamps hostile kings, a lion to the furious elephants hostile princes : who are there that do not thus speak of the Emperor **Jagadēkamalla** ?

(Verse 8.) The pain of the Tortoise's hard carapace has stopped ; the load on the Serpent king's splendidly jewelled head has diminished ; the burden on the neck of the elephants of the sky-quarters has abated : this is because **Jagadēkamalla** bears without labour the realm of earth upon the puissant place of firmness, his own arm.

(Lines 15-17.) While the victorious reign of . . .[2] the majestic Emperor king **Jagadēkamalla** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Verse 9.) A bee to his lotus-feet, righteous in conduct, having counsels skilful in shattering the **Chōḷa, Lāḷa,** and **Gūrjara** monarchs, a true hero is the General **Kēsirāja**.

(Verse 10.) Having auspicious characteristics [*or*, characteristics of a high-bred elephant] in constant embellishment, born of a noble family [*or*, herd], abundant in bounty [*or*, rut-ichor],

[1] The *su* is rather uncertain.

[2] Supply the usual Chālukya formula, as above.

winning high fame through receiving the embraces of the beloved elephant-cow of **Lakshmī**, **he** is a bull-elephant of victory for the exalted **Jagadēkamalla**: through this high distinction **the** General **Kēsirāja of the Elephants** has gotten this appropriate name.

(Verse 11.) **Kēśavadēva** is (*in charge*) of rut-raging elephants, of squadrons of **horse**, **of** the high office of (*the ministry of*) peace and war for the secret service (?)[1] and **Lāḷas**, (*and*) of the treasury, a controller of the prosperous seraglio.

(Verse 12.) "This forsooth is a troop of noble horses sent by the **Māḷava**"—"(*this is*) **a** column of fiery elephants sent by the king of **Kaliṅga**"—"(*this is*) a diadem of various **gems** sent as tribute in terror by the **Chōḷikas'** monarch"[2]: as each of them with these words **brought** (*these things*) and laid them down before him, **Kēśava** overspread with his glory **earth**, **ocean**, mountains, and sky.

(Lines 24-27.) Hail! while he who possesses all titles of honour, high minister, **master of** the stables of elephants and horses, treasurer, general supervisor, minister for peace **and war** for the secret service (?) and the Lāḷas, favourite, head of the army, the great **august General** **Kēsimayya**, was reigning[3] in government of the **Beḷuvala Three-hundred**, **the Huligere Three-hundred**, the **Halasige Twelve-thousand**, and the **Hānuṁgallu Five-hundred so as** to suppress the wicked and protect the cultured:—

(Verse 13.) A bee to his lotus-feet, talented, a wind potent to uproot the trees **haughty** foemen, venerated by the good, is the General **Mēchirāja**.

(Line 28.) As regards the dignity of this noble man's lineage:—

(Verse 14.) His maternal grandfather was the illustrious General **Mēḷamayya, renowned** for virtues; he was a modern Celestial Tree on earth, praised throughout the world.

(Line 30.) His paternal grandfather:—

(Verse 15.) **Āditya Bhaṭṭa**, abounding in the lore of the excellent books of **the Vēdas**, pulverising sin, rose (*to honour*) amidst the applause of the earth, so as to be **served by the** goddess of Fortune (*dwelling*) in the lotus of his own race.

(Verse 16.) To **Āditya**, who had all the virtues, there was a son **Drōṇāchārya, a master** of the bow known as being like Gāṇḍivi [Arjuna], as if he had been born to **Pon**[4] **and the** renowned Sun-god.

(Verse 17.) This noble man's high-born wife **Chāmala-dēvi**, who was known **as a peer of** the lady Fortune, a peer of Arundhatī in virtue, a peer of the lady Speech, adorned **her race**, amidst the praises of the world.

(Verse 18.) Their sons were the General **Āchirāja**, the General **Mēcha**, and **the General** **Kañcha of the Spear**, a tree of desire to sages.

(Verse 19.) Are there in the present or the past any mortals that are equal to **the moon**-light to his race, **Ācharasa**,[5] when he is compared with other men on this circle of **earth girdled** by the four oceans?

(Verse 20.) The line of glittering crests of the fire of doom, the tongue of great **Rāhu**, **the** fangs of the Destroyer, the hiss of the black cobra, is the spear of the General **Kañchi of the** Spear.

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[1] See above, p. 44.

[2] [The correction of *adhīraṁ* into *adhīśaṁ* is unnecessary. *Chōḷika*=the Chōḷa king; and *adhīraṁ* may be translated 'the weak-minded.'—H. K. S.]

[3] For *arasu* applied to civil administration by officers of the Crown see above, *pannāyaman=āḷv=arasugaḷu*, p. 35, note 3.

[4] *Pon* is the Kanarese for *Suvarṇā*, the name of a wife of the Sun-god (Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, pp 307, 313). [Perhaps *poṅgaṁ* has to be taken as an adjective qualifying *sutaṁ*, in the sense 'a man of elated courage.'—H. K. S.]

[5] There seems to be some irregularity in the text. *Ācharasanan=* must be genitive; but if so, it has a superfluous syllable *na*.

(Verse 21.) As truly he is called a brother to public women bright with the glances from their white eye-corners, one who honours worthy master-poets and sages, a son of Śiva, one with the form of the Love-god, a son to others' wives, a friend to the lotus-pool[1] of his own race, who can equal **Mēchi**, the right eastern face[2] on the floor of the edifice of the religion of Śiva.

(Verse 22.) **Vennala-dēvi and Laliya-dēvi**, the good wives of that treasure of courtesy the General **Mēchi**, have flourished on earth, renowned in the world, as digits of the moon to the fresh water-lilies of their race.

(Verse 23.) In the realm of Bharata the land of **Kuntala** shews itself in beauty. In it appears forsooth the province of **Purikara**; the capital city radiant within that district is **Purikara** town.

(Verse 24.) The seignior of this county, the world-renowned **Jayakēśidēva**, has become eminent by his glory, being known as a seat of Fortune, an ornament of the **Manala** race, a thunderbolt shattering the Maināka his foes.

(Verse 25.) There has arisen amidst joy the god **Sōmanātha of the South**, with whom are seen *(the sacred bull)* Nandi, the ornament of snakes, the Ganges, the high-braided hair, the Mountain's Daughter, and the half-moon.

(Lines 42-43.) As regards the line of priors of the establishment of this god **Mahā-Svayambhu-Sōmanātha** :—

(Verse 26.) Of the world-revered ascetic **Dēvasōma** *(there was a son)* sprung from the family of great ascetics, exalted in all virtues; of this ascetic **Mahēndrasōma** *(there was)* a son, **Jñānasōma-Pandita-dēva.**

(Verse 27.) **Kēśava,** minister of king **Sōmēśvara**, has verily maintained the merit of desiring not others' wives, of abiding not in falsehood, of being known as an incarnation of righteousness, so that the earth praises him.

(Verse 28.) The incomparable **Jñānasōma,** lord of ascetics, has so distinguished himself that men say: "Is it the Love-god who has assumed a brilliant abounding mass of high-braided locks? is it the Tree of Desire that joyfully has settled permanently in happiness at the establishment of Sōmēśvara in Purikara under the guise of an ascetic? is it the Ocean that displays its profundity in the form of a Yōgi?"

(Line 47.) While this continuous sequence of the succession of sons of great ascetics was flourishing :—

(Verse 29.) On the temple of Sōmēśa of the South, which is, as one may say, a massive finial of gold on the crest of the Golden Mountain, the incomparable **Mēcharasa** has set a solid finial of gold.

(Verse 30.) The ornament of his lineage, having purchased for payment of gold a hundred *nivartanas* at **Kunduravalli,** within *(the district of)* **Ekkalavāda,** for *(defraying the expenses of)* the golden finial, presented it under the name Kalaśada-hālu.

(Lines 49-55.) Hail! He who possesses all titles of honour, the high minister, son to others' wives, brother to public women, son of Śiva, restorer of the four churches,[3] controller of the county of **Puligere,** the General **Mēcharasa,** having presented money to the thousand retainers of the Mahā-Mandalēśvara **Jayakēsi-dēvarasa** and to **Maddirāja,** mayor of **Kundur-avalli, Sōvimayya,** and **Kēsimayya,** and having *(thereby)* purchased with washing of feet and

[1] A poetic term for the sun.

[2] The word *pūrva-prāchi* is not clear to me. It seems to mean "the east-of-east face," i.e. a person holding a very prominent and representative position, in the church. Most temples face towards the east.

[3] The Śaivas, Vaishnavas, Jains, and Buddhists.

laving of hands the piece of estate connected with the lands of Iṭṭage and the lands of Niṭṭūr (*held for*) the god's usufruct, forming a part of the area within the boundaries marking the four sides of access of **Kunduravaḷḷi**, which he measured out for these gentlemen and on which he deducted a *daśavandha*[1] at the rate of ten per cent. on *kaṇḍa*[2]-ground, obtained as an imperial gift one hundred *mattar* arable soil by the rood according to the *gaḍimba* of **Huligeṟe**, as a perpetual endowment for the finial, to endure as long as moon and sun, on *sarva-namasya* tenure, as the result of a petition made by him to his lord the great august General **Kēsimayya**, the instrument and cause of the uplifting of the **Chāḷukya** kingdom ;

(Lines 55-58.) and—hail !—on a holy lunar day on which **Thursday, the 12th** (*day*) **of the bright fortnight of Āshāḍha in the cyclic year Prabhava, the 10th of the** (*regnal*) **era of the Chāḷukya majestic Emperor king Jagadēkamalla,** coincided with the *dakshiṇāyana-saṁkrānti* and a *vyatīpāta*,[3] (*Mēcharasa*), having laved the feet of **Jñānasōma Paṇḍita-dēva,** prior of the establishment of the god Sōmanātha, made over to him with pouring of water (*the above-mentioned estate*) on *sarva-namasya* tenure, free from all conflicting claims.

(Lines 58-61.) As regards the bounds of this hundred-*mattar* field of endowment-land :—the north-eastern bound is a stone (*with the figure*) of a Kinnarī at the northern side of the waste lands of Iṭṭage. As to the eastern bound, the limit is the running stream in the lands of Iṭṭage. As to the south-eastern bound, the limit is a stone (*with the figure*) of a Kinnarī on the river-bank to the east of the waste of Kāntarike. As to the south-western bound, the limit is a stone (*with the figure*) of a Kinnarī at the south of Benaka's Lake. The north-western bound is a fixed boundary-stone (*with the figure*) of a Kinnarī on the south of the lands of Niṭṭūr. Thus the four bounds are concluded.

(Verse 31.) Out of the hundred *mattar* (*assigned*) for the finial, this general **Mēchaṇa**, who is indeed adorned with glory, world-famed, crowned with Śiva's feet, has granted excellent land, six *mattar* for the well of Nandi, six for the well of Gaurale faultless in virtue, thus (*amounting to*) twelve *mattar*.

(Verse 32 : a common Sanskrit formula.)

(Verse 33 : a Kanarese commonitory stanza.)

(Line 64.) The poem (*is that*) of an eminent scholar among Kanarese master-poets. The engraving (*is that*) of **Chāvōja**, eldest son of **Jinnōja** of **Puligeṟe**, emperor of stone-masons.

No. 9.—TWO JAIN INSCRIPTIONS OF MULGUND AND LAKSHMESHWAR.

BY LIONEL D. BARNETT.

The following two inscriptions have been edited from ink-impressions prepared for the late Dr. Fleet, and bequeathed by him to the British Museum, where they now are. Though they relate to different foundations, they refer to the same lineage of Jain Gurus, and have two important verses in common ; and this fact, together with their mention of the standard grammars of their day, gives them a more than ordinary interest.

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[1] On this term see *Ind. Ant.*, Vol. XXX, pp. 107, 267; *Ep. Carn.*, Vol X, pt. i, Mb. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14. It is a remission of $\frac{1}{10}$ of the revenue, under varying conditions (e.g. as compensation for some public work, such as digging and maintaining wells).

[2] The meaning of *kaṇḍa* here is not clear. There may be some connection with the Tamil *kaṇḍu*, 'cornfield,' or with the Marathi usage in the sense of 'contract.'

[3] A *yōga* on which the declination of sun and moon is the same.

A.—MULGUND INSCRIPTION OF THE REIGN OF SOMESVARA I : SAKA 975.

Regarding the site and name of **Mulgund,** whence this inscription comes, it suffices to refer to Dr. Fleet's remarks above, Vol. XIII, p. 190. The present record was found on a slab in the local Jain *basti* or temple. The stone is surmounted by a rounded pediment with truncated top, which contains some **sculptures,** viz. in the centre a squatting Jina in a niche or *kōshṭha-pañjara* ; on the proper right a figure, perhaps representing a worshipper ; over it the sun ; to the proper left of the Jina, a cow with sucking calf ; and above it the moon. Below this is the inscribed area, in two compartments, with a width of about 2 ft. 4½ in. ; the upper one, containing lines 1-2, is about 3¾ in. high, and the lower one, containing the rest of the record, is some 4 ft. in height. A transcription is given in the Elliot Collection, Vol. 1, fol. 76b. of the Royal Asiatic Society's copy ; but it is very incorrect, and omits a considerable part of the text. The stone is very much worn, and in many places the writing is almost illegible.—The **character** is an elegant monumental type of Kanarese of the period, with graceful upright letters varying in height from ½ in. to ⅝ in.—The **language** is Old Kanarese, with the exception of three Sanskrit stanzas, viz. verses 1, 7, and 10. It preserves the archaic *ḻ*, in *negaḻdaṁ* (ll. 11, 18), *pogaḻte* (l. 16), and *ēḻpatt-* (l. 29). On the word *sīvata* (l. 22) cf. above, Vol. XV, p. 105. For *moggu* (l. 25) see note *in loco*.

The **record,** after invoking the blessing of the Jina Chandraprabha (ll. 1-2), refers itself to the reign of **Trailōkyamalla,** i.e. **Sōmēśvara I** (ll. 3-5), and states that at the time the **Three-Hundreds of Beḷvola and Purigeṟe** were under the administration of his son, the Mahā-Maṇḍalēśvara **Sōmēśvara [II],** who bears among many other titles that of "**lord of Vēṅgī best of cities**" and "furious elephant of **Amma**" (ll. 5-10). It then introduces a pious and eminent Jain *sandhi-vigrah-ādhikāri*, or officer of peace and war, named **Beḷdēva** ; he and his two younger brothers **Baladēva** and **Śāntivarma** were the sons of **Aggaḷadēva** and **Gojjikabbe** (ll. 10-17). **Beḷdēva** was a "servant" or "soldier" (*baṁṭu*) of **Kēśirāja,** and a disciple of **Nayasēna Sūri** (ll. 17-19). Then come two verses extolling **Kañcharasa,** a local prince of the **Sinda** family,[1] who was induced by **Beḷdēva** to make a grant out of his own *sīvaṭa* (ll. 19-22). Next comes the spiritual pedigree of Nayasēna, and a eulogy of the latter's learning : in the **Sēna** or **Chandrakavāṭa** *anvaya* of the **Mūla Saṅgha** there was an eminent divine named **Ajitasēna Bhaṭṭāraka,** whose disciple was **Kanakasēna Bhaṭṭāraka,** whose pupil was the eminent grammarian **Narēndrasēna,** who was the teacher of the incomparable grammarian **Nayasēna** (ll. 22-28). An estate, duly specified, and apparently in the *sīvaṭa* of Kañcharasa, was made over by Beḷdēva to Nayasēna as trustee for the supply of food to the local *basti* (ll. 28 ff.).

The above-mentioned **Ajitasēna** may very possibly be the famous Jain divine of that name, who was the prior of the Baṅkāpūr monastery, and who was the spiritual guide of the Western Gaṅga king **Mārasiṁha II** (who piously starved himself to death at Ajitasēna's feet) and of the minister **Chāmuṇḍarāya**[2] (*E. I.*, Vol. V, pp. 152, 171, 180 ; *Ep. Carn.*, *Inscr. Sravana Belgola*, Nos. 38 and 67, and introduction, pp. 20 and 34 ; *Ep. Carn.*, Vol. VI, Kp. No. 3, and introduction, p. 11). He appears to have been a teacher of a Kanakasēna, entitled Vādi-rāja, who is mentioned in several inscriptions as a disciple of Akalaṅka and teacher of the Gaṅga king Rāchamalla (*Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Tl., No. 192). This Ajitasena must be distinguished from the scholar of the same name, styled Vādībhasiṁha, Śabda-chaturmukha, and Tārkika-chakravartin, who was a later scion of the same spiritual lineage,

[1] On the Sindas see above, Vol. XIV, p. 268.

[2] A *Śṛiṅgāra-mañjarī* or series of erotic verses is ascribed to him (see Seshagiri Sastri's *Report*, II, pp. 83, 231 f., 234) ; but it seems more natural to refer it to the other Ajitasēna mentioned below—if indeed to any Ajitasēna.

and who flourished in the first half of the twelfth century A.D. (see *E. I.*, Vol. III, p. 188; *Ep. Carn.*, *Inscr. Sravana Belgola*, No. 54; *Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Tl. 192). It is not clear which of these two Ajitasēnas was the author of the *Alaṅkāra-chintāmaṇi*[1] and *Maṇi-prakāśikā* (a supercommentary on the grammar of Śākaṭāyana) mentioned by Mr. Rice in his introduction to the *Karṇāṭaka Śabdānuśāsana*, p. 35. We find a similar duplication of **Kanakasēnas**; for the one mentioned in our record can hardly be the same as Kanakasēna the disciple of Vinayasēna (*E. I.*, Vol. X, pp. 57, 69), or Kanakasēna the disciple of Vīrasēna, *circa* A.D. 880 (*ibid.*, Vol. XIII, pp. 191, 193 f.), while a tradition records yet another as preceptor of Jinasēna the teacher of Mallishēṇa.

The grammarian **Narēndrasēna** of our record seems to be the same as Narēndrasēna, the author of a work on logic styled *Pramāṇa-pramēya-kalikā* (see S. R. Bhandarkar, *Catalogue of MSS. in Deccan College*, p. 327; A. V. Kathavate, *Report for 1891-5*, p. 76; Kashinath Kunte, *Statement showing old and rare MSS. in Gujranwala and Delhi Districts*, 1881-2, p. 11; Peterson, *First Report*, p. 126). But our inscription B. will introduce us to a second Narēndrasēna, a disciple of Nayasēna, who may also have some claim to this distinction.

The **date** of our record is given on l. 29 as: **Śaka 975 (lapsed), the year Vijaya**; the *uttarāyaṇa-saṁkrānti*. This ought to correspond to **Friday, 24 December, A.D. 1053,** when the *saṁkrānti* occurred about 1 h. 35 m. after mean sunrise, according to the *Ārya-siddhānta*.[2]

The only **geographical names** mentioned are: the **Beḷvola Three-Hundred** (l. 9), the **Puligeṟe Three-Hundred** (*ib.*), **Muḷgunda** (l. 21), **Kiṟugeṟe,** or "Little Tank" (l. 31), and **Asagageṟe** (l. 33). On the first two see above, Vol. XIII, p. 178 f., and XIV, p. 188. The **Chandrakavāṭ-ānvaya** (l. 23) preserves the name of Chandrikavāṭa, on which see above, Vol. XIII, pp. 192-4.

TEXT.[3]

[Metres: vv. 1, 4, *Śārdūlavikrīḍita*; v. 2, *Mahāsragdharā*; v. 3, *Utpalamālā*; vv. 5, 6, 8, *Kanda*; vv. 7, 10, *Anushṭubh*; v. 9, *Mattēbhavikrīḍita*.]

1 ◎ Śrīmad - bhakti - bhar - ānat - āmara -kirīṭ-ānargghya-ratna-prabhā-jāḷ-ālīḍa(ḍha)-pad-āravinda-yugaḷaḥ Kandarppa-darpp-āpahaḥ

2 trailōky-ōdara-vartti-kīrtti-viśadaś=Chandraprabhas=suprabhō bhavyānāṁ nivahaṁ nirākuḷam=aḷaṁ pāyād=apāyāj=Jinaḥ [||* 1*]

3 Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārāj-ādhirāja paramēśvara parama-bhaṭṭārakaṁ **Satyā-**

4 **śraya-kuḷa-tiḷakaṁ Chāḷuky-**ābharaṇaṁ śrīmat-**Trailōkyamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-prava-

5 rddhamānam=ā-chandr-ārkka-tāraṁ saluttam-ire [|*] Tat-tanayaṁ samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Vēṅgī-**

6 **puravar-ēśvaraṁ** samara-prachaṇḍaṁ kumara-mārttaṇḍaṁ para-kari-mada-nivāraṇan=**Ammana** gandha-vāraṇaṁ parivāra-nidhānaṁ

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[1] This work was first published in pts. 1-6 of the *Kāryāmbudhi* edited by Padmaraja Pandit (Bangalore, 1893 ff.); but, as far as I am aware, it was never completed in that series. A full text has since been issued, in Śaka 1829 (A.D. 1907), from the Jainēndra Press at Kolhapur, edited by Sakharam Nemichand Dosi of Sholapur, who on the title-page ascribes it to Jinasēnāchārya.

[2] Mr. R. Sewell has very kindly pointed out to me that according to the *Sūrya-siddhānta* the *uttarāyaṇa-saṁkrānti* of that year took place 2 h. 10 m. after mean sunrise on Friday, 24 December, but that by the *Brahma-siddhānta*, the *Siddhānta-śirōmaṇi*, and probably also the *Rāja-mṛigāṅka* it happened at 2 h. 9 m. 38 s. after mean sunrise on Thursday, 23 December.

[3] From the ink-impression.

7 dāna-Kānīnaṁ haya-Vatsa-rājaṁ rūpa-Manōjaṁ ripu-nṛipati-hṛidaya-sellaṁ bhuvan-aika-mallaṁ maṇḍalika-śirō-

8 maṇi **Chāḷukya**-chūḍāmaṇi vidvishṭa-saṁhāraṁ kaṭaka-prākāraṁ śrīmat-**Trailōkyamalla-dēva**-pāda-paṁkaja-bhra-

9 maraṁ śrī-**Sōmēśvara-dēvaṁ Beḷvola-mūnūṟuṁ Puligeṟe-mūnūṟumaṁ** sukha-saṁkathā-vinōdadin=āḷuttam-i-

10 re tat-pāda-padm-ōpha(pa)jīvi || Vṛittaṁ | Vinayakk=ādhāra-bhūtaṁ pati-hita-charitakk=āśrayaṁ sad-vivēkakke[1] nivāsa[—⏑]

11 saṁpattige kuḷa-bhavanaṁ santat-ānūna-dānakke nidhānaṁ māntanakk=āgaram=ene negaḷdaṁ sad-vachō-bhūshaṇaṁ bhū-vinu[taṁ **Be**]-

12 ḷdēvan=udyad-vidhu-viśada-yaśō-vyāpta-dik-chakravāḷaṁ || [2*] Īva guṇaṁ guṇaṁ pati-hit-ācharitaṁ charitaṁ par-ōpa[kā]-

13 r-āvasath-ārttham=arttham=agha-bi(bhi)j-Jina-tat[t*]vame tat[t*]vam=eṁba sad-bhāvane tammoḷ=ondi nele-vett-ire kīrttige nōntar=int[u]

14 **Beḷdēvanum**=oḷpan=āḷda **Baladēvanum**=aṁkada **Śāntivarmmanuṁ** || [3*] Vachanaṁ || Antu sakaḷa-guṇa-gaṇ-ōttuṁgaruṁ Jina-dharmma-

15 nirmmaḷaruṁ nikhiḷa-jan-ōpakāra-niratarum=udātta-kīrtti-latā-nikētanarum=**Aggaḷadēva**-priya-tanūbhavaruṁ **Gojji-**

16 **kāṁbikā**-kṛiś-ōdara-nibiḍa-nibaddha-paṭṭarum=āgi pogaḷte-vetta tat-sahōdara-trayadoḷ=agrabhavan=appa sandhi-vigra-

17 h-ādhikāri || Vṛittaṁ | Jina-pād-āṁbuja-bhṛiṁgan=Aṁgaja-nibhaṁ gamy-ārttha-ratnākaraṁ Manu-mārggaṁ vinay-ārṇṇavaṁ Kali-maḷa-pradhvaṁsa-

18 kaṁ **Kēśirājana** baṁṭ=iṁ **Naya[sē]na-sūri**-pada-padm-ārādhanā-rakta-chittan=udāttaṁ negaḷdaṁ vivēka[⏑⏑ — — —] mahī-bhāga-

19 doḷ || [4*] Ā mah-ānubhāvaṁ dharmma-prabhāva-prakaṭīkṛita-chittan=āge || Kandaṁ | **Sinda**[⏑—⏑]kan=abaḷ-ānandanakara-rū-

20 pan=asama-sāhasa-niḷayaṁ **Sinda**-nṛipa-nandanaṁ lasad-indu-kara-pratima-kīrtti kāntā-kāntaṁ || [5*] Jina-dharmma-nirmmaḷaṁ satya-nidhā-

21 nu(nan=a)nūna-dāna[⏑⏑ ⏑⏑ ⏑]an=andina **Kaṁcharasaṁ** Paṁchēshu-nibhaṁ **Muḷgunda-Sinda-dēśa**-lalāmaṁ || [6*] Eṁba peṁpiṁgaṁ jasakkam=āgaram=ā-

22 da **Kaṁcharasaṁ** tanna sīvaṭad-oḷage dharmm-ānurāga-chittaṁ sa-hiraṇya-pūrvvakaṁ kuḍe koṇḍu || Śrī-**Mūḷa-saṁgha**-vārā-

23 śau maṇīnām=e(i)va s-ārchchishāṁ mahā-purusha-ratnānāṁ sthānaṁ **Sēn-ānvayō**=jani || [7*] Va | Ā **Chandrakavāṭ-ānvaya**-varishṭha-

24 r=**Ajitasēna-bhaṭṭārakar**=ttad-antēvāsigaḷ **Kanakasēna-bhaṭṭārakar**=avara śishyar || Kanda | Chāndraṁ Kātaṁtraṁ Jainēndraṁ Śa-

25 bd-ānuśāsanaṁ Pāṇini matt=Aindraṁ **Narēndrasēna**-munīndraṁg=ēk-āksharaṁ peṟaṁg=ivu moggē || [8*] Antu jagad-vikhyātar=ādar=a-

26 vara śishyar || Vṛitta | Ninag=ēn=eṁbeno Śākaṭāyana-munīśan=tāne Śabd-ānuśāsanadoḷ Pāṇini Pāṇinīyadoḷe Chandraṁ Chā-

27 ndradoḷ taj-Jinēndrane Jainēndradoḷ=ā Kumārane gadaṁ Kaumāradoḷ=pōlpar=ent=ene pōlar=**Nnayasēna-paṇḍitaroḷ**=anyar=vvārddhi-

28 vīt-ōrvviyoḷ || [9*] Intu samasta-śabda-śāstra-pārāvāra-pāragar=**Nnayasēna-paṇḍita-dēvara** pāda-prakshāḷanaṁ-ge-

29 ydu | **Śaka-varsham=oṁbay-nūṟ-ēḷpatt-aydaneya Vijaya**[2]-**saṁvatsarad**=uttarāyaṇa-saṁkrāntiyaṁdu tīrtthada ba-

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[1] The engraver has apparently written another letter (*ve* ?) after the *vē*, and then partly blocked it out.

[2] The syllable *vi* has been omitted, and added below the line.

30 sadig=āhāra-dāna-nimittaṁ nij-āmbikey=appa **Gojjikabbege** parōksha-vinayaṁ nagara-mahājanamuṁ paṁcha-maṭha-sthā-
31 namum=aṟiye Nagarēśvarada gaḍiṁbada kōḷoḷ=aḷedu Kiṟugeṟeya keyy-oḷage sarbba-bādhā-parihāram=ā-
32 ge [b]i[ṭṭa] key=mattar=ppanneraḍu [|*] ā keyge guḍḍe īśānyadoḷ kavileya kal āgnēyadoḷ=ādityana kal nairi(ṛri)-
33 tyadoḷ chaṁdrana kal vāyavyadoḷ Padmāvatiya kal Asagageṟeya teṁka sāsira baḷḷiya tōṁṭav=ondu || Sva-datt[ā]ṁ
34 [para-dattāṁ vā] yō harēta vasundharāṁ [|*] shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ ||[1] [10*]

TRANSLATION.

(Verse 1.) May the radiant Jina Chandraprabha, whose blest pair of lotus-feet is licked by the mass of lustre from priceless gems in the coronets of gods bowing (*to him*) in intensity of devotion, who overthrows the pride of the Love-god, who is brilliant with glory pervading the belly of the three worlds, fully preserve from harm the congregation of the godly (*so that it be*) undisturbed.

(Lines 3-5.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the Chāḷukyas, **Traiḷōkyamalla-dēva,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 5-10.) While his son, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, **lord of Vēṅgī best of cities,** terrible in battle, a sun among princes, checking the fury of foemen's elephants, a fiery elephant to **Amma,** a treasure to his household, a Kānīna [Karṇa] in bounty, a king of the Vatsas with horses,[2] a Cupid in beauty, a shaft in the heart of hostile kings, unique athlete of the world, head-jewel of feudatory princes, crest-jewel of the **Chāḷukyas,** a destruction to foes, a rampart to the camp, a bee to the lotus-feet of **Traiḷōkyamalla-dēva, Sōmēśvara-dēva,** was governing the **Belvoḷa Three-Hundred** and the **Puligeṟe Three-Hundred** with enjoyment of pleasant conversations:—

(Line 10.) One that finds sustenance at his lotus-feet—

(Verse 2.) As a foundation of courtesy, a resort of loyalty, a dwelling-place of discernment of truth, a native house of prosperity, a treasure of constant unstinted bounty, a home of dignity was **Beḷdēva** renowned, adorned with goodly speech, world-famed, filling the circle of space with glory bright as the rising moon.

(Verse 3.) "Merit is the merit of giving; conduct is loyalty to one's lord; wealth is designed to be a dwelling for beneficence; principles are the principles of the sin-destroying Jinas": as this true conception came and established itself in them, accordingly **Beḷdēva** and the excellent **Baladēva** and the eminent **Śāntivarma** fulfilled their religious duties with glory.

(Lines 14-17.) Thus of these three brethren, who were famed as exalted in the series of all virtues, stainless in the religion of the Jinas, unceasing in beneficence to all people, homes of the creeping-plant of lofty fame, dear sons of **Aggaḷadēva,** and cloths tightly swathing the slender belly of **Gojjikāmbikā,**[3] the eldest, a Minister of Peace and War—

(Verse 4.) A bee to the Jinas' lotus-feet, like the Love-god, a jewel-mine of fitting thoughts, following the course of Manu, an ocean of courtesy, dissipating the defilement of the Kali Age,

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[1] After this verse are some very worn letters; the first two are quite effaced, and the remainder look like *ga ḷa ka mā la.*

[2] See above, Vol. V, p. 236 n.

[3] [The translation of the phrase *Gojjikāmbikā-kṛiś-ōdara-nibiḍa-nibaddha-paṭṭarum=* as an adjunct to the three brothers Beḷdēva etc. would be more intelligible if rendered "whose fillet (*of greatness*) was firmly tied (*even while they were*) in the slender belly of Gojjikāmbikā."—H. K. S.]

a henchman of **Kēśirāja,** having moreover a mind fervent in adoration of **Nayasēna Sūri's** lotus-feet, lofty, . . . discernment, he was renowned in the land.

(Line 19.) As this noble man revealed his spirit in his eminent practice of religion :—

(Verse 5.) A . . . of the **Sindas**, one whose form gave delight to women, a seat of peerless courage, son of the **Sinda** king, having fame like the radiant moonbeams, beloved of lovely women,

(Verse 6.) stainless in the religion of the Jinas, a treasure of truthfulness, . . . unstinted bounty, is **Kañcharasa**, resembling the (*God of the*) Five Arrows [Kāma], an ornament to the **Sindas'** land of **Mulgunda.**

(Lines 21-22.) He who, receiving from **Kañcharasa**, (*i.e.* Beḷdēva) a seat of such greatness and fame, being inspired to religion, made a grant out of his own *sīvaṭa*[1] with presentation of gold :—

(Verse 7.) There has arisen the **Sēna** lineage, a seat of radiant gems, jewels consisting of great men, in the ocean of the blest **Mūla Saṅgha.**

(Lines 23-24.) **Ajitasēna Bhaṭṭāraka,** worthiest of the **Chandrakavāṭa** lineage—his disciple **Kanakasēna Bhaṭṭāraka**—his disciple—

(Verse 8.) The Chāndra (*grammar*), the Kātantra, the Jainēndra (*grammar*), the Śabdānuśāsana, Pāṇini, and the Aindra (*grammar*) were to the great Muni **Narēndrasēna** a single letter ; to what other man are they possible ?[2]

(Lines 25-26.) Thus world-renowned was his disciple—

(Verse 9.) What shall I say of thee ? As it may be said, " How now, is the great sage Śākaṭāyana himself equal (*to Nayasēna*) in the Śabdānuśāsana, Pāṇini in the Pāṇinīya, Chandra in the Chāndra, that Jinēndra in the Jainēndra, that Kumāra forsooth in the Kaumāra ? ", there are no others equal to **Nayasēna-Paṇḍita** on the ocean-girt earth.

(Lines 28-33.) Having laved the feet of **Nayasēna Paṇḍita-dēva,** who is thus a consummate master of all grammatical lore, at the *uttarāyaṇa-saṁkrānti* of **the cyclic year Vijaya, the nine hundred and seventy-fifth** (*year*) **of the Śaka era,** he[3] with the cognisance of the Mahājanas of the town and the establishment of the Five Maṭhas measured out by the pole of the Nagarēśvara's *gaḍimba*-standard and granted for the purpose of supplying food to the temple of the sacred demesne, in pious memory of his mother **Gojjikabbe,** a field of twelve *mattar* in the field of Kiṟugeṟe, with immunity from all conflicting claims. The bounds[4] of this field are : on the north-east a stone (*with the figure*) of a cow, on the south-east a stone (*with the figure*) of the sun, on the south-west a stone (*with the figure*) of the moon, on the north-west a stone (*with the figure*) of Padmāvatī,[5] to the south of Asagageṟe a garden of a thousand creeping-plants.

(Verse 10 : a common Sanskrit formula.)

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[1] See above, Vol. XV, p. 105.

[2] *Moggu*, meaning " possible," " able," " ability," etc., is not given in Kittel's Dictionary. Rao Bahadur R. Narasimhachar, to whose kindness I owe the interpretation of this passage, has called my attention to its use in *Pampa-bhārata*, XII, 16, Pampa's *Ādi-purāṇa*, VI, 29, Abhinava-Pampa's *Rāmāyaṇa*, I, 39, Nāgavarma's *Kāvyāvalōkana* 517, and Āṇḍayya's *Kabbigara Kāva* 156.

[3] Namely Beḷdēva.

[4] Properly, *guḍḍe* means a hill. " In S. Canara, this is sometimes the boundary-mark of lands ; sometimes a stone exists or is placed at the top of a hill to mark the point from which rain-water commences to scatter in all directions and water adjacent lands " (*Kisamwâr Glossary*, p. 129).

[5] Cf. *Ind. Ant.*, Vol. V, p. 43 n., *Ep. Carn.*, II (*Śravaṇa Beḷgoḷa*), intr., p. 25 f., *Madras Archæol. Report*, 1912-3, p. 6, 1914-5, p. 19, and above, Vol. VIII, p. 126, etc.

B.—LAKSHMESHWAR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI: A.D. 1081.

On the site of Lakshmēshwar (the ancient Puligeṟe, Purigeṟe, or Purikara) I may refer to what I have written above, Vol. XIV, p. 188. The inscription is on a slab which was in the local Kachēri when the ink-impression was made; whence it originally came I do not know. The stone has a rounded pediment with some **sculptures**, namely a squatting Jina in the centre, with a cow and sucking calf on the proper left, surmounted by the sun (to right) and moon (to left); a figure or figures has apparently been effaced on the proper right. The inscribed area below this is about 3 ft. 2 in. broad and 3 ft. 6 in. high.—The **character** is a fairly regular Kanarese type of the period, slightly angular and sloping. The letters vary from about ¼ in. to ½ in. in height, and in places are somewhat worn. The cursive *v* occurs in *avar=*, l. 30.—The **language** is Old Kanarese; the only Sanskrit is verse 1 and a short quotation in verse 7. The archaic *ḻ* is preserved in *pogaḻtegaṁ*, l. 9, *negaḻtegaṁ*, l. 9, *iḻduv=*, l. 15, *negaḻdara*, l. 16, *iḻd=*, ll. 18, 24, *negaḻda*, l. 43, *negaḻdan*, l. 44; it appears as *r* in *kirttu*, l. 3, *negartte*, l. 46, and as *ḷ* in *Noḷamba*, ll. 8 ff., 23, *pogaḷal*, ll. 17, 26, *negaḷdar*, l. 36, *pēḷvaḍe*, l. 39, *pogaḷalk=*, l. 42; and it is falsely substituted for *r* in *peḻchutt-ire*, l. 18. It will be noted that in *negaḻdara*, l. 16, *negaḻda*, l. 43, and *negaḻdan*, l. 44, the second syllable is short metrically, while in *negartte*, l. 46, it is scanned as long (cf. above, Vol. XIII, p. 327); hence it seems likely that *negaḷdar*, l. 36, where it is also short, is a scribe's error for *negaḻdar*. Lexically interesting are *avasura*, l. 14 (apparently meaning *asura*: cf. *avakṛipe*, *avaguṇa*, etc.), *uddāni*, l. 18 (cf. above, Vol. XIII, p. 327), *bhuvana-buṁbhuka*, l. 19 (ib. pp. 298, 327), *prābda*, l. 26, *pabb*[*e**], l. 26, *arttiga* in the sense of "lover," l. 38, and *gōja* with the meaning of "moon," l. 39 (cf. *abja*).

The **record**, opening with the stock stanza *Śrīmat-parama-gaṁbhīra°* (l. 1), refers itself in prose and verse to the reign of **Tribhuvanamalla**, or **Vikramāditya [VI]** (ll. 2-5), and then introduces his younger brother **Jayasiṁha III**, the Yuvarāja or Heir-apparent, to whom, besides many complimentary titles, it gives the full set of names found in some other records, **Traiḷōkyamalla Vīra-Noḷamba Pallava-Permānaḍi Jayasiṁha-dēva** (ll. 5-8).[1] After two verses of florid compliments to him (ll. 8-10) and a statement in prose that he was at the time governing the "**Two Three-hundreds**" (namely **Beḷvola** and **Puligeṟe**), the **Banavāse Twelve-thousand**, the **Sāntaḷige Thousand**, and the **Kaṇḍūr Thousand** (ll. 10-11), it brings in one of his subordinate barons, the *Mahāsāmantādhipati* **Eṟemayya** (also called below **Eṟakapa** and **Eṟega**), a high minister, steward of the royal household, and general (ll. 11-13), dwelling in verse upon his virtues and informing us that at the time he was administering the **Puligeṟe Three-hundred** (ll. 13-19). Six verses follow (ll. 19-26), which expatiate on the equally surprising merits of Eṟemayya's younger brother **Dōṇa**, who also held high office in the government; and then comes a series of seven stanzas (ll. 26-34) announcing that on a given date Dōṇa assigned a grant for the Jain cult in Purikara (the modern Lakshmēshwar) to the trusteeship of **Narēndrasēna [II]**, of the Sēna Gaṇa in the Mūla Saṅgha, the senior disciple of **Nayasēna Sūri**, who in his turn was the senior disciple of **Narēndrasēna [I]**. We have already made the acquaintance of Narēndrasēna I and Nayasēna in the preceding record; the present record, which quotes stanzas 8-9 of A., now carries the succession one generation further on. Our author next brings on the scene in vv. 23-34 (ll. 34-46) a distinguished family of pious Jains, namely **Dinakara** (ll. 34-36), his sons **Rājimayya** (or **Rāja**) and **Dūḍama** (ll. 36-42), Dūḍama's wife **Ēchikabbe** and their daughter **Hammikabbe** (ll. 42-43), Hammikabbe's husband **Arasimayya** or **Arasayya** (ll. 43-44), their son the physician **Kannapa** or **Kanna** (ll. 44-45), and Kannapa's sons **Indapa**, **Īśvara**, **Rāji**, **Kalidēva**, **Ādinātha**, **Śānti**, and **Pārśva** (ll. 45-46). Here the record breaks off; apparently it was

[1] See *Dynast. Kanar. Distr.*, pp. 453 f.

never finished. But it would seem that one of the last members of this pedigree was in some way concerned in the grant, perhaps as having petitioned Dōṇa for it.

Of **Dūḍama** certain exploits are reported (ll. 39-42) which are rather obscure, owing to the loose and vague language used by the poet. The words seem to mean : "At the stern command of the sovereign he took captive the **Lord of the Eighty-four** . . . he in his turn took captive . . . **Sōbhana,** who in wrath had seized, bound, and cast into prison king **Inda** . . . By his might of arm he took captive him who had cast his master into confinement, and made him release him." The data given by the record are too scanty to enable us to identify these persons. Very possibly the "Lord of the Eighty-four" may be a **Kadamba** king, whose dynasty is regularly described in its titles as *chaturaśīti-nagar-ādhishṭhita*, "presiding over eighty-four cities." An inscription of Śaka 907 at Hūli (Elliot Collection, Royal Asiatic Society's copy, Vol. II, fol. 336a.) mentions a person named Sōbhanayya, whose *pergaḍe* made a raid upon Hūli in that year ; but it is unsafe to connect him with the Sōbhana of our record.

The **date** is given on l. 26 as : the sixth year of the Vikrama era, Durmati ; Pushya kṛishṇa 6, a Friday ; the *yōga vyatīpāta* ; the *uttarāyaṇa-saṁkrānti*. This is regular. The *tithi* mentioned was current on **Friday, 24 December, A.D. 1081,** when it ended about 9 h. 47 m. after mean sunrise (for Ujjain). The *uttarāyaṇa-saṁkrānti* occurred on the same day 7 h. 25 m. after mean sunrise, while the *tithi* kṛi. 6 was still current.

The **places** mentioned are the "**Two Three-hundreds**" (i.e. those of Beḷvola and Puligeṛe), l. 10, the **Banavāse Twelve-thousand,** l. 10, the **Sāntaḷige Thousand,** l. 11, the **Kaṇḍūr Thousand,** l. 11, the **Puligeṛe Three-hundred,** l. 18, and the town of **Purikara** (i.e. Puligeṛe), l. 29.

TEXT.[1]

[Metres : v. 1, *Anushṭubh* ; vv. 2, 3, 6, 9, 14, 23, 26, *Mahāsragdharā* ; vv. 4, 5, 7, 10-12, 17-19, 24, 25, 29-32, *Kanda* ; vv. 8, 21, 27, 33, 34, *Champakamālā* ; vv. 13, 15, *Utpalamālā* ; vv. 16, 20, 22, 28, *Mattēbhavikrīḍita*.]

1 Śrīmat-parama-gambhīra-syād-vād-āmōgha-lāṁchchhanaṁ jīyāt=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*]

2 Svasti samasta-bhuvan-āśraya Srī-Pṛi(pṛi)thvī-vallabha mahārāj-ādhirāja paramē-śvara parama-bhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ā-

3 bharaṇaṁ śrīmat-Tribhuvanamalla-dēva || Vṛitta || Dhareyaṁ vārāsi(śi)-paryantam=anavayavadiṁ durvvinīt-āvanīpāḷara bēraṁ kirttu nīroḷ=galagalan=aled=ī-

4 ḍ-āḍi mun-nintu chakrēśvarar=ār nishkaṁṭakaṁ māḍidar=ene mahi nishkaṁṭakaṁ māḍi chakrēśvara-ratnaṁ santataṁ pāḷisidan=atibaḷaṁ Vikramāditya-dēvaṁ || [2*] Antu śrīma-

5 t-Tribhuvanamalla-dēvara vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdra-tāraṁ saluttam-ire || Tad-anujaṁ svasti samasta-bhuvana-saṁstūyamāna lō-

6 ka-vikhyātaṁ[2] Pallav-ānvayaṁ Śrī-Mahī-vallabha yuvarāja rāja-Paramēśvaraṁ vīra-Mahēśvaraṁ vikram-ābharaṇaṁ jaya-lakshmī-ramaṇaṁ śaraṇ-āgata-rakshāmaṇi Chāḷu-

[1] From the ink-impression.

[2] This *anusvāra* is rather doubtful.

7 **kya**-chūḍāmaṇi kadana-Triṇētraṁ kshatriya-pavitraṁ matta-gaj-Āṁga-rājaṁ sahaja-Manōjaṁ ripu-rāya-sūṟekāṟan=aṇṇan=aṁkakāṟaṁ śrīmat-**Traiḷōkyamalla**

8 **Vīra-Noḷaṁba Pallava-Permmānaḍi Jayasiṁha-dēva** || Vṛitta || Para-chakr-ākāḷa-chakraṁ Naḷa-Nahusha-Nṛig-ādy-ādi-bhūpāḷak-āḷi-charitaṁ **Chāḷukya**-chūḍāmaṇi sahaja-Manōjaṁ nat-ārā-

9 ti-bhūmīśvara-saṁghāt-ōttamāṁg-ācha(bha)raṇa-maṇi-gaṇa-jyōtir-uttaṁsa-bhāsvach-charaṇaṁ sāmānyanē bhūparoḷ=apagata-vidviṭ-kadaṁbaṁ **Noḷaṁba** || [3*] Vachana || Enisida pogaḻtegaṁ negaḻtegaṁ neley=e-

10 nisi || Ka || Arasu-guṇaṁgaḷ mey-vett-ire page migad-ire jan-ānurāgaṁ pirid-āg-ire kīrtti-latike nimirutt-ire **Vīra-Noḷaṁban**=avanat-āri-kadaṁbaṁ || [4*] Va || **Eraḍ[u mū]nūṟumaṁ Banavāse-pannirchchāsiramu**-

11 **maṁ Sāntaḷige-sāsiramumaṁ Kaṁḍūr-ssāsiramumaṁ** sukha-saṁkathā-vinōdadiṁ pratipāḷisuttum-ire | tat-pāda-padm-ōpajīvi | samadhigata-paṁcha-mahā-śabda-mahās[ā*]mantādhipati mahā-pra-

12 chaṇḍa-daṇḍanāyakaṁ ripu-mastaka-nyasta-sāyakaṁ sāhitya-vidy-āṁganā-bhujaṁga Sarasvatī-mukha-kamaḷa-bhṛiṁgaṁ(a)n=ārādhita-Hara-charaṇa-smaraṇa-pariṇat-āntaḥ-karaṇaṁ | Sarasvatī-karṇṇ-ābharaṇaṁ

13 śrīman-mahāpradhānaṁ mane-verggaḍe daṇḍanāyakan=**Eṟeyamayyaṁ** || Kaṁda || Sakaḷa-kaḷā-Brahmaṁ Brahma-kuḷ-ārkkaṁ Vatsa-gōtra-ratnākara-śītakaraṁ kiṟiyane bhuvana-prakaradoḷ=a-

14 ri-mṛityu-bhūpan=**Eṟega**-chamūpaṁ || [5*] Vṛi || Eḷeyoḷ*u* sādṛiśyam=appaṁd=**Eṟega**-vibhuge biṇpi[ṁ*]ge[1] guṇpiṁge tiṇpiṁg=eḷe pārā[v]āram=Iṁdr-āchaḷam=avasuraniṁ Rāmaniṁ Kṛishṇaniṁ saṁchaḷam [— —]

15 ślishṭa-gaṁbhīramum=aṁ(a)guruvuv=āg-iḻduv=ārayye bēṟ=oṁd=eḷe bēṟ=ond=abdhi bēṟ=ond=animisha-nagam=ettānum=uṁṭ=appoḍ=ak[k*]uṁ || [6*] Kaṁda || Parikipoḍe hasti-maśak-āntaram=enipudu tan[na]

16 [gu]ṇada negaḻdara guṇad=antaram=ene guṇṇi(ṇē)shu kō matsara eṁba budh-ōkta[m]=**Eṟega**-vibhuge sad-uktaṁ || [7*] Sad-amaḷa-kīrtti-vallari diś-āntaramaṁ teṟap=illad=antu parvvidudu parākramaṁ

17 [⏑ ⏑]sam=iṭṭudu biṇp=eshamāna[2]-bāhyam=ādudu charitaṁ śikhā-padaman=eydidud=ārppina sūnu matte puṭṭidan=enip=antuṭ=āyt=**Eṟegan**=unnatiyaṁ pogaḷal=samartthar=ār || [8*]

18 Enis-iḻd=ī khyāti vikhyātige salut-ire santaṁ basantaṁ tadīy-āvanig=eṁb=uddāṇi peḷchu(rchchu)tt-ire **Puligeṟe-mūnūṟumaṁ** svāmi-saṁpattina peṁpaṁ tāḷdi kai-koṇḍ=anubhavi-

19 [s]utta(ta)m=audāryyadiṁ satyadiṁ Karṇṇanumaṁ mikk=utsavaṁ-ppe(be)tt-iral=**Eṟega**-chamūpaṁ Bal-Īṁdra-rājya[3]-svarūpaṁ || [9*] Kanda || Tad-anujan=aparimita-guṇ-āspadan=esedaṁ bhuvana-buṁbhukaṁ sura-pa-

20 ti-saṁpadan=atuḷa-bhuja-baḷaṁ para-sudatī-prakara-Prasūna-bāṇaṁ **Dōṇaṁ** || [10*] Kalitanadoḷ Kuru-kula-saṁkula-mathanana tamman=anupamān-ākṛitiyoḷ Baladēvana tammaṁ bhuja-bala-

21 doḷ Yama-sutana tamman=**Eṟegana** tammaṁ || [11*] **Eṟegan**=aḍi-modaloḷ=ari-nṛipar=eṟagidoḍ=adan=ariyen=eṟagad-iral=[e*]ṁb=ūḍ[4]=āg=eṟagisuguṁ gṛiddhr-ādigaḷ=eṟagal=pati-kāryya-

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[1] This word has been omitted in the line and inserted between lines 15 and 16.

[2] Read *upamāna*-.   [3] Delete *rājya*.   [4] Read *ōd*=.

22 bhara-dhurīṇaṁ **Dōṇaṁ** || [12*] Vṛii(vṛi)ttaṁ || Kēṁ(kē)ṇam=udāradoḷ koṟate saj-jana-vṛittiyoḷ=eggu śīḷadoḷ kāṇale bārad=eṁdoḍe peṟar=ssaman=appare mārttya-lōkadoḷ **Dōṇano-**

23 ḷ= aṁgaṇa(nā)-Kusuma-bāṇanoḷ=ishṭa-viśishṭa-saṁkuḷa-trāṇanoḷ=Abja-saṁbhava-samāna-samasta-kaḷā-pravīṇanoḷ || [13*] Param-āpta-svāmi deyvaṁ Paśupati jita-vidviṭ-kadaṁbaṁ **Noḷaṁbaṁ**

24 pored=āḷdaṁ taṁde śuṁbhattara-guṇa-gaṇadiṁ mikka **Tikkaṁ** vibhāsvach-charit-āḷaṁkāre **Kalvaṁbike** janani tadīy-āgrajaṁ daṇḍanāth-ōtkara-ratnaṁ rūḍi-vett-iḷd=**Eṟakapan**=ene **Dōṇaṁ** jasakk=irkke-dā-

25 ṇaṁ || [14*] [Ī] Kali-kāladoḷ **vishama-kāladoḷ**=ubbaṭey=āytu dharmma-ratnākaran=ōrvvinaṁ palavu kāladin=īkshisal=ādud=iṁtu kōḷ-pōkume dharmmam=end=osedu tannana kautukam=āge mē-

26 dinī-lōkam=aśēsham=oṁde koraloḷ pogaḷal=paḍichandam=appinaṁ || [15*] Kamanīya-krama-**Vikram-ābda-tati-shaṭkaṁ** **Durmmati-prābda**-Pushyam=aśuklaṁ Bhṛigu-shashṭiy=oppal=avaṟoḷ kūḍal*u*

27 vyatīpātam=eṁba mahā-yōgamum=uttarāyaṇa-mā(ma)hā-saṁkrāntiyu[ṁ*] mānav-ōttaman=and=uj[j*]vaḷa-kīrtti **Dōṇan**=uru-dharmma-trāṇan=utsāhadiṁ || [16*] Kanda || Parama-Jina-samaya-ratnā-

28 kara-himakara-**Mūḷa-saṁgha**-saṁbhava-śōbh-ākara-**Sēna - gaṇa** - nabha[s*]sthaḷa-sarasija-bāndhavara sita-yaśa[ś*]-śrī-dhavaraṁ(ra) || [17*] Vara-munipara vinata-kshitipara niravadyara **Narēṁdrasēna-**

29 **traividyara** pāda-prakshāḷana-purassara[ṁ] divya-puradoḷ=ī **Purikaradoḷ** || [18*] Chāṁdraṁ Kātaṁtraṁ Jainēṁdraṁ Śabdānuśāsanaṁ Pāṇini matt=Aiṁdraṁ **Narēṁdrasēna-mu-**

30 nīṁdraṁg=ēk-āksharaṁ peṟaṁg=ivu moggē || [19*] Avar=agra-śishyaṁ | Ninag=ōn=eṁbeno Śākaṭāyana-munīśaṁ tāne Śabdānuśāsanadoḷ Pāṇini Pāṇinīyadoḷ*u*(le) Chāṁdraṁ Chāṁdradoḷ*u* taj-Jinēṁdra-

31 ne Jainēṁdradoḷ=ā Kumārane gaḍaṁ Kaumāradoḷ=pōlpar=ent=ene pōlar=**Nnaya-sēna-paṇḍitaroḷ**=auyar=vvārddhi-vīt-ōrvviyoḷ || [20*] Sarasatiyaṁ manō-mudade tāḷdidan=ennan=avajñe-geydan=ān=ireu=avaḷ=irkke chiḥ

32 savatiyoḷ=pudu-vāḷvudu kashṭam=endu nishṭhura-vachanaṁgaḷaṁ nuḍidu dik-kariyaṁ parid=ēṟi kīrtti tāṁ puruḍisi dūṟipaḷ=vara-tapōnidhiyaṁ **Nayasēna-sūriyaṁ** || [21*] Avar=agra-śishyar || Nata-bhū-

33 pēṁdra-kirīṭa-tāḍita-pad-āṁbhōja-dvayaṁ nūtan=apratim-ābhā-ravi tāra-hāra-Hara-hās-ākāsa(śa)-nīhāra-viśruta-kīrtti-pramad-ānan-ābja-mukuraṁ hā bāppu sāmānyamō śruta-vārāsi(śi) **Narēṁdra-**

34 **sēna**-munipaṁ traividya-chakrēśvaraṁ || [22*] Jita-vidvishṭa-pratāp-ānvitadin=adhika-śauryyatvad=āṭōpadiṁd=ūrjjita-bhāsvaj-Jaina - dharmm-ārppita - dri(dṛi)ḍa(ḍha) matiyiṁ vipra-vaṁś-āṁbar-āharppatiy[1]=eṁb=oṁd=udgha-tēja[s*]tvadin=atu-

35 ḷa-baḷ-aiśvaryyadiṁ tyāgad=oṁd=unnatiyindaṁ satyadiṁdaṁ **Dinakaran**=atiśōbh-ākaraṁ puṇya-puṁja || [23*] Dinakaran=ōdayadoḷ tamam=anituṁ tūḷd=ōḍuv=ante mithyātva-tamaṁ **Dinakaran**=udi(da)yise nija-kuḷa-

36 vanadiṁ tūḷd=ōḍi kiḍuvud=ēṁ vismayamē || [24*] Ātana tanayar=jjana-vikhyātar=Jjina-pada-payōja-bhṛiṁgar=vvinay-ānvitar=ene negaḷdar=akhiḷa-kshmātaḷadoḷ **Rāji-mayyanuṁ Dūḍamanuṁ** || [25*] Vṛitta ||

[1] Read *-āhaḥpatiy* or *-āhaspatiy*.

37 Jina-pād-āṁbhōja-bhṛiṁgaṁ sujana-jana-manō-raṁjanaṁ viśva-dhātrī-vinutaṁ dig-daṁti-dant-āśṛi(śri)ta-viśada-yaśō-bhāsi śishṭ-ēshṭa-kalp-āvanijaṁ sat-pātra-dān-ādhikan=enute manō-rāgadiṁ kūrttu vidvaj-janam=e-

38 llaṁ bannikuṁ **Rājanan**=amaḷa-lasat-tējanaṁ nichcha-nichcha || [26*] Manu-muni-mārgga-nēma Jina-pūjeyoḷ=arttigan=eṁdu dāniy=eṁd=anupama-tējan=eṁdu śuchiy=eṁdu dayā-paran=eṁdu nichchaluṁ manam=o[?se]-

39 d=akkaṛiṁ biḍade baṇṇisuguṁ jagam=eyde kūḍe **Rājanan**=ina-tējanaṁ pasuge gōjanan[1]=āśrita-kalpa-bhūjana || [27*] Tat-priy-ānujana sau(śau)ryyad=aḷavaṁ pōḷvaḍe || Kaḍupindaṁ

40 dharaṇīśvaraṁ besase **chaurāsīśanaṁ** bandiyaṁ piḍidaṁ sāhasadindamaṁ muge(gi)yan=**Ind-ōrbbīśanaṁ** kōpadiṁ piḍid=uyd=ā seṟey-iṭṭa **Sōbhananan**=aty-āścharyyadiṁ bandiyaṁ piḍi-

41 daṁ tān=ene sau(śau)ryyad=ond=aḷav=ad=ēṁ sāmānyamē **Dūḍana** || [28*] Nija-patiyaṁ seṟe-viḍidoḍe bhuja-baḷadiṁ bandi-viḍidu biḍisidan=end=ī trijagaṁ baṇṇisuguṁ sa[d*]-dvija-kuḷanaṁ sau(śau)ryya-

42 sā(śā)ḷiyaṁ **Dūḍamana** || [29*] Int=enisida **Dūḍana** vara-kānte **Manōbhavana** kāntegaṁ rūpinoḷ=atyantaṁ migil=ene pogaḷalk=entuṁ neṟey=aṟiyar=**Echikabbeya** rūpa || [30*] Ant=avargge(rge) puṭṭidaḷ sura-kā-

43 nt-ōpame vichaḷad-aḷi-kuḷ-āḷaki(ke) viḷasan-māntana-samēte budha-jana-chintāmaṇi **Hammikabbe** lalanā-ratna || [31*] Ā negaḷda **Hammikabbeg**=anūna-priya-vallabhaṁ Manōbhava-rūpaṁ dānad=eḍe-

44 g=aṁdin=ā Kānīnana vol negaḷdan=**Arasimayyaṁ** jagadoḷ || [32*] Anupama-dāna-śiḷa-guṇa-bhūshaṇa-bhūshitey=āda **Hammikā**-vanitegam=atyudāran=**Arasayya**-mahā-vibhugaṁ vinī-

45 tan=olpina kaṇi vaidya-śāstra-kuśaḷaṁ sujan-āgraṇi vaidya-**Kannapaṁ** tane(na)yan=enalke nōntan=ene **Kannana** vol kṛita-puṁṇyan=āvanō || [33*] Jina-pada-paṁkaja-bhramaran=**Indapan**=udgha-guṇ-ābdhiy=**Īśvaraṁ** vi-

46 ne(na)ya-viḷāsi **Rāji** sujanaṁ **Kalidēvan**=agaṇya-puṇya-varddhanakaran=**Ādināthan**=adhikaṁ śuchi **Śānti** negartte-vetta **Pārśvanum**=ivar=ātmajātar=ene **Kannana** vol kṛita-puṁṇyan=āvanō || [34*]

TRANSLATION.

(Verse 1.) Victorious be the commandment of the Lords of the Three Worlds, enjoined by the Jinas, bearing for token the blest supremely profound doctrine of (*different*) possibilities of predication.

(Lines 2-3.) Hail! the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas, Tribhuvanamalla-dēva**—

(Verse 2.) What emperors have completely torn up the roots of froward monarchs, scattered them with hurtling fling into the waters, stood up in the fore-front, and cleared the earth of thorns, right up to the (*surrounding*) ocean? A gem of emperors, the exceedingly puissant **Vikramāditya**, has cleared the earth of thorns and constantly protected it.

(Lines 4-5.) So, while the victorious reign of **Tribhuvanamalla-dēva** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon and stars :—

[1] See note on translation, below.

(Lines 5-8.) His younger brother—hail !—he who is praised by the whole world, renowned among men, scion of the **Pallavas,** darling of Fortune and Earth, **heir-apparent,** Paramēśvara [Supreme Lord] among kings, Mahēśvara [Great Lord] among warriors, adorned with valour, minion of the goddess of victory, guardian-gem to refuge-seekers, crest-gem of the **Chāḷukyas,** Triṇētra [Śiva] in the fray, purifying the Kshatriyas, a king of the Aṅgas [Karṇa] to fiery elephants, a natural Love-god, plunderer of hostile kings, champion of his elder brother, **Traiḷōkyamalla Vīra-Noḷamba Paḷḷava-Permānaḍi Jayasiṁha-dēva—**

(Verse 3.) **Noḷamba,** a fatal discus against foemen's dominions, following the course of the series of primitive kings such as Naḷa, Nahusha, and Nṛiga, a crest-gem to the **Chāḷukyas,** a natural Love-god, whose feet are illumined by wreaths of lustre from numbers of gems adorning the heads of the crowd of bowing hostile monarchs, he whose enemies' hosts have fled—is he ordinary among kings ?

(Lines 9-10.) Being known as a subject of such praise and distinction—

(Verse 4.) **Vīra-Noḷamba,** in whom are embodied the royal virtues, who has no foes remaining, towards whom the people's affection waxes great, the creeping-plant of whose glory stands erect, has hosts of foes bowing before him.

(Lines 10-11.) While he was protecting the **Two Three-hundreds,**[1] the **Banavāse Twelve-thousand,** the **Sāntaḷige Thousand,** and the **Kaṇḍūr Thousand** with enjoyment of pleasing conversations :—

(Lines 11-13.) One who finds sustenance at his lotus-feet, the Mahāsāmantādhipati who has obtained the five great musical sounds, great august General, setting arrows on the heads of foes, gallant to the lady the art of literature, bee to the lotus-face of Sarasvatī, he whose soul is matured by remembrance of Hara's feet adored (*by him*), a jewel in the ear of Sarasvatī, the High Minister, Steward of the Household, (*and*) General, **Eṟemayya—**

(Verse 5.) A Brahmā in all arts, a sun of the Brāhmaṇ race, a moon to the ocean of the Vatsa *gōtra*, a king Death to foes, is the General **Eṟega** a man of slight account in the series of worlds ?

(Verse 6.) If the lord **Eṟega** has a resemblance (*to anything*) on earth, it is the earth, the ocean, (*and*) Indra's mountain[2] (*to which he may be compared respectively*) for weightiness, profundity, (*and*) solidity. (*But*), if one considers, the earth, which became tremulous through the Demons,[3] may become something different, the ocean, which had its profundity diminished by Rāma,[4] may become something different, the celestial mountain, which became light of weight through Kṛishṇa, may become something different, if sometime the case should happen.

(Verse 7.) If one reflects, the distance between his merit and (*other*) illustrious men's merit may be said to be the distance between an elephant and a gnat ; hence the sages' phrase "what envy is there for merits ? " applies well to the lord **Eṟega.**

(Verse 8.) The creeping-plant of (*his*) goodly stainless glory has thus overspread the regions of space so that there is no gap ; (*his*) valour has wrought . . . ; (*his*) weightiness is beyond comparison ; his conduct has reached a crowning degree ; it has been such that they say "a son of strength[5] has again been born": who are able to praise (*adequately*) **Eṟega's** eminence ?

(Verse 9.) As he lives in such fame and repute ; as (*his*) distinction, in which he is known as a sweet springtime to his land, continues to increase ; as he enjoys the government of the

[1] Beḷvola and Puligeṟe.

[2] Apparently Gōvardhana, which was lifted by Kṛishṇa.

[3] Cf. *Ṛig-vēda* II. xii. 2, X. xliv. 8, *Vedische Studien* i. 174.

[4] Namely when the *Sētu* or causeway was built from India to Ceylon.

[5] This phrase seems to be a version of the Vedic *sahasaḥ putra*.

Puligere Three-hundred while maintaining the high degree of his lord's fortunes, and holds a happy course transcending even Karṇa in generosity (*and*) truthfulness—the General **Erega** is of the same quality as Balin and Indra.

(Verse 10.) His younger brother **Dōṇa**, a seat of unbounded merit, a *bhuvana-buṁbhuka*,[1] enjoying the fortunes of the Lord of the Gods [Indra], peerless in strength of arm, a (*God of the*) Flowery Arrows [Kāma] to the multitude of enemies' wives, has become eminent.

(Verse 11.) **Ereġa's** younger brother is in valour the younger brother of him who shattered the troop of the Kuru race [Arjuna], in incomparable beauty the younger brother of Baladēva [Krishṇa], in might of arm the younger brother of Yama's son [Bhīma].

(Verse 12.) When enemy kings are bowing at the base of **Erega's** feet, it is **Dōṇa** who makes them bow, so that their cry is "I cannot but bow"; he bears the burden of his lord's business, while the covetous and their like stoop (*before him*).

(Verse 13.) As there appears no grudging in (*his*) generosity, nor shortcoming in his worthy conduct, nor shame in his behaviour, are any other men in the world of mortals equal to **Dōṇa**, who is a (*God of the*) Flowery Arrows to women, a preserver of a multitude of agreeable cultured men, an expert in all arts equal to the Lotus-born [Brahman].

(Verse 14.) His deity is Paśupati, a supremely helpful lord; **Noḷamba**, conqueror of hosts of foes, has cherished and supported him; his father is **Tikka**, eminent for a series of brightest virtues; his mother is **Kalvāmbike**, adorned with brilliant conduct; his elder brother is the renowned **Erakapa**, a gem of the company of generals: thus **Dōṇa** is a dwelling-place for glory.

(Verse 15.) In this Iron Age, this time of stress, there has been an outcry[2] at the rise of an ocean of righteousness, so that it would seem as if the people of the earth altogether with one voice in their delight were joyously uttering praises, saying: "after a long time it has become visible, thus righteousness is coming to hand!"

(Verse 16.) Whilst Pushya of **the year Durmati, the sixth in the series**[3] **of the years of Vikrama** delightful in their course, the **dark fortnight**, and **Friday** and **the sixth** (*lunar*) **day** were in progress, while with these coincided a *mahā-yōga* consisting of *vyatīpāta*[4] and the great *uttarāyaṇa-saṁkrānti*, the excellent man **Dōṇa**, brilliant of fame, preserver of wide righteousness, here with generosity—

(Verses 17-18.) Having laved in this **Purikara**, a divine city, the feet of **Narēndrasēna Traividya**,[5] who is a moon to the ocean of the supreme Jinas' Church and a lotuses' friend [sun] in the sky of the **Sēna Gaṇa**, that mine of lustre sprung from the **Mūla Saṅgha**, who is a bridegroom of the goddess of white fame, a chief of worthy ascetics, one to whom monarchs bow down, a man without fault—

(Verse 19: identical with verse 8 of inscription A.)

(Line 30.) His senior disciple—

(Verse 20: identical with verse 9 of inscription A.)

(Verse 21.) "He has cherished Sarasvatī with delight of spirit; me he has despised; I do not exist while she is present—fie! to cohabit with a rival wife is hard!"—uttering these harsh words, swiftly mounting the elephant of the sky-quarter, Fame herself enviously reviles the worthy ascetic **Nayasēna Sūri**.[6]

(Line 30.) His senior disciple—

(Verse 22.) Ho! hurrah! is the great ascetic **Narēndrasēna**, the emperor of masters of

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[1] See above, Vol. XIII, pp. 298, 327.

[2] Or, possibly, "elation."

[3] Properly *tati-shaṭka* means a series of six.

[4] The *yōga* when the declination of sun and moon is equal.

[5] Explained as "learned in *āgama*, logic, and grammar," *I. A.*, Vol. XIV, p. 23 n. The Jain "threefold lore" is elsewhere defined as *śabd-āgama*, *yukty-āgama*, and *param-āgama*.

[6] An example of the rhetorical artifice of *vyāja-stuti*.

the triple lore, something ordinary—he whose pair of lotus-feet is beaten by diadems of stooping sovereigns, he who is renowned, he who is a sun in peerless lustre, a mirror to the lotus-face of the lady Fame who is renowned (*as being bright as*) stars, pearl-strings, Hara's laughter,[1] ether, and frost, he who is an ocean of scriptural lore ?

(Verse 23.) Because of the magnificence of (*his*) extraordinary sun-like character[2] owing to the presence of the majesty[3] of conquered foes (*appropriated by him*), because of (*his*) firm mind devoted to the grand and brilliant Jain religion, because of (*his*) peculiar quality of superlative splendour by which he is known as a sun in the sky of the Brāhmaṇ race, because of (*his*) supremacy in peerless might, because of (*his*) peculiar eminence in bounty, and because of (*his*) truthfulness, **Dinakara** (*was*) a mine of exceeding lustre, a heap of godliness.

(Verse 24.) As on the rise of the sun all darkness flees away, so with the rise of **Dinakara** the darkness of error flees away from the park of his race and is dissipated : what a wonder!

(Verse 25.) His sons **Rājimayya** and **Dūḍama** are illustrious over the whole earth as being renowned among men, bees to the Jinas' lotus-feet, possessed of culture.

(Verse 26.) All learned folk everlastingly praise lovingly with affection of spirit **Rāja**,[4] who is stainless and bright in brilliance, as being a bee to the Jinas' lotus-feet, gladdener of good men's souls, renowned over the whole earth, radiant with lustrous fame mounting to the tusks of the elephants of the sky-quarters, a tree of desire to cultured and agreeable men, exceeding in bounty to worthy recipients.

(Verse 27.) The world in unison always without cease rightly extols with gladness (?) of spirit (*and*) with affection **Rāja**, who is brilliant as the sun, a moon in golden hue,[5] a tree of desire to clients, calling him a lover of the worship of the Jinas according to the rules of the saint Manu's course, bountiful, peerless in brilliance, pure, full of kindness.

(Line 39.) If one would describe the measure of his beloved younger brother's valour—

(Verse 28.) At the stern command of the sovereign he took captive the Lord of the **Eighty-four** ; in his boldness he clasped not his hands (*in submission*) ; he in his turn took captive in a most marvellous manner that same **Sōbhana** who in wrath had seized, bound, and cast into prison king **Inda** : is this singular degree of **Dūḍa's** valour an ordinary thing ?

(Verse 29.) " By his might of arm he took captive him who had cast his master into confinement, and made him release him " : thus this triple world lauds the valiant **Dudama**, scion of worthy Brāhmans.

(Verse 30.) The excellent lady of **Dūḍa**, who has thus been described, far surpassed in beauty the Mind-born One's mistress [Rati] : despite this praise, men do not withal fully comprehend in any way **Ēchikabbe's** beauty.

(Verse 31.) So there was born to them **Hammikabbe**, comparable to a goddess, having locks of hair like troops of gadding bees, brilliantly distinguished, a wishing-gem to sages, a jewel of women.

(Verse 32.) This illustrious **Hammikabbe's** completely beloved husband, **Arasimayya**, comely as the Mind-born One, was distinguished in the world like Kānīna [Karṇa] here in respect of bounty.

(Verse 33.) The lady **Hammikabbe**, who was adorned with the ornaments of the merits of peerless bounty and virtue, and the most generous lord **Arasayya** had a son, the physician

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[1] Cf. *Mēgha-dūta* 58.

[2] There is perhaps a play on *saurya* and *śaurya*, " valour." The name *Dinakara* means literally " sun."

[3] Literally, " heat."

[4] *Rāja* means " moon " ; hence the following epithet.

[5] *Gōja*, lit. " milk-born," may mean " moon," though I have never found it used in this derivative sense. Were it not for the context, I should be inclined to suggest *pasuge gōpanan*, " shepherd to his flock."

Kannapa, who was refined, a mine of excellence, skilled in the healing art, pre-eminent among good men : in view of this, as he was godly in his works, who has such righteousness accounted to him as **Kanna** ?

(Verse 34.) Their sons are **Indapa**, a bee to the Jinas' lotus-feet, **Īśvara**, an ocean of noble virtue, **Rāji**, brilliant in refinement, the worthy **Kalidēva**, **Ādinātha**, an accumulator of incalculable merit, the exceedingly pure **Śānti**, (*and*) the distinguished **Pārśva** : hence who has such righteousness accounted to him as Kanna ?

No. 10.—TWO KADAMBA INSCRIPTIONS OF NIRALGI.

BY LIONEL D. BARNETT.

The village of **Nīralgi**, whence these records come, lies in the Hāngal *tāluka* of Dhārwār District, in lat. 14° 52′ and long. 75° 18′, about 11½ miles to the north-east of Hāngal town. As our inscriptions shew, it was formerly called **Nīrili**. The ink-impressions on which the texts of the following inscriptions are based were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: SAKA 974.

As to the exact site where this record was found and the character of the stone I have no information. The inscribed area is about 2 ft. high and 2 ft. 5½ in. broad.—The **character** is fairly good Kanarese of the period, with letters ½-¾ in. high. The palatal and the guttural nasals both occur : *ᶜkāñchanaṁ* (l. 9), *=mmaṅgaḷa* (l. 15).—The **language**, except in the formal Sanskrit verses and final formulæ and the phrase *Sarasvatyāya namaḥ* (an error for *Sarasvatyai namaḥ*) in l. 22, is Old Kanarese prose. The *ḻ* is preserved in *=ggaḻdeyumaṁ* (l. 14) and *peḻda* (l. 18) ; it is changed to *ḷ* in *baḷiyan* (l. 13), and *aḷiᵒ* (ll. 17, 19). On the phrase *baḷiyan=aṭṭi* see Dr. Fleet's remarks above, Vol. XI, p. 3.

The **record** begins by referring itself to the reign of **Trailōkyamalla-Āhavamalla**, i.e. **Sōmēśvara I** (ll. 1-3), and then informs us that on a certain date the **Kādamba** Mahā-Maṇḍalēśvara **Harikēsarin** formally made over by deputy certain estates to the Three-Hundred Mahājanas of Nīrili for the maintenance of the Piriya Kere or Great Tank and the cult of the god Kali (ll. 3-15). The document was drafted by the town-clerk **Jōgivayya**, and engraved by **Chiṭṭōja** (ll. 21-22). Harikēsarin is the prince, also named **Arikēsarin** and **Hariga**, who figures in the Baṅkāpūr inscription of Śaka 977 published by me above, Vol. XIII, p. 168,[1] with titles almost the same as those given in the present record. I there stated (p. 169) that the year Śaka 977 marked the earliest known connection of the **Kādambas** with the **Banavāsi province** ; we are now able to trace it back to a date three years earlier.

The **date** is given in ll. 11-12 as : Śaka 974 (expired), the cyclic year Nandana ; Pushya śuddha 13 ; Sunday ; the *uttarāyaṇa-saṁkrānti* ; a *vyatīpāta*. This is irregular. In Nandana there was an intercalated Pushya. If we take the given *tithi* as belonging to the latter, it corresponded to **Tuesday, 5 January, A.D. 1053**, ending at 12 h. 19 m. after mean sunrise. Mr. R. Sewell, who has kindly checked my calculations in this paper, points out that the *tithi* śuddha 13 in Nija-Pushya of the same year was expunged : at mean sunrise on Wednesday, 3 February, A.D. 1053, the current *tithi* was śuddha 12, and at the same moment on the following Thursday the current *tithi* was śuddha 14. Furthermore, the *uttarāyaṇa-saṁkrānti* took place on **Wednesday, 24 December, A.D. 1052**, at 19 h. 23 m. after mean sunrise.

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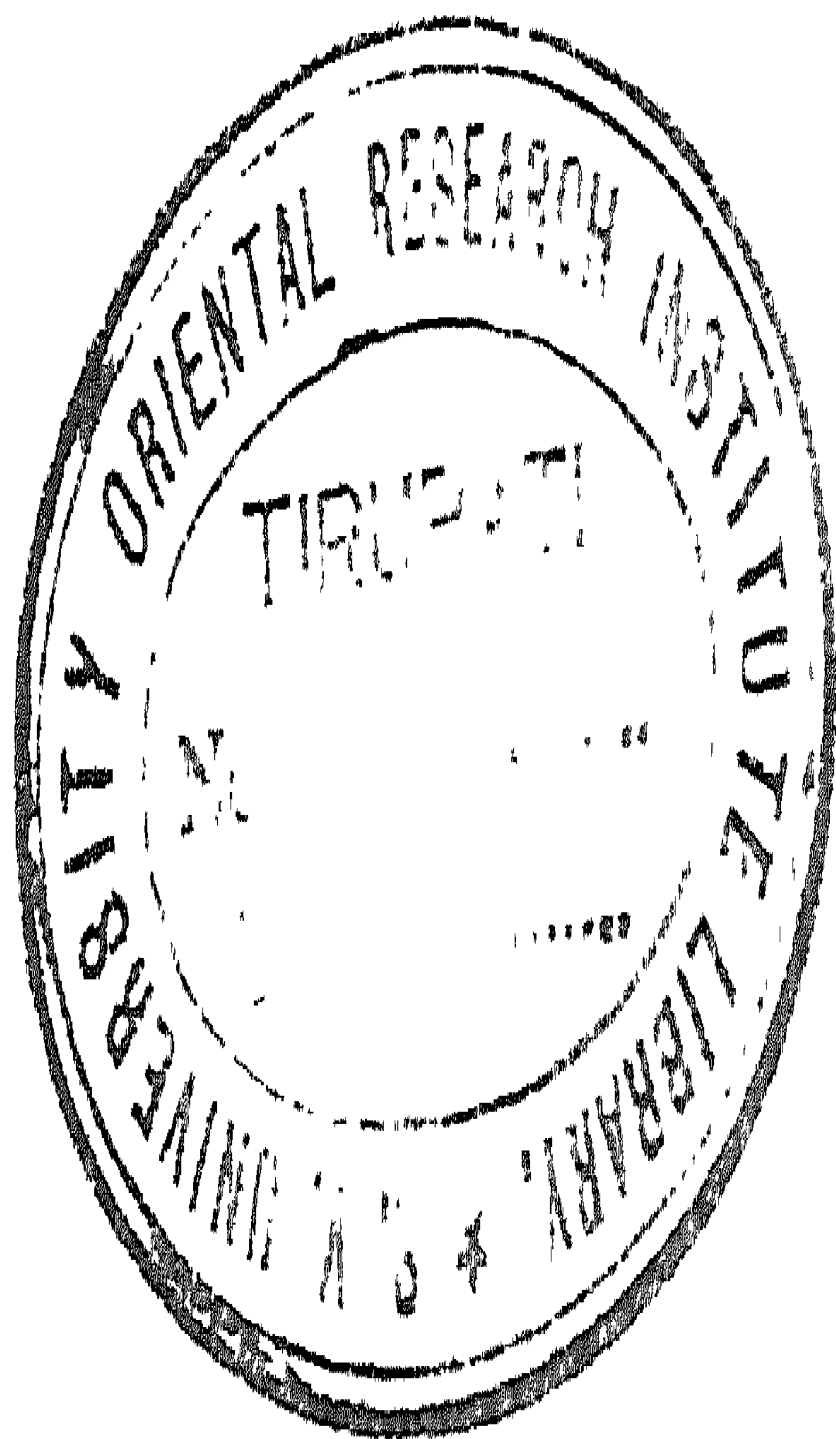
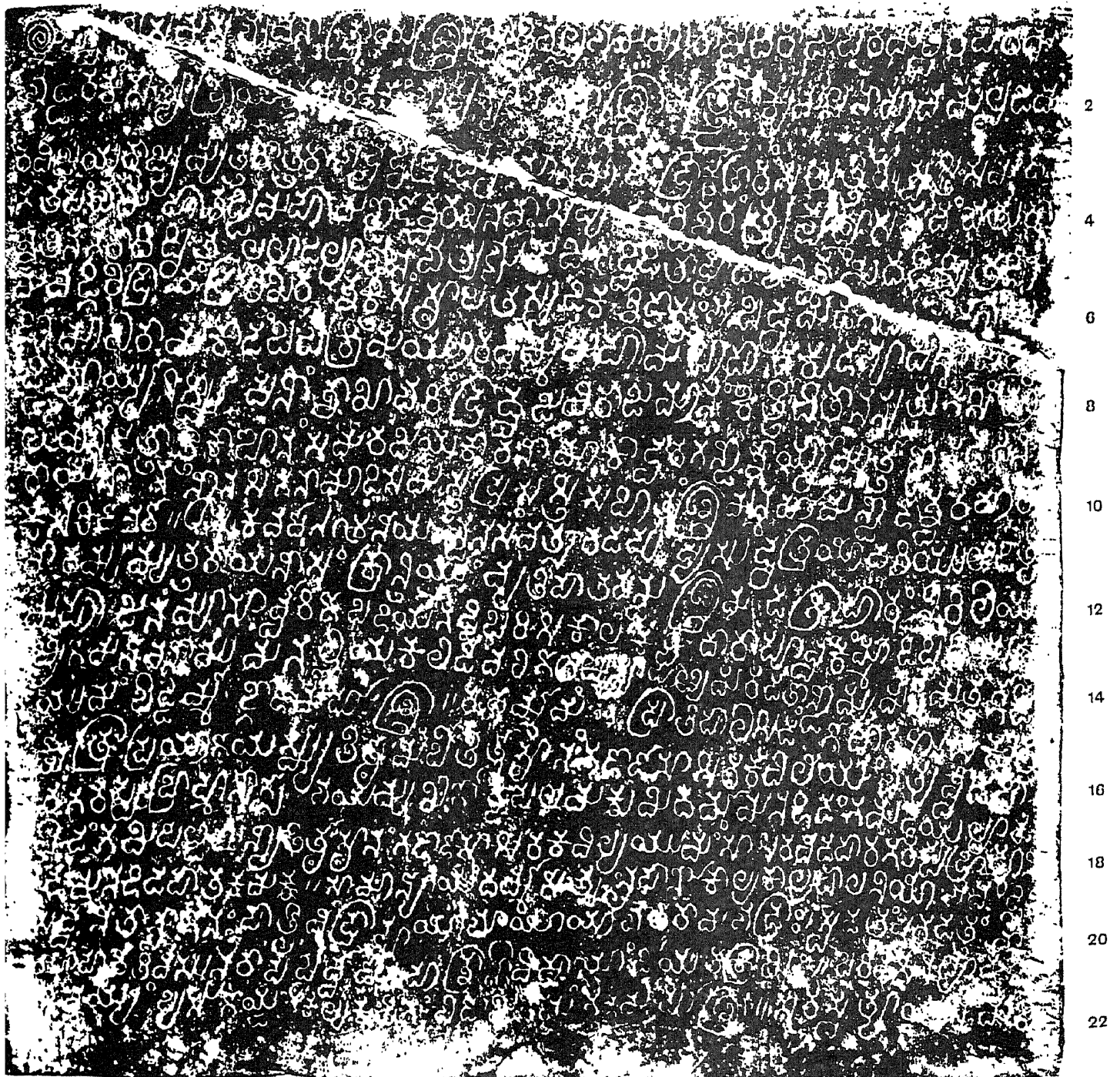
[1] In my translation of that document I have fallen into some errors, which I have tacitly corrected in my rendering of the present inscription.

Niralgi Inscription of the reign of Somesvara I: Saka 974.

F. W. THOMAS

SCALE ABOUT ONE-FOURTH

WHITTINGHAM & GRIGGS. COLL

The only places mentioned are: **Banavāsi** (l. 4), the Agrahāra of **Nīrili**, i.e. Nīralgi (l. 12), the **Piriya Keṟe** or Great Tank (ll. 13-14), and the *tīrthas* (ll. 15-16).

TEXT.[1]

[Metres : v. 1, *Śālinī* ; v. 2, *Anushṭubh.*]

1 Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārāj-ādhirāja paramēśvara parama-

2 bhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Traiḷōkyamallan**=**Āhavamalla-dēva**-

3 **ra** vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ saluttire || Svasti samadhi-

4 gata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Banavāsi-puravar-ēśvaraṁ** Tryaksha-kshmā-saṁbhavaṁ chaturā(ra)-

5 śīti-nagar-ādhishṭhita Lalāṭalōchana-Chaturbhbhuja-jagad-vidit-āshṭādaś-āśvamēdha-dīkshita Hi-

6 mavad-giriṁdra-ruṁdra-śikhara-śakti-saṁsthāpita sphaṭika-śiḷā-staṁbha-baddha-mada-gaja mahā-ma-

7 him-ābhirāma **Kādaṁba-chakri-Mayūravarmma**-mahā-mahīpāḷa-kuḷa-bhūshaṇaṁ permma-

8 ṭṭi-tūryya-nirgghōshaṇaṁ **śākhācharēṁdra-dhvaja**-virājamānaṁ kīrtti-vitānan=uttuṁga-**siṁha**-

9 **lāṁchchhanaṁ** datt-ārtti(rtthi)-kāñchanaṁ samara-jaya-kāraṇaṁ mār-kkoḷvara gaṇḍa śauryya-mārttaṇḍan=adaṭa-Nā-

10 rāyaṇan=aṇṇana siṁga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷē-śvaraṁ **Hari**-

11 **kēsari-dēvar** || **Sa(śa)ka-varsha 974neya Nandana-saṁvatsarada Pushya**-**su(śu)ddha trayōdaśiyuṁ Ādity**a-

12 **vāramum=uttarāyaṇa-saṁkrāntiyuṁ** vyatīpātadandu śrīmad-agrahāraṁ **Nīriliya**

13 mahājanaṁ mūnūrvvarige baḷiyan=aṭṭi barisi kālaṁ karchchi dhārā-pūrvvakaṁm=māḍi Piriya Ke-

14 ṟege mane-vaṇamuman=alliya Kaḷi-dēvarige aṟunūṟu marada tōṇṭamumaṁ mattar=ggaḷde-

15 yumaṁ biṭṭar=mmaṅgaḷa mahā-śrī || Ī dharmmamaṁ pratipāḷisidaṁge Vāraṇāsi Kuru-

16 kshētra Prayāgey=Argghyatīrttham=eṁb=ī tīrttha-sthānaṁgaḷoḷ sāsira kavileyaṁ chatur-vvēda-pā-

17 ragar=appa[2] brāhmaṇargg=ubhayamukhi goṭṭa pa(pha)lam=akkum=Ī dharmmaman=aḷidaṁgam=aḷiyal=oḍa-

18 rchchidaṁgam=ī pēḷda puṇya-tīrttha-sthānaṁgaḷoḷ sāsira kavileyumaṁ sāsira vēda-pāragar=appa brāhmaṇa-

19 ḷa(ru)man=aḷida pātakam=akku || Sāmānyō=yaṁ dharmma-sētuṁ(r)=nṛipāṇā[ṁ*] kālē kālē pāḷanīyō bhavadbhiḥ [|*]

20 sarvvān=ētān=bhāginaḥ pārtthivēṁdrān=bhūyō bhūyō yāchatē Rāmabhadraḥ | (||) [1*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā

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[1] From the ink-impression.

[2] The engraver has made after this word a *ra*, squeezed in between *ppa* and *brā*.

21 yō hareti(ta) vasundharā[ṁ*] [|*] shashṭhi(shṭi)r=vvarsha-sahasrā(srā)ṇi vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ || [2*] Baredaṁ sēnabōva Jō-
22 givayyaṁ besa-geydaṁ kal*u*kuṭigaṁ Chiṭṭōjaṁ | maṁgaḷa mahā-śrī ||
Sarasvatyāya namaḥ

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Traiḷōkyamalla-Āhavamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-11.) Hail! The Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, who bears all titles of honour such as "lord of **Banavāsi** best of cities, ornament of the race of the **Kādamba** emperor the great king **Mayūravarman**, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-famous horse-sacrifices to (*the god of*) the Frontal Eye [Śiva] and the Four-armed [Vishṇu], has established its might upon the massive summits of the great Mount Himavat, binds its fiery elephants to columns of crystal, and is charming with great majesty,—he who is (*attended*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of **a great ape**, is canopied in glory, and has for **crest** a stately **lion**; giver of gold to the needy, cause of victory in the fray, man of might to adversaries, sun of valour, a Nārāyaṇa of the gallant, a lion for his elder brother"—the Mahā-Maṇḍalēśvara **Harikēsari-dēva**,—

(Lines 11-12.) **On Sunday, the thirteenth of the bright fortnight of Pushya in the cyclic year Nandana, the 974th** (*year*) **of the Śaka era**, at the *uttarāyaṇa-saṁkrānti*, in a *vyatīpāta*,[1]—

(Lines 12-15.) Having sent a summoner to the Three-hundred Mahājanas of the **Agrahāra of Nirili**, convened them, and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one *mattar* to the god Kali of that place. Happiness! great fortune!

(Lines 15-19: a prose commonitory formula of the usual type.)

(Verses 1-2: two common Sanskrit verses.)

(Lines 21-22.) The town-clerk **Jōgivayya** wrote (*this record*). The stone-mason **Chiṭṭōja** executed the order. Happiness! great fortune! homage to Sarasvatī!

B.—OF THE REIGN OF SOMESVARA II: SAKA 996-7.

In the case of this epigraph also I have been unable to trace the site whence it comes, or to find any details as to the stone. The inscribed area, which is much worn by weather, comprises an upper compartment, on which are lines 1-2, and a lower one containing all the rest; it is nearly 4 ft. high and 2 ft. 7½ in. wide.—The **character** is Kanarese, rather straggling and clumsy, and resembling the Peggūr inscription of A.D. 978 (no. 4 of "*Coorg Inscriptions*," revised edition). The cursive forms of *m*, *y*, and *v* (above, Vol. XII, p. 335) are all found here :—*m* in °*baḷumaṁ* and (?) *brīḍyatvamaṁ*, l. 22, *maṁḍaḷika*°, l. 24, *śrīman*°, l. 33, *dharmma*°, ll. 37, 39, *kavileyumaṁ*, ll. 39-40, °*pātakam*, l. 40, *Rāma*°, l. 41; *y* in °*saṁkrāntiyaṁdum*, ll. 31-32, *Uṁchagēriya*, l. 32; and *v* in *neṟevare*, l. 23. The *ñ* is written in *paṁñcha*°, ll. 30, 38, 40. The height of the letters varies from ⅜ in. to ⅝ in.—The **language** is Old Kanarese, except

[1] A *yōga* in which the declinations of sun and moon are equal.

in the Sanskrit verses on ll. 40-42 and the barbarous concluding formula. The archaic *ḻ* occurs once, in *peḻda*, l. 39 ; it is replaced by *ḷ* in *baḷi°*, ll. 10, 33, *baḷiya*, l. 36, *aḷi°*, ll. 39-40, and by *r* in *mēl-ārkeyya*, l. 13 (a blunder for *°āḷkeya*) and *ērppattaṟa*, l. 32. In regard to lexicography, we may notice *baḷiyan=aṭṭi*, l. 10, and *baḷiy-aṭṭi*, l. 33 (see above, inscr. A.), *mānp=*, l. 22, (?) *tott=*, l. 22, (?) *brīḍyatva*, l. 22, *poḷisiṁ*, l. 23 (perhaps connected with *poḷe*, "to shine" or "to be swung about": should we then read here *poḷepiṁ* ?), and *avaṁguṁṭe*, l. 28 (in Kittel's Dictionary *avaṅgōṭa*).

The **record** is twofold, comprising two endowments, and probably was engraved at the time when the second was granted. The first (ll. 1-13) opens by referring itself to the reign of a Chāḷukya king whose name is here lost; but that it was **Bhuvanaikamalla** (**Sōmēśvara II**) is proved by the reference to him and the date in l. 8. It then mentions (ll. 3-5) the Mahā-Maṇḍalēśvara **Vikramāditya-dēva** (possibly the king's younger brother, afterwards Vikramāditya VI), and likewise (ll. 5-7) a noble of the **Pallava** lineage named **Bhuvanaikamalla-Pallava-Permānaḍi Vi[shṇuvardhana-Vi]jayāditya**,[1] and bearing among his other titles that of "**lord of Kāñchī** best of cities"; and it states that, when Vikramāditya and Vishṇuvardhana-Vijayāditya were at **Baṅkāpura** in the course of a tour of state in the service of king Bhuvanaikamalla, in Śaka 996, they granted the village of Basalūr, in the Elambi Twenty, to the 300 Mahājanas of Nīrili for the maintenance of the cult of Rāmēśvara (a well-known form of Śiva) at Pomballi (ll. 7-13).

Then comes the second record (ll. 13-43). It begins by introducing, in prose, with the usual titles of his lineage and some others, the **Kādamba** Mahā-Maṇḍalēśvara **Śāntivarman**, "**lord of Banavāsi** best of cities" (ll. 13-21), and extols his valour and glory in four verses (ll. 21-30). After this comes the formal statement that in Śaka 997, when at **Uñchagēri**, he, in concert with two other high officers of state, renewed the grant of the first record (ll. 30-42).[2] **Bichchara Gaṅgayya** made the fair copy, and **Sūdōja** engraved it (ll. 42-43).

There are two **dates**. The first is **given** on ll. 8-9 as: **Śaka** 996, **Ānanda**; the full-moon of Āśvayuja; an eclipse of the moon. This seems to be regular. The *tithi* mentioned was current at sunrise on **Tuesday, 7 October, A.D. 1074**, and ended about 20 h. 3 m. after mean sunrise (for Ujjain). On that day there was a lunar eclipse, in which total obscuration began 19 h. 30 m. after mean sunrise, while the above *tithi* was still current.

The second date is given on ll. 31-32 as: Śaka 997, Rākshasa; Pushya śuddha 1; Sunday; the *uttarāyaṇa-saṁkrānti*. This is quite wrong. Pushya śuddha 1 of given year corresponded to **Friday, 11 December, A.D. 1075**, on which it ended about 11 h. 15 m. after mean sunrise. The *uttarāyaṇa-saṁkrānti*, on the other hand, occurred on **Thursday, 24 December**, about 18 h. after mean sunrise, so that Friday was reckoned as the first day of Makara.

The **places** mentioned are: **Kāñchī** (ll. 6, 7); the *nele-vīḍu* of **Baṅkāpura** (l. 8); **Pomballi** (ll. 10, 35); the **Pānuṅgal Five-hundred** (l. 12); the **Elambi Twenty** (ll. 12, 36); **Basalūr** (*ib.*); **Banavāsi** (ll. 18, 30); the *nele-vīḍu* of **Uñchagēri** (l. 32); and the *tīrthas* (l. 37), besides a rather obscure phrase *nāḍ=ērppattaṟa* (l. 32), which is perhaps a mistake for *nāḍ=irppattaṟa*, "the Twenty of the county," viz. Elambi. Pomballi is the modern Hombli, lying 3½ miles nearly south of Nīralgi, in lat. 14° 49½′ and long. 75° 17½′. One is tempted to identify Uñchagēri with the modern Wunchigēri, near Kumṭā; but the distance from Nīralgi is considerable. Kāñchī (Conjeevaram), Baṅkāpura (Baṅkāpūr), and Pānuṅgal (Hāngal) are well known. Elambi and Basalūr do not seem to be traceable.

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[1] See *Dyn. Kanar. Distr.*, p. 444 and n. 1.

[2] See *Dyn. Kanar. Distr.*, p. 561.

TEXT.[1]

[Metres: vv. 1, 3, 4, *Mahāsragdharī*; v. 2, *Champakamālā*; v. 5, *Śālinī*; v. 6, *Anushṭubh*.]

1 Śrī Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)[thvī-vallabha mahārāj-ādhirāja paramēśvara parama-bhaṭṭārakaṁ]

2 Satyāśraya-[kula-tilakaṁ **Chāḷuky-ābharaṇaṁ** śrīmad-**Bhuvanaikamalla-dēvara** rājyaṁ=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ]

3 baraṁ saluttam-ire || Tatu-pāda-padum-ōpajīvi || Svasti samadhigata-paṁcha-mahā-śa-

4 bda-mahāmaṇḍaḷēśvaraṁ Gaurī-Gaṇēy(ś)-āvatāraṁ Pārvvati-priyaṁ * * * * * kāvanaṁ nām-ā-

5 dhi(di)-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Vikra[māditya-dēva]r** || Svasti samasta-

6 bhuvan-ōrlla(lla)sita-vīra-**Pallav-ānvayaṁ** . Śrī-Pri(pṛi)thvī-vallabhaṁ **Palla[va** * * * * *]n=amōgha-vākyaṁ **Kāṁ-**

7 **chī-puravar-ēśvaraṁ** śrīmad-**Bhuvanaikamalla-Pallava-Permmānaḍī(ḍi) Vi[shṇuvardhana(?)-Vi]jayādityanum**=irddu śrī-

8 matu-**Bhuvanaikamalla-dēvargge** **Baṁkāpurada** nele-vīḍinoḷ bi[jayaṁ-geydu(?)] **Sakha-variśa**[2] **996neya**

9 **Ānaṁnda-saṁvatsarada** Āśvayujada puṇṇive sōma-grahaṇadaṁ[du śrīmad]-agrahāraṁ **Nīriliya** mahā-

10 janaṁ mūnūrvvarumaṁ baḷiyan=aṭṭi barisi kālaṁ karchchi dhārā-pūrvvakaṁ māḍi **Poṁbaḷḷiya** tīrtthada

11 śrī-Rāmēśvara-dēvara snāna-nivēdyakkaṁ gandha-dhūpakkaṁ naṁndā-dīvigegaṁ maṭhaṁnta[3]-Si(Śi)va-paṇḍitarggaṁ bhrā(brā)hma-

12 ṇarggaṁ chchhatrakkaṁ **Pānuṁgall=aynūṛada** kaṁpaṇaṁ **Elaṁbiy=irppattaṛa** baḷiya bāḍaṁ **Basalū-**

13 **ra[ṁ]** mēl-ārkke(ḷke)ya sarvv-ābhyaṁntara-sidhdhiyiṁ biṭṭu koṭṭar || ☙ || Svasti samasta-kuḷa-mahīdha-

14 ra-chakravartti-[mahā*]-mahima-Himavad-girīṁdra-ruṁdra-śikhara - saṁsthāpita - mahā-śakti-prabhāvaṁ **Ka-**

15 **ḍa(da)ṁba-kuḷ**-āṁbara-prachaṁṇḍa-mārttaṇḍan=anēka - samara - samaya - samudita - nija-bhuja-vijay-ōpā-

16 rjjita-vīra-lakshmī-nivāsa-maṁḍita-prachaṁṇḍa-dōr-ddaṁṇḍa[ṁ] baḷavad-ari-kuḷa-Kāḷ-ānaḷaṁ pratāpa-pra-

17 kōp-ōpēta[ṁ*] Lalāṭalōchanaṁ(na)-jagad-vidit-āshṭādaś-āsva(śva)mēdha-dīkshā-dīkshita-kuḷa-prasūtaṁ chaturā(ra)śīti-nagar-ādhi-

18 shṭi(shṭhi)ta viśishṭa-**Banavāsi-puravar-ādhīśvaraṁ** **Kaḍa(da)ṁba-kaṁṭhīravaṁ Kāḍa(da)ṁba-chakri-Mayūravarmma**-mahā-mahīpā-

19 ḷa-kuḷa-bhūshaṇaṁ permaṭṭi-tūryya-nirgghōśa(sha)ṇaṁ **śākhācharēṁndra-dhvaja-**virājamāna[ṁ] mān-ōttuṁga-**siṁha-lāṁcha(chha)naṁ** datt-ā-

20 rtti(rtthi)-kāṁchanaṁ mār-kkoḷvara gaṇḍaṁ samara-mārttaṁṇḍaṁ raṇa-vijaya-kāraṇan=aṇṇana gaṁndha-vāraṇaṁ nām-ādi-samasta-praśasti-

21 sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Sā(śā)ntivarmma-dēvar** || Balavadu-vidvishṭa-bhūpāḷakar=aḍig=eṛagi śaraṇuṁ-b[ō]g[e][4] du-

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[1] From the ink-impression.

[2] Read *Śaka-varsha*.

[3] Read *maṭhastha-*. [*maṭh-ānta* will do equally well.—H. K. S.]

[4] Either *aḍige* or *eṛagi* may be read, but not both ; and we should correct *śaraṇuṁ* to *śaraṇ*.

22 rvvāra-bāhā-baḷamaṁ māṇp[1]=eṁdhu(du)daṁ tott=aḷ[u*]ki baḷ[u*]ki bṛīḍyatvamaṁ pūṇdar=oṁdaṁd=elelē mīṟaḷu kaḍaṁgal=toḍaral=eḍaṟal=oṭṭaysal=ukka-
23 l=paḷaṁchal poḷisiṁ[2] māṟ-āṁtu kādal neṟevare dhuradoḷ dēva **Kādaṁba-Rudrā** || [1*] Baḷavad-arāti-maṁṇḍaḷika-gaṁḍa-lay-āṁtaka Śāṁ-
24 nta-bhūpa maṁḍaḷika-lalāma maṁḍaḷika-Bhairava, maṁḍaḷika-Triṇētra maṁḍaḷika-gharaṭṭa maṁḍaḷika-mauḷi-vighaṭṭita-pā-
25 da-pīṭha maṁḍaḷika-lalāṭa-paṭṭa ninag=ār=ddore maṁḍaḷikar dharitriyoḷu || [2*] Baḷavat-kōp[3]-āgniyiṁd=āṁnt=ahitaran=elelē
26 kolvudaṁd=irkke bāhā-baḷadiṁd=ammamma dik-pāḷaran=aḷ[u*]kisal=aṁdridhramaṁ[4] chāḷisal bhūtaḷam=aṁtuṁ kaṁpisalu dī(di)g-ga-
27 jaman=aḷaṟisal vārddhiyuṁ śōshisalk=ē[5] chaḷamō pēḷ sālanē tat-kshaṇadoḷe muḷidaṁd=ōho **Kādaṁba-Rudraṁ** || [3*] Kaḍupiṁ-
28 daṁ dēva niṁnn=ōr bidad=oḍa(ḍa)ṟuv=avaṁguṁṭe śūḷaṁ kapāḷaṁ koḍe khaṭvāṁgaṁ pinākaṁ poḷeva nosala kaṇ hasti-charmmaṁ śir-ō-
29 dyadriḍ[6] vaṁdr-ābhiḷa-bhūt-āvaḷi kaṟe-koral=arddh-āṁgadoḷu Gauri peṁpaṁ paḍed=arddh-ēṁndu-prabhā-bhāsura-vikaṭa-jarā(ṭā)-jūṭa-kōṭi-
30 viṭaṁkaṁ || [4*] Svasti samadhigata-paṁñcha-mahā-śabda-mahāmaṁṇḍaḷēśvaraṁ **Banavāsi-puravar-ādhīśvaraṁ** śrīman-mahāmaṁṇḍaḷēśva-
31 raṁ **Śāṁntivarmma-dēvar** **Śakha(ka)-varsha** **997neya** **Rākshaśa(sa)-saṁvatsarada** **Puśya(shya)-su(śu)ddha** **pāḍiva** **Ādi-vāramuṁm**=uttarāyaṇa-saṁkrā-
32 ntiyaṁdum=ū(ā)gal nāḍ=ē[r*]ppattaṟa[7] baḷiya **Uṁchagēriya** nele-vīḍinal=irddaṁdu śrīmad-agrahāraṁ **Nīriliya** mahājanaṁ mū-
33 nūrbbarumaṁ baḷiy-aṭṭi barisi śrīman-mahāmaṁṇḍaḷēśvaraṁ **Sā(śā)ṁntivarmma-dēvaruṁ** mahā-pradhānaṁ piriya perggaḍe daṁṇḍanāya-
34 kav=**I(ī)śvara[m]ayyanuṁ** mahā-pradhānaṁ perggaḍe **Śōbhanayyanum**=irddu[8] kālaṁ karchchi dhārā-pūrvvakaṁ māḍi śrīmat-
35 **Poṁbaḷḷiya** tīrthada śrī-Rāmēśvara-dēvara aṁga-bhōgakkaṁ dēvaraṁ pūjisuva brahmachārigaḷgaṁ pannirvvaruṁ
36 brāhmaṇargga[ṁ] chhatrakkaṁ **Elaṁbiy=irppattara** baḷiya bāḍaṁ **Basalūraṁ** pravishṭam=āgi sarvv-ābhyaṁntata(ra)-siddhiyiṁ biṭṭu ko-
37 ṭṭaru || Ī dharmmamaṁ pratipālisidaṁge Vāraṇāsi Kurukshētra Prayāge Arghyatīrttham=eṁb=ī tīrttha-sthānaṁgokoḷ[9] sā-
38 sira kavileya kōḍuṁ koḷagumaṁ paṁñcha-ratnaṁgaḷoḷu kaṭṭisi sāsirvvar=vvēda-pāragar=appa bhra(brā)hmaṇargg=ubhayamu-
39 khi-goṭṭa phalam=akkuṁ || I(ī) dharmmaman=aḷidaṁgam=aḷiyal=oḍarchchidaṁgam=ī pēḷda puṇṇya-tīrtha-sthānaṁg[aḷ*]oḷu sāsira kavi-
40 leyumaṁ sāsirvvar=vvēda-pāragar-appa brāhmaṇaruman=aḷida paṁñcha-mahā-pātakam=akku[ṁ] || Sāmānyō=yaṁ dharmma-sētaṁ(tur)=nṛii(nṛi)-
41 pāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*] sarvvān=ētān=bhāginaḥ pārtthivēṁndrān bhūyō bhūyō yāchatē Rāmabhadraḥ [||* 5*]
42 Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō hareti(ta) vasuṁndharāṁ [|*] shashṭir=vvarsha-sahaśrā(srā)ṇi vipṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ || [6*] Baredaṁ **Bichchara**
43 **Gaṁgayyaṁ** | besa-geydaṁ kalukuṭiga **Sūdōjaṁ** [||*] Maṁgaḷa mahā-śrī || Sarasvatyāya namaḥ

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[1] The *p* is not certain: it may be *v*.
[2] Perhaps a mistake for *poḷepiṁ*; see above.
[3] Written separately, as *baḷavat kōp-*.
[4] Read *adrīṁdramaṁ*.
[5] Written separately, as *śōshisal k=ē*.
[6] Apparently to be corrected to *-ōdyaj-jaḍe*.
[7] See above.
[8] Or possibly *irldu* i.e. *ildu*.
[9] Read *-sthānaṁgaḷoḷ*.

TRANSLATION.

(Lines 1-3.) Fortune! While the reign of—hail!—the asylum of the whole world, [favourite] of Fortune and Earth, [great Emperor, supreme Lord, supreme Master, ornament] of **Satyāśraya's** [race, embellishment of the **Chāḷukyas**, king **Bhuvanaikamalla,**] was advancing [in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars]:—

(Lines 3-5.) When he who finds sustenance at his lotus-feet,—hail!—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, having all titles of honour such as "incarnation of Gaurī and Gaṇēśa (?), beloved of Pārvatī, protection . . ." the Mahā-maṇḍalēśvara Vikramāditya-dēva,—

(Lines 5-8.) Likewise—hail!—the scion of the heroic **Pallava** race illustrious over the whole world, favourite of Fortune and Earth, . . . of the **Pallavas**, unfailing in speech, **lord of Kāñchī best of cities, Bhuvanaikamalla-Pallava-Permānaḍi Vishṇuvardhana (?)-Vijayāditya**, in concert (*with him*), having made a tour of state for king **Bhuvanaikamalla**, at the standing camp[1] of **Baṅkāpura**,—

(Lines 8-13.) **On the full-moon day of Āśvayuja in the cyclic year Ānanda, the 996th** (*year*) of the Śaka era, during an eclipse of the moon, having sent a summoner and convened the Three-hundred Mahājanas of the Agrahāra of **Nīrili** and laved their feet, made over with pouring of water Basalūr, a town belonging to the **Elambi Twenty,** a county of the **Pānuṅgal Five-hundred,** with full internal authority of higher administration, for the baths and oblations of the god Rāmēśvara of the sanctuary of **Pomballi**, for scents and incense, for perpetual lamps, for the learned men of (*the cult of*) Śiva resident in the monastery, for the Brāhmaṇs, and for the charity-hall.

(Lines 13-21.) Hail! The Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, who bears all titles of honour such as "he whose puissance of great might is established upon the massive summits of the great Mount Himavat mighty of majesty, the emperor of all central mountains; a magnificent sun in the sky of the **Kadamba** race; he whose awful rod-like arm is adorned by the residence of heroes' Fortune won by the victories of his arm's uplifted on the occasion of many a fray; a fire of Doom to potent foemen's races; inspired with majesty and wrath; sprung from the lineage consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to (*the God of*) the Frontal Eye; presiding over eighty-four cities; lord of that best of cities the peculiarly excellent **Banavāsi; lion of the Kadambas;** ornament of the race of the **Kādamba Emperor,** the great king **Mayūravarman;** he who is (*saluted*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, who is resplendent with a banner (*bearing the device*) of a great ape, who has for crest a lion stately in pride; giver of gold to the needy, man of might to adversaries, sun in battle, cause of victory in the fray, furious elephant for his elder brother":—

(Verse 1.) When puissant hostile monarchs come bowing at his feet for refuge,[2] in fear and terror of his irresistible might of arm yearning for the word "stop," they confess their shame: at once, aha! as they swell in pride, put forth effort, become arrested, bend, contract themselves, boil in rage, strike in resistance, confronting (*thee*)[3] . . . will they be able to contend in the fray, O Rudra of the **Kādambas**?

(Verse 2.) O king **Śānta,** thou Death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament of princes, **Bhairava** to princes, **Triṇētra** [Śiva] to princes, grindstone to princes, thou whose footstool is rubbed by princes' crests, thou frontal diadem of princes, what princes on earth are like to thee?

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[1] See *J.R.A.S.*, 1917, p. 117. [2] See on text, above. [3] See above.

(Verse 3.) When, confronting foes with the fire of his puissant wrath, aha! he is slaying them; when by the might of his arm, hurrah! he terrifies the Guardians of the Spaces, moves great mountains, shakes the whole earth, brings dread upon the elephants of the spaces, dries up the ocean, what high spirit! Say, ho! is not the Rudra of the **Kādambas** instantly effective in his wrath?

(Verse 4.) In thy pride, O king, thou hast, with not a single one of them lacking, (*Śiva's*) brandished sword, pike, skulls, parasol, *khaṭvāṅga*-club, trident, gleaming frontal eye, elephant-hide, high mass of hair on the head, troops of fearful goblins as votaries, black throat, Gaurī occupying half of (*Śiva's*) body, and (*hair dressed in the shape of*) a dovecot on the top of wondrous matted tresses radiant with the lustre of the half-moon who has obtained eminence.

(Lines 30-33.) Hail! the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of **Banavāsi** best of cities, the Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, on **Sunday, the first of the bright fortnight of Pushya in the cyclic year Rākshasa, the 997th** (*year*) **of the Śaka era**, on the *uttarāyaṇa-saṁkrānti*, when he was at the standing camp of **Uñchagēri** in the Seventy (?) of the county, having sent a summoner and convened the Three Hundred **Mahājanas of Nīrili**,—

(Lines 33-37.) The Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, and the high minister, senior controller, (*and*) general **Īśvarammayya**, and the high minister (*and*) controller **Sōbhanayya** in concert, having laved the feet (*of the Mahājanas*), made over with pouring of water **Basalūr**, a town belonging to the **Elambi Twenty**, inclusively with full internal authority, for the personal enjoyment of the god **Rāmēśvara** of the sanctuary of **Pomballi**, for the celibates and the twelve Brāhmaṇs worshipping the god, and for the charity-hall.

(Lines 37-40: a prose formula of the usual type.)

(Verses 5-6: two common Sanskrit metrical formulæ.)

(Lines 42-43.) **Bichchara Gaṅgayya** wrote (*the grant*); the stone-mason Sūdōja executed the order. Happiness! great fortune! Homage to Sarasvatī.

No. 11.—THREE INSCRIPTIONS FROM HOTTUR.

By Lionel D. Barnett.

Hoṭṭūr—or, to give it its ancient name, Poṭṭiyūr—is a village in the Baṅkāpūr *tāluka* of Dhārwār District, lying in lat. 14° 56′ and long. 75° 16′, some three miles nearly due south from Shiggaon. The ink-impressions from which the following inscriptions have been edited by me were prepared for the late Dr. Fleet, and are now in the possession of the Trustees of the British Museum.

A.—OF THE REIGN OF SATYASRAYA: SAKA 928.

This inscription is cut upon a rectangular block, divided into six horizontal bands, and surmounted by a stepped top; I can find no record of the site where it stands, or stood. The stone is a *vīragal*, with **sculptures** of the usual type: in the uppermost compartment, a seated god with a fan-bearer on each side; below this, lines 1-6 of the inscription; below this, the hero being carried up to heaven by deities, one on each side; below this, lines 7-12 of the inscription; below this, a battle-scene, representing in the centre the hero with a bow, facing to the proper left and shooting against two archers, while a third man is falling pierced with

arrows at his feet, and six cows stand behind him; below this is the base.[1] The width of the inscribed bands is about 2 ft. 5 in., and their height about 6½ in. They are very much worn, and parts—happily not material—are quite broken away.—The **character** is Old Kanarese of the period, rather clumsy and irregular. The height of the letters varies generally between ½ in. and ¾ in. The cursive *y* appears in °*chayaṁgaḷa*[*ṁ*], l. 5, and °*gēriya*, l. 12 (see above, Vol. XII, p. 335).—The **language** is Old Kanarese prose. Original *ḷ* is preserved, and sometimes *ḷ* is wrongly written for *l*. The words *taḷaraṁ*, l. 9 (see above, Vol. XVI, p. 80), and *eḻtu* (*eḻtaṁ*, l. 10, and *eḻtige*, l. 11), the source of the modern *ettu*, are deserving of notice.

The **record**, after giving the date (l. 1), describes in detail an invasion by the **Chōḷa** king, whom it styles **Rājarāja Nitya-vinōda Rājēndra-vidyādhara Nūrmaḍi-Chōḷa** (ll. 1-3). This evidently refers to **Rājarāja I**, who was reigning at the time, and bore the title of Nitya-vinōda (*South-Ind. Inscr.*, Vol. II, pp. 151, 260 n., 301). It then relates his defeat by the **Chāḷukya Akaḷaṅkacharita-Iṟivabeḍaṅga Satyāśraya**, and the latter's triumphal progress through the south (ll. 3-6). While Satyāśraya in the course of this campaign was at the *ghaṭṭa* of Tāvare (see *Dyn. Kan. Distr.*, p. 433), and certain persons, whose names are lost, were acting as *gāvuṇḍas* of the *nāḍu* and the town of Poṭṭiyūr respectively, a raid was made by robbers upon the oxen belonging to the betel-traders, and the beadle **Gojjiga** perished in a valiant attempt to save them. In recognition of his courage the betel-traders made a grant, apparently for a *kal-nāḍu* (ll. 6-12). The stone was prepared by **Māchōja** of Indēśvaragēri (l. 12).

The **date** is given in l. 1 as Śaka 9[2]9, the cyclic year Plavaṁga being current. What is meant is evidently **A.D. 1007-8**, with which Plavaṁga coincided; the words *pravarttisuttum-ire*, "being current," refer to Plavaṁga, not to Śaka 929; for Plavaṁga corresponded to Śaka 929 *lapsed* and Śaka 930 *current*.

The **places** mentioned are **Donavura** (l. 2), the *ghaṭṭa* of **Tāvare**, or "the Lotus-Ghāṭ" (l. 6), the **Pānuṅgal** Five-hundred (ll. 7-8), **Poṭṭiyūr** (l. 9), and **Indēśvaragēri** (l. 12). Donavura must be Donūr, in the Bāgewāḍi *tāluka* of Bijāpūr District, in lat. 16° 44½′ and long. 76° 0¼′. It is not clear whether the *ghaṭṭa* of Tāvare means a mountain-range or pass, as Dr. Fleet holds (*Dyn. Kanar. Distr.*, p. 433), or a bank or quay. Pānuṅgal is of course the modern Hāngal, and Poṭṭiyūr is Hoṭṭūr. I cannot locate Indēśvaragēri; but there was a sanctuary of Indrēśvara at Baṅkāpūr.

TEXT.[2]

1 [symbol] **Saka-varisha**[3] **9[2]9neya Plavaṁga-saṁvatsaraṁ** pravarttisuttum-ire | **Rājar[ā*]ja Nitya-vinōda Rājēṁdra-vidyādha[ra]**

2 **Chōḷa-kuḷa-tiḷakaṁ Nūrmmaḍi-Chōḷaṁ** nava-lakhka(kkha)-balaṁ-berasu baṁdu **Donavuradoḷ**=biṭṭ-iḻdu dēsa(śa)v=ellavaṁ sūṟe-goṇḍu [s]trī-

3 vadhe bāḷa-vadhe brāhmaṇa-vadhegaḷaṁ geydu peṇḍiraṁ p[i]ḍidu jāti-nāsa(śa)ṁ-māḍi **Chōḷan**=irppinaṁ | Svasti śrī-rāja-

4 rā[ja] paramēsva(śva)ra parama-bhaṭṭārakan=**Akaḷa(la)ṁkacharita[n-I]ṟiva-b[e]ḍaṁga Chāḷukya-kuḷa(la)-tiḷa(la)ka** Tiguḷa(la)-māri śrī-

5 mat-**Satyāśraya-dēva[ṁ] Chōḷana[ṁ]** beṁ-koṇḍu vastu-vāhana-chayaṁgaḷa[ṁ] piḍidu teṁka-di-

[1] There seems to be likewise an inscription running down both sides of the stone. Very little of it is legible; but it apparently mentions Satyāśraya's *dig-vijaya* (cf. our inscription below, ll. 5-6), some of his titles, and the name (lost) and home (Mūlavaḷḷi) of the writer.

[2] From the ink-impression.

[3] Read *Śaka-varsha*.

6 g-vijayaṁ-geydu **Tāvareya** ghaṭṭadoḷ=iḻdu samudra-mudrita-dharā-chakraman=ēka-

7 cha(chchha)[ttra-chchhāyeyoḷ ?] rājyaṁ-geyyutt-ire || Gaṁuḍ * * * * * * * * * * * * mma **Pānuṁ-**

8 **gall**=[aynūṟa]ṟa nāḷ-gāvuṇḍu-geyye || * * * * * trapa * * * * * * kke nalla

9 Manu-mārgg-āchărita Sōmēśvara-dāsi M * * yyaṁ[1] **Poṭṭiy**[**ūra** ?gāvuṇḍu-ge]yye | taḷaṟaṁ

10 **Gojjiga**[**ṁ**] ta[ṁ]buligar=eḻtaṁ kaḷḷar=kkoḷe kādi * * dēva-lōkakk=esedan | taṁbuliga-sāsi-

11 rvva[r*] neredu[2] eḻtige 1 vīsavaṁ eṁdiṁge koṭṭaru | idaṁ kādaṁg=asva(śva)-mēdhada phalaṁ aḻi-

12 daṁ paṁcha-mahā-pātaka || Besa-geydan=**Indēsva(śva)ragēriya** **Māchōja** |

TRANSLATION.

(Lines 1-3.) **The cyclic year Plavaṁga,** (*corresponding to*) **the 929th** (*year*) **of the Śaka** era, being current—when **Rājarāja Nitya-vinōda Rājēndra-vidyādhara,** ornament of the **Chōḷa** race, **Nūrmaḍi-Chōḷa,** came accompanied by a host of nine-hundred thousand (*men*), halted at **Donavura**, and was ravaging the whole country, perpetrating murders of women, children, and Brāhmaṇs, seizing women, and overthrowing the order of caste,—

(Lines 3-7.) Hail !—the auspicious king of kings, supreme Lord, supreme **Master, Akaḷaṅkacharita Iṟivabeḍaṅga,** ornament of the **Chāḷukya** race, slayer of Tamils, the auspicious king **Satyāśraya,** drove away the **Chōḷa,** captured his trains of baggage-waggons, and made a triumphal progress through the South ;

(Lines 7-11.) And while (*in the course thereof*), being at the *ghaṭṭa*[3] of **Tāvare,** he was reigning over the circle of the ocean-sealed earth under the shadow of his single parasol, at what time . . . was exercising the office of county-*gāvuṇḍa* over the **Pānuṅgal Five-hundred,** (*and*) . . . follower of the courses of Manu, servant of Sōmēśvara, was exercising the office of *gāvuṇḍa* over **Poṭṭiyūr,** the beadle **Gojjiga** defended the kine of the betel-sellers when robbers were carrying them off . . . and rose to honour in paradise. The Thousand of the betel-sellers in assembly granted 1 *vīsa* for each ox in perpetuity.

(Lines 11-12.) To him who preserves this there shall be the same reward as for an *aśvamēdha* sacrifice ; he who violates it incurs the guilt of the five deadly sins. **Māchōja** of **Indēśvaragēri** executed the order.

B.—OF THE REIGN OF JAYASIMHA II : SAKA 959.

This record is cut upon a stone which was found somewhere in Survey No. 91 ; the exact site I do not know. The slab has a rounded top, with **sculptures** : in the centre a *liṅga* on a stand ; on the proper right a cow (?) ; above it, the sun (to right) and moon (to left). The inscribed area below this is about 6 ft. 1½ in. high and 2 ft. 11½ in. wide.—The **character** is Kanarese, of a rather irregular hand of the period. The letters vary in height from about 1 in. to ⅙ in ; they are largest at the beginning. The inscription is rather worn, and it is often quite uncertain whether the *sonne* is written. In the first half of the record the cursive *y* (above, Vol. XII p. 335) is more usual than the tripartite form ; the cursive *m* appears thrice, the cursive *v* thrice.—The **language,** except for the standing formulæ of verses 3 and 4, is Old Kanarese The *ḻ* is

[1] Possibly *Mārayyaṁ*.

[2] Or *neradu*: the letter is not clear.

[3] Either "mountain-range," or "quay."

preserved in *iḻda[ṁ]*, l. 2, *iḻdu*, l. 41, *negaḻd=*, l. 19, and irregularly in *paḷam*, l. 42; it is replaced by *ḷ* in *peḷavara*, l. 16, *aḷid=*, l. 43, *aḷida*, l. 44, and perhaps *baḷiy=*, l. 37. Initial *p* is kept throughout. Of some lexical interest are: *vaḍḍa-lāguḷa*, l. 32, and *vaḍḍa-lāvuḷa*, l. 37 (for the more usual form *vaḍḍa-rāvuḷa*), *pannakēṇi*, l. 32, and *chaṭṭa*, l. 24.

The **record** opens with a short statement of a grant made by the three controllers of taxes of the county (ll. 1-3). It then refers itself to the reign of **Jayasiṁha (II) Jagadēkamalla** (ll. 4-6), and states that at the time of the endowment to be chronicled **Akkā-dēvi**[1] (the sister of Vikramāditya V, on whom see *Dyn. Kanar. Distr.*, pp. 435, 437, 439 f.) was ruling the **Banavāsi Twelve-thousand** (ll. 6-7); the *mahā-maṇḍalēśvara* **Mayūravarma-dēva**, "**lord of Banavāsi best of cities**" and "a lion for **Harikānta**," was administering the same province and the **Pānuṅgal Five-hundred** (ll. 8-12); **Māra Gāvuṇḍa** of Poṭṭiyur, who is described as "a brother-in-law to the lame" (cf. inscription C. below, ll. 16-17) and hence by reason of this service to the physically afflicted as "a *tīrttha* (holy place, where the sick and crippled resort for divine help) in the midst of the county, a Sōmanātha (Sōmnāth) of the south," was serving as *prabhu* or sheriff of the **Pānuṅgal Five-hundred** (ll. 13-22); the *Kannaḍa-sandhivigrahi* (minister for affairs of peace and war in the Kannaḍa country) and general **Chāvaṇarasa**, who is described among other epithets as a *chaṭṭa* to **Siṅga** (possibly Jayasiṁha II), a comet (or fire) to the **Koṅkaṇ**, an uprooter of **Pannāḷa**, a grindstone to **Baḷeyavaṭṭaṇa**, a shatterer of the pride of the fortress of **Bijavāḍi**, and a *diśā-paṭṭa* to **Dōra**, was ruling the **Beḷvaḷa Three-hundred** and the **Purigere Three-hundred** (ll. 23-29); and the *pergaḍe* **Akalimayya** was controlling the taxation of **Belvaḷa** and **Purigeṛe** (ll. 29-32). Then follows the specification of the endowment (ll. 32-42), by which certain high revenue officials arranged for the division of the tolls on betel-leaves between the various taxation-departments and assigned a proportion for the upkeep of the **Keṁgeṛe**, or "Red Tank," presumably in or near Poṭṭiyūr. The record ends with a moral verse written by the town-clerk **Dāsimayya** or **Dāsiga**.

It is worthy of note that the **Banavāsi** province was at this time under the rule of both **Akkā-dēvi** and **Mayūravarman**. The fact suggests that there was some close connection between the two, such as that of husband and wife; and this inference is supported by the inscription C. below, which shews that Akkā-dēvi's son, the Kādamba *mahā-maṇḍalēśvara* **Tōyima-dēva**, possessed titles very similar to those borne in the present record by Mayūravarman. Both were "lords of Banavāsi best of cities"; Mayūravarman is *Harik[ā*]ntana siṁga* (B., l. 10), Tōyima-dēva is *Harigana siṁga* (C., l. 13). It seems therefore reasonable to infer that Mayūravarman was married to Akkā-dēvi, and that Tōyima-dēva was their son. Mayūravarman's title *Harikāntana siṁga*, "lion of Harikānta," seems to point to some services rendered to a king of that name, who may have been a predecessor (perhaps the grandfather) of the Kādamba Harikēsarin or Hariga of Baṅkāpūr; see above, Vol. XIII, p. 168 ff., and below, inscr. C.

The **date**[2] is specified on l. 34 as: Śaka 959, Īśvara; Mārgaśira śuddha 11; a Monday. This is regular: the given *tithi* corresponded to **Monday, 21 November, A.D. 1037**, on which day it ended at 11 h. 50 m. after mean sunrise (for Ujjain).

The **places** mentioned are **Poṭṭiyūr**, *i.e.* Hoṭṭūr (ll. 19, 34); the **Banavāsi Twelve-thousand** (ll 7, 12, 32; spelt *Vanavāse* on l. 7); the town of **Banavāsi** (l. 8); **Sōmanātha** (l. 17); the **Pānuṅgal Five-hundred** (ll. 12, 22, 32, 38); the **Koṅkaṇ** (l. 26); **Pannāḷa** (l. 26); **Baḷeyavaṭṭaṇa** (l. 26); **Bijavāḍi** (l. 27); **Dōra** (l. 27); the **Beḷvala Three-hundred** (l. 28); the

[1] I think there can be no reasonable doubt that this name must be restored on l. 7, although the letters *kkā* have to be supplied by conjecture to fill the gap caused by the breaking of the stone on the proper right side.

[2] I have to thank Mr. R. Sewell for his kindness in verifying my calculations in this and the next inscription.

Purigere or Puligere Three-hundred (ll. 28, 39); the **Six-hundred** composed of **Belvala and Puligere** (ll. 31, 39); **Mūlavalli** (l. 36); **Kallavana** (l. 36); the **Ninety-six** (l. 40); the **Kem-gere** or "Red Tank" (ll. 41, 42); and **Bāṇarāsi**, *i.e.* Benares (l. 43). Sōmanātha is of course the famous sanctuary of Sōmnāth in Junāgarh State; and Pānuṅgal is now Hāngal. Pannāḷa, elsewhere termed also Pannāḷeya-kōṭe, Pannāḷe-durga, Praṇāḷaka-durga, and Padmanāḷa-durga, is now Panhāḷā, about 12 miles NW. of Kōlhāpūr (see *Dyn. Kanar. Distr.*, p. 546). Baḷeya-paṭṭaṇa is mentioned again in *Ep. Carn.*, Vol. II (*Inscr. of Śravaṇa Beḷgoḷa*), No. 56 (cf. ibid., introd., p. 41, and *Dyn. Kanar. Distr.*, p. 496). I venture to identify it with the modern Baḷia-paṭṭam (more correctly written Vaḷapaṭṭaṇam), lying in lat. 11° 55′ and long. 75° 22′ in the Chirakkal *tāluka* of Malabar District, a few miles NW. of Cannanore. Baḷiapaṭṭam was a place of considerable importance in early times; it is the *Balaipatna* (wrongly written in some editions as *Baltipatna*) of Ptolemy's Geography, VII. i. § 6, and apparently the *Palaipatmai* of the Periplus (cf. McCrindle, *Ancient India as described by Ptolemy*, p. 45, and id., *Commerce and Navigation of the Erythrean Sea*, pp. 127, 129; Lassen, *Alterthümer*, III, pp. 181, 183); and there is much likelihood in Kern's view that Ptolemy's *Balaipatna* is the Baladēvapaṭṭaṇa mentioned in Varāha-mihira's *Bṛihat-saṁhitā*, xiv. 16. Bijavāḍi is uncertain: it may conceivably be the modern village of Bijwāḍgi near Hungund. Dōra, if it is a geographical name, may possibly be the same as Dōrasamudra. On Beḷvala see above, Vol. XIII, p. 40; on Puligeṟe or Purigeṟe, ib., Vol. XIII, pp. 179, 188. Mūlavalli is possibly Munawalli, a village about 4¼ miles SSE. from Shiggaon, 1½ miles SE. from Hoṭṭūr, and ¾ mile NW. from Baṅkāpūr.

TEXT.[1]

[Metres: v. 1, *Kanda*; vv. 2 and 5, *Champakamālā*; v. 3, *Anushṭubh*; v. 4, *Śālinī*.]

1 . . . . Śrīmatu mūṟu nāḍa suṁkigaruv=iḷdu munne naḍev=āṟu pēṟina mēle
2 . . . [kā]ruṇyadiṁ dharmma-chittaṁ puṭṭi mattaṁ biṭṭa pēṟu 1 antu 7 pēṟ[u]m [|*] biḍad=iḷda[ṁ] kavile brāhma-
3 [ṇaruman=a]ḷi[da] paṁcha-mahā-pātakan=akku
4 [Svasti samasta-bh]uvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārājādhirāja paramē-śvara paramabhaṭṭārakaṁ **Satyāśraya-kuḷa-ti-**
5 [ḷakaṁ **Chā**]**ḷuky**-ābharaṇaṁ śrīma[j*]-**Jagadēkamalla-Jayasiṁga-dēvara** rājyam=uttar-ōttar-ā-
6 [bhivṛiddhi]-pravarddhamānam=ā-chandr-[ā*]rkka-tāraṁ baraṁ saluttam-ire | tat-pāda-padm-ōpajīvi śrīmad-**A-**
7 [**kkā**]-**dēviyar=Vvanavāse-pannirchhāsiramuvaṁ** śu(su)kha-śa(sa)ṁkathā-vinōdadin=āḷuttam-ire ||
8 [Sva]sti samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēsva(śva)raṁ **Banavāsi-puravar-ēsva(śva)ramn=ahi-**
9 [ta-ba]ḷa-jaḷa-vimathana-janita-vīra-lakshmī-virājita-prachaṇḍa-dōr-ddaṇḍa birudara gaṇḍan=adaṭa-
10 [ra taḷa]-prahāri subhaṭa-Murāri sāhas-ōttuṁga **Harik[ā*]ntana siṁga** vīra-śrī-pavitra su-
11 [bhaṭa-Tr]iṇētra Rudr-āvatāra nām-ādi-samasta-prasa(śa)sti-sahita śrīman-**Mayūra-varmma-dēvar Ba-**
12 [**navā**]**si-pannirchhchhāsiramumaṁ Pānuṁgall=aynūṟuman**=ēkāyatpadin[2]=āḷdu sukha-saṁkathā-vinōdadoḷ=ire |

[1] From the ink-impression.

[2] Read =*ēka-chchhattradin*= [or =*ēk-ātapatradin*=.—Ed.].

13 [ta]t-pāda-padm-ōpajīvi S[v*]asty=anēka-guṇa-gaṇ-āḷaṁkāra para-nārī-dūra gōtra-pavitra budha-jana-mitra
14 [ś]auch-Āṁjanēya . satya-Rādhēya Sūryyaṁge bhakta durjjana-virakta keḷe-geyde (yye?) ku(kū)rppa[ṁ] kūrtt=īyal=ārppa[ṁ]
15 [b]udha-jan-ādhāra vine(na)y-āvatāra si(śi)shṭa-prasaṁga nuta-dhairyy-ōttuṁga āśrita-jana-kalpa-
16 vri(vṛi)ksha bandhu-jana-chintāmaṇi dāna-chūḍāmaṇi Kali-yuga-Mahēsva(śva)ra peḷavara bhāva Sō-
17 [mē]sva(śva)ra-dāsi vine(na)ya-viḷāsi naḍu-nāḍa tīrttha teṁkaṇa Sōmanādha(tha) nām-ādi-samasta-prasa(śa)sti-
18 sahita śrīmat*u* || Dānaṁ par-ōpakāra[ṁ*] jñāna[ṁ*] Si(Śi)va-bhakti satyam=eṁb=oḷ-guṇadoḷ*u*
19 tān=adhikan=enisi negaḻd=abhimāna-dhana[ṁ*] **Poṭṭiyūra Māran**=udāra || [1*] Vidita-yasō(śō)-rtthan=eṁbudu | budha-
20 stutan=eṁbudu | satyavantan=eṁbudu | naya-sā(śā)ḷiy=eṁbudu | dayā-paran=eṁbudu | sundar-āṁgan=eṁbu-
21 du [|*] Manu-mārggiy=eṁbudu | guṇ-āgraṇiy=eṁbudu | gōtra-ratnan=eṁbudu | sakha(ka)ḷ-āvanī-ta[ḷa]-
22 ḍ[o*]ḷ=ēṁ peṟat=eṁbude **Māra-Gāvuṇḍana** || [2*] Antu **Pānuṁgall=aynūṟakkaṁ** prabhutanaṁ-geyvuttam-ire |
23 Svasti[1] samadhigata-paṁcha-mahā-sa(śa)bda-mahā-śa(sa)ndhi-vigrah-ādhipati mahā-prachaṁṇḍa-daṇḍanāyakaṁ
24 ari-ghaṭ[ā*]-mallaṁ **Siṁgana chaṭṭan**=āśrita-jana-kalpa-vṛiksha[ṁ*] bhri(bhṛi)tya-chiṁntāmaṇi satya-Kānīna[ṁ*] samara-du(dhu)-
25 raṁdhara[ṁ*] pratipaksha-rākshasaṁ ripu-kuraṁga-paṁchānana[ṁ*] pirid=ittu maṟeva[ṁ] chalamaṁ meṟevaṁ pī-
26 suṇa-taḷa-prahāri giri-durgga-malla[ṁ*] **Koṁkaṇa-dhūma-kētu Pannāḷ**-ōnmūḷanaṁ **Baḷeyavaṭṭaṇa**-gharaṭṭaṁ
27 **Bijavāḍi-kōṭe**-darppa-daḷanaṁ **Dōra**-diśā-paṭṭa[ṁ*] śrīma[j*]-**Jagadēkamalla-dēva**-pāda-paṁkaja-bhramaraṁ śrīmat-Ka-
28 nnaḍa-santhi(ndhi)vigrahi daṇḍanāyakaṁ **Chāvaṇarasar Beḷvala-mūnūṟuva**[ṁ] **Purigeṟe-mūnūṟuvaṁ** sukha-saṁkha(ka)-
29 thā-vinō[da*]din=āḷuttam-ire || Tat*u*-pāda-padm-ōpajīvi Svasti samasta-rājya-bhara-nirūpita-mahāmātya-padavī-virā-
30 jamāna mān-ōnnata prabhu-ma[ṁ]tr-ā(ō)tsāha-śakti-traya-saṁpanna pati-hit-āchāryyan=achaḷita-dhau(dhai)ryya nuḍi-
31 d=ante gaṇḍa nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmat*u* perggaḍe **Akalimayyaṁgaḷ=eraḍ=aṟunūṟara** suṁka-
32 man=āḷutt-ire | pannakēṇi vaḍḍa-lāguḷada suṁka-verggaḍe **Saṁgavayyanuṁ Banavāsi-pannirchchhāsirada** suṁ-
33 ka-verggadhe(ḍe) **Chāvuṇḍamayyanuṁ Pānuṁgall=aynūṟara** manneya suṁka-verggaḍe **Dūḍiyammanu**[ṁ] ant=anibaruv=i-
34 ḷdu ૭ **Saka-varisha[2] 959neya Isvara[3]-saṁvatsarada Mārggasi(śi)ra-su(śu)ddha ēkādasi(śī) Sōmavāradandu Poṭṭiyūra Mā-**

[1] This word is preceded on the stone by a *śaṅkha*-symbol made up of small circles
[2] Read *Śaka-varsha.*
[3] Read *Īśvara-*.

35 ra-Gāvuṇḍuṁ[1] **Gakaruva Surimayya Poleyamma** |**Gētimayya** perggaḍe **Būhimayya** sēnabōva **Dāsimayya**

36 int=ivar=mmodal=āgi mūvadiṁbarggaṁ **Mūlavaḷḷi** bāḍa **Kallavaṇaṁ**[2] antu nālku bāḍak[kaṁ* ?] koṭṭa sā(śā)sana-maryyā-

37 de eṁnt=endaḍe eḷeya pēṟiṁge patteṁṭ[u*] biṭṭu baḷiy=eleya pēṟaṁ kaḷedu vaḍḍa-lāvuḷada suṁkadavaru pēṟiṁge ko-

38 ḷva vīsavaṁ pattu | **Pānuṁgall=aynūṟaṟa** perjjuṁkamuṁ manneya suṁkamuṁ kūḍi pēṟiṁge koḷva vīsavaṁ panneraḍu vare |

39 eraḍ-aṟunūṟaṟa perjjuṁkadavaru pēṟiṁge koḷva vīsavaṁ padinaydu **Puligeṟe-nāḍa** manneya suṁkadavaru pēṟiṁge ko-

40 ḷva vīsav=aydu | toṁbhatt-āṟaṟa maṁnneya suṁkadavaru pēṟiṁge koḷva vīsavav=ondu vare | ant=anibaru suṁki-

41 garuv=iḷdu i(ī) **Keṁgeṟ[e*]ge** barisavaḷa āṟu pēṟa suṁkamaṁ biḍuvaru | taṁbuliga-sāsirvvaru |[3] i(ī)

42 **Keṁgeṟege** pēṟinalu koṭṭa vīsavan=ondu | Ant=ī dharmmama[ṁ*] kiḍal=īyade kād-ātaṁge asva(śva)mēdhaṁ geyda . paḷam[4]=a-

43 kku Aḷid-ātaṁge Bāṇarāsiyoḷu sāi(yi)ra kavileyuma[ṁ] sāsi[rvva]ru chatur-vvēda-pāragar=appa br[ā*]-

44 hmaṇaran=aḷida paṁcha-mahā-pātakan=akku | Sva-dattāṁ para-dattāṁ v[ā] yō harētu(ta) vasundharāṁ [|*] shashṭir=vvarshsha-sa-

45 hasrāṇi |[5] vishṭhāyāṁ jāyatē krimi[6] || [3*] Sāmānyō=yaṁ dharmma-sētu[r*] nri(nṛi)pāṇāṁ kāḷē kāḷē pāḷanīyō bhavadbhi[ḥ*] | sarvvān=ē-

46 tān=bhāgina[ḥ*] prātivēndra[7] | bhūyō bhūyō yāchatē Rāmabhadra[ḥ] || [4*] [◡ ◡ ◡ ◡ — ◡ — ◡ ◡ ◡] sōlad-ir=āhava-raṁga-bhūmiyō-

47 ḷu kusiyad-ir=ittudaṁ maguḷe koḷḷad-ir[— ◡ ◡ — ◡ — ◡ — | ◡ ◡ ◡ ◡ — ◡ — ◡ ◡ ◡ —]ṭṭad-ir=oykane laṁchav=indu koṇḍ=esa-

48 gad-ir=ēḷuvēḷe narakaṁ narargg(rg)=endapan=alte Dāsiga | (||) [5*] Antu Manu-mārggi . . . tanime . . . . sēnabōva **Dāsimayya[ṁ*]** barada[ṁ]

TRANSLATION.

(Lines 1-3.) . . . The three controllers of taxes of the county in assembly, inspired by piety, graciously assigned in addition to the six loads previously in usage (*for the income of the sanctuary*) 1 load more, altogether 7 loads. He who fails to make the grant shall incur the guilt of the five deadly sins, as though he destroyed cows and Brāhmaṇs.

(Lines 4-6.) When the reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Jagadēkamalla-Jayasiṅga,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 6-7.) While she who finds sustenance at his lotus-feet, **Akkā-dēvi,** was ruling the **Vanavāse Twelve-thousand** with enjoyment of pleasant conversations :—

(Lines 8-12.) While—hail !—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of **Banavāsi** best of towns, who bears all titles such as "he whose

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[1] An error for *Gāvuṇḍanuṁ* or *Gāvuṇḍaṁ ?*

[2] Apparently some names have been omitted.

[3] This *daṇḍa* is superfluous.

[4] Read *phaḷam.*

[5] This *daṇḍa* is superfluous.

[6] Read *kṛimiḥ.*

[7] Read *pārtthivēndrān,* and delete the *daṇḍa.*

terrible rod-like arm is adorned by warriors' Fortune engendered from churning the waters of hostile hosts,[1] hero of title-bearers, buffeter of the bold, a Murāri to brave soldiers, exalted in enterprise, a lion to Harikānta, pure with warriors' Fortune, a Triṇētra [Śiva] of brave soldiers, an embodiment of Rudra," king **Mayūravarman,** ruling the **Banavāsi Twelve-thousand** and the **Pānuṅgal Fivē-hundred** under his single parasol, was in the enjoyment of pleasant conversations :—

(Lines 13-18.) While one who finds sustenance at his lotus-feet, the bearer of all titles such as—hail !—"adorned by a series of many virtues, remote from others' wives, purifying his *gōtra,* friend to sages, an Āñjanēya [Hanumān] in purity, a Rādhēya [Karṇa] in truthfulness, votary of the Sun, ill-disposed to the evil, delighting in making friendship, strong in glad giving, foundation of sages, embodiment of culture, associating with the refined, exalted in renowned firmness of character, tree of desire to dependents, wishing-gem to kinsfolk, crest-jewel of bounty, a Mahēśvara of the Kali Age, a brother-in-law to the lame, servant of Sōmēśvara [Śiva], brilliant in culture, a site of salvation in the centre of the county, a southern Sōmanātha," the fortunate—

(Verse 1.) **Māra of Poṭṭiyūr,** illustrious for his pre-eminence in the goodly qualities of bounty, philanthropy, knowledge, devotion to Śiva, (*and*) truthfulness, is rich in esteem, noble :—

(Verse 2.) Of **Māra Gāvuṇḍa** it may be said that he knows the meaning of fame, that he is praised by sages, truthful, politic, gracious, comely of person, observant of the courses of Manu, eminent in virtue, a gem of his *gōtra,* (*than who*) what higher thing is there on the whole earth ?—

(Line 22.) Was thus holding the shrievalty over the **Pānuṅgal Five-hundred :—**

(Lines 23-29.) While—hail !—the High Commander for affairs of peace and war, who has obtained the five great musical sounds, the great august general, wrestler with hosts of foes, *chaṭṭa* for **Siṅga,** tree of desire for dependents, wishing-gem for servants, a Kānīna [Karṇa] in truthfulness, leader in battle, demon to adversaries, lion to the deer his enemies, giving abundantly and forgetting it, displaying enterprise, buffeter of the malignant, wrestler with mountain fastnesses, a comet[2] to the Koṅkaṇ, an uprooter of **Pannāḷa,** a grindstone to **Baḷeyavaṭṭaṇa,** a shatterer of the pride of the fortress of **Bijavāḍi,** a scatterer[3] of **Dōra,** a bee to the lotus-feet of king **Jagadēkamalla,** minister for affairs of peace and war in the Kannaḍa (*country*), the General **Chāvaṇarasa,** was ruling the **Beḷvala Three-hundred** and the **Purigere Three-hundred** with enjoyment of pleasant conversations :—

(Lines 29-32.) While one who finds sustenance at his lotus-feet,—hail !—he who possesses all titles such as "illustrious in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, having the three powers of lordship, counsel, and enterprise, teacher of weal for his master, immovable in firmness, a man of valour in accordance with the name," the superintendent **Akalimayya,** was administering the taxation of the **two** (*provinces of Beḷvala and Puligere forming*) a **Six-hundred,**[4]—

(Lines 32-34.) **Saṅgavayya,** controller of the taxes of the *pannakēṇi vaḍḍa-lāguḷa,*[5] and **Chāvuṇḍamayya,** controller of the taxes of the **Banavāsi Twelve-thousand,** and **Dūḍiyamma,**

[1] This epithet is meant to suggest a reminiscence of the legend of Lakshmī's birth from the churning of the Milk-Ocean.

[2] Or, fire.

[3] Kittel's Dictionary explains *diśā-paṭa* as "causing (his enemies) to be scattered in all directions."

[4] See Dr. Fleet's note on the Soraṭūr inscription, above, Vol. XIII, p. 178.

[5] *Pannakēṇi* seems to be connected with *kēṇi* (*krēṇi*), "traffic, trade"; the first half may perhaps be connected with *pann-āya.* The forms °*lāguḷa* (l. 32) and °*lāvuḷa* (l. 37), beside the more usual °*rāvuḷa,* shew the history of the word, which seems to be connected with *lāvaṇa, lāvaṇi,* and the Marāṭhī *lāgaṇeṁ* (see Kittel, s.v.); hence *lāguḷa* (or *lāguṇa* ?) would be the oldest form, *lāvuḷa* next in order of time, and *rāvuḷa* the last. Cf. the word *kka-lāvaṇa* in the inscriptions of Iṭṭagi and Sūḍi (above, Vol. XIII, p. 46, Vol. XVI, p. 86 and note).

controller of the taxes of the seigniories of the **Pānuṅgal Five-hundred,** being together in assembly,—

(Lines 34-42.) On **Monday, the eleventh day of the bright fortnight of Mārgaśira** in **the cyclic year Īśvara, the 959th** (*year*) **of the Śaka era,** gave to the Thirty, headed by **Māra Gāvuṇḍa of Poṭṭiyūr, Gakaruva Surimayya, Poleyamma Gētimayya,** the superintendent **Būhimayya,** and the town-clerk **Dāsimayya,** and to the four towns, namely the towns of **Mūlavaḷḷi** and **Kallavaṇa,** an edictal regulation of the following tenour: granting on each load of betel-leaf eighteen (*leaves*), and excepting the loads of *baḷi*-betel,[1] the controllers of the taxes of the *vaḍḍa-lāruḷa* shall draw ten *vīsa* on each load; the main-tax of the **Pānuṅgal Five-hundred** and the seigniorial tax thereof jointly shall draw twelve *vīsa* on each load regularly; the controllers of the main-tax of the two (*provinces of Beḷvala and Puligeṟe forming*) a Six-hundred shall draw fifteen *vīsa* on each load; the controllers of taxes of the seigniories in the **Puligeṟe** county shall draw five *vīsa* on each load; the controllers of taxes of the seigniories of the Ninety-six shall draw one *vīsa* on each load regularly. The above tax-officers in assembly shall assign to this **Keṁgeṟe** the tax of six loads as annual income. The Thousand of betel-traders granted to this **Keṁgeṟe** one *vīsa* on each load.

(Lines 42-44.) So to him who guards this pious foundation, not suffering it to be injured, there shall be the same fruit as if he performed a horse-sacrifice; to him who violates it there shall be the guilt of the five deadly sins, as though he destroyed at Benares a thousand kine and a thousand Brāhmaṇs versed in the Four Vēdas.

(Verses 3-4: two common Sanskrit verse-formulæ.)

(Verse 5.) . . . . . . be not defeated, on the stage of battle bend not, take not back what has been given . . . . . . duly, take now no bribe. There is a sevenfold[2] hell for men. Thus verily saith Dāsiga.

(Line 48.) So the follower in the courses of Manu . . . . . . the town-clerk **Dāsimayya** has written.

C.—OF THE REIGN OF SOMESVARA I: SAKA 988.

This is upon a slab found by the *koṇḍa* or tank in the village. The stone has a rounded top divided vertically into three compartments containing **sculptures**: in the central one is a *liṅga* on a stand; in that on the proper right is a seated votary facing full front, with the sun and moon above; in that on the left, a cow and sucking calf. The inscribed area below this is 3 ft. 10½ in. high and 3 ft. 6 in. wide.—The **characters** are good Kanarese of the period, but considerably worn, so that it is often difficult to arrive at certainty in the reading of details such as the *soṉṉe*. The letters are from ½ in. to ¾ in. high. The cursive *y* (above, Vol. XII, p. 335) is used in *Poṭṭiyūr=* (l. 5).—The **language** is Old Kanarese, except for the formal Sanskrit verses on ll. 40-42. The *ḻ* appears in *irḻda*, for *iḻda* or *irda* (l. 15), *negaḻdan* (l. 18), *nāḻ°* (l. 22), *iḻdu* (ll. 22, 32); it is changed to *ḷ* in *Chōḷa* (l. 4), *peḷavaṁge* (l. 17), *aḷid-* (l. 39), and to *r* in *bērkuvē* (l. 17). Initial *p* is preserved, except in the name *Haṇḍiyūr* (l. 6). The *upadhmānīya* is found in the Sanskrit *bhāginaḥ=p°* (l. 41). Words of lexical interest are: *kuttuṁbitti* (l. 6), *garuḷi* (l. 12: Kittel has *garuḍi*), *baṁgāṟa* (l. 13: apparently to be distinguished from *baṁgāra*), *baruhi* (l. 23: for Sanskrit *barhi*), *sote* (l. 32: possibly connected with Sanskrit *sudhā*), *poge-voge* (l. 34), *pada-bara* (l. 35), *bojaṁga* (l. 37), *ugura* (l. 37). On the nominatively used genitive *Kēsi Gāvuṇḍana* in l. 32 see *J. R. A. S.*, 1918, p. 105.

The **record** first refers itself in ll. 1-3 to the reign of **Traiḷōkyamalla-Āhavamalla (Sōmēśvara I),** and then mentions one of his feudatories, the Mahā-Maṇḍalēśvara **Jēmarasa,** as

[1] I do not know whether *baḷi* here means a special kind of betel, or signifies "gift."

[2] This is also the Jain number. Manu speaks of 21.

ruling over **Poṭṭiyūr, Elavaṭṭi, Niṭṭasiṅgi, Haṇḍiyūr,** and many other towns and *kuttumbitti* as an *aṇugu-jīvita* or "love-fief" (ll. 3-6). Jēmarasa among other titles is described as "a submarine fire to the ocean of the **Chōḷa's** hosts" (see *Dyn. Kanar. Distr.*, p. 436) and as "a flame of doom to **Bhōja,**" namely the **Paramāra Bhōja of Mālwā** (*ibid.*). The record then introduces Jēmarasa's son, the Mahāsāmanta **Jōyiyarasa,** as governing Poṭṭiyūr as a *kumāra-vṛitti* or "prince's fief" (ll. 6-8), and then gives at great length the titles and dignities of the **Kādamba** Mahā-Maṇḍalēśvara **Tōyima-dēva, "lord of Banāvasi** best of towns," **"warrior for Mēruga," "lion of Hariga,"** etc., who at this time was administering the **Banavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** (ll. 8-14). Of this Tōyima-dēva we have already spoken (see above, inscr. B., and *Dyn. Kan. Distr.*, pp. 435, 564). His title "lion of Hariga" seems to indicate services rendered to his kinsman the **Kādamba Hariga** or **Harikēsarin of Baṅkāpūr,** whose record of Śaka 977 has been published by me above, Vol. XIII, p. 168 ff.

Our inscription now introduces **Gōḍuvara Māra Gāvuṇḍa** of Poṭṭiyūr (ll. 15-18). Māra's acquaintance we have already made in inscription B.; we here learn the reason for the title "brother-in-law to the lame," which is given to him there (l. 16); for here we are told that to many footless men who came to seek his favour he gave feet. What precisely is meant by this is not clear. It may be that Māra furnished them with wooden legs; it may be that he supplied them with medical treatment (or perhaps even faith-healing).[1] Be this as it may, he gained a great reputation, and was called **"a southern Sōmanātha"** (as in inscr. B.). We next learn that his son **Chāḷukya-Gaṅga-Vermāḍi Kēśava (Kēsirāja** or **Kēṣi) Gāvuṇḍa** was at the time serving as Gāvuṇḍa of Poṭṭiyūr (ll. 18-22). Kēsi obtained from the **Kādamba** king **Hariga (Harikēsarin of Baṅkāpūr,** to whom we have referred in the last paragraph) all the emblems of royalty (ll. 23-24), and received similar honours from king **Chāḷukya-Gaṅga-Vermāḍi (Vikramāditya VI** : cf. the Baṅkāpūr inscription, l. 10, above, Vol. XIII, p. 170), who, regarding him as a son, gave him his own name (ll. 24-26). Besides making various bountiful gifts to men of eminence (ll. 27-28), Kēsi constructed a temple of Śiva with the title of Kēśavēśvara (ll. 28-30). For this temple an endowment was granted by **Jōyiyarasa, Tōyima-dēva,** and **Mailala-dēvi** (ll. 30-35). Who this Mailala-dēvi was does not appear; possibly she was **Tōyima-dēva's** wife. As a supplement to this endowment, Tōyima-dēva's mother **Akkā-dēvi** (on whom see above, inscr. B.) assigned to the monastery the fee due to her on the occasion of "laving the feet," formally transferring it to the nun **Gaṅgikabbe** (ll. 35-37). It is interesting to find a woman holding such a representative position in a community of Śaiva ascetics. Finally we learn that the inscription was composed by the poet **Rājavallabha,** and was corrected and amplified by **Chandra Bhaṭṭa** (see *J.R.A.S.*, 1920, p. 377 n.) and **Baḷabhadra-dēva**; the mason was **Dāsōja** (ll. 43-44).

The **date** is specified on ll. 30-31 as: Śaka 988, the cyclic year Parābhava; the full-moon of Paushya; Sunday; the *nakshatra* Hastā; the *uttarāyaṇa-saṁkrānti*; a *vyatīpāta*. This is grievously incorrect, if we reckon according to the Southern cycle. The full-moon of Paushya in the given year accordingly fell on **Wednesday, 3 January, A.D. 1067,** on which day the full-moon *tithi* ended 11 h. 16 m. after mean sunrise. This *tithi* corresponded to the *nakshatra* Pushyā, not Hastā; and the *uttarāyaṇa-saṁkrānti* occurred on Sunday, 24 December, A.D. 1066, when the *nakshatra* was Pūrva-Phalgunī. On the other hand, if we calculate by the Northern cycle, the *tithi* would correspond to **Sunday, 26 December, A.D. 1064,** on which day it ended about 12 h. 24 m. after mean sunrise; but the *uttarāyaṇa-saṁkrānti* of that year took place 21 h. 53 m. after mean sunrise on Thursday, 23 December, and the *nakshatra* at mean sunrise on the

[1] Several cases of faith-healing for lameness are recorded in the inscriptions of Epidauros: see Collitz and Bechtel, *Sammlung d. griech. Dialekt-Inschriften*, III. iii., Nos. 3339, 3340.

full-moon day of Paushya was Punarvasu. Calculation by mean longitudes and motions will not remove these discrepancies ; for it gives as *tithi* and week-day the same date (Sunday, 26 December, A.D. 1064), with Friday, 24 December, for the *uttarāyaṇa-saṁkrānti*, and Punarvasu as *nakshatra*.

The **places** mentioned are : **Poṭṭiyūr** (ll. 5, 8, 15, 22, 30, 32 f.), **Elavaṭṭi** (l. 6), **Niṭṭasiṅgi** (l. 6), **Haṇḍiyūr** (l. 6), the **Male** or Highlands (l. 11), **Banavāsi** (l. 11), the **Banavāsi Twelve-thousand** (l. 14), the **Pānuṅgal Five-hundred** (l. 14), and **Kōvageṟe** (l. 33 f.). Elavaṭṭi is the village called Yelawati in the Bombay Postal Directory and Yalvatti in the Bombay Survey ; it lies in Hāngal *tāluka*, in lat. 14° 51¾′ and long. 75° 10½′. Niṭṭasiṅgi is now Niḍsiṅgi (Nidsangi in the Bombay Survey), in the same *tāluka*, in lat. 14° 52′ and long. 75° 10¼′. Haṇḍiyūr I cannot locate, unless (which I doubt) it is to be identified with "Handihāl" of the Survey, a village 4½ miles nearly west of Hāngal town, in lat. 14° 45¼′ and long. 75° 5½′.

TEXT.[1]

[Metres : vv. 1, 3, 4, 6, *Kanda* ; vv. 2, 7, 8, 9, *Mattēbhavikrīḍita* ; v. 5, *Mahāsragdharā* ; v. 10, *Śālinī* ; vv. 11, 12, *Anushṭubh* ; v. 13, *Champakamālā*.]

1 o O o Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārāj-ādhirāja paramēsva(śva)ra parama-bhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷu-**

2 **ky**-ābharaṇaṁ śrīma[t*]-**Trailōkyamalla-Āhavamalla-dēvara** vije(ja)ya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ sa-

3 luttam-ire || tat-pāda-padm-ōpajīvi || Samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ samara-Mahā(hē)śvaraṁ sau(śau)ryya-kaṇṭhīravaṁ raṇa-raṁga-Bhairava[ṁ] bhṛitya-chintāmaṇi

4 subhaṭa-si(śi)rōmaṇi satya-Rādhēyaṁ sau(śau)ch-Āṁjanēyaṁ bhuvan-ābhirāmaṁ sāhas-ōddāmaṁ svāmi-saṁnnāhaṁ budha-jan-ōtsāhaṁ **Chōḷa**-baḷa-jaḷadhi-Baḍav-ānaḷaṁ **Bhōja-**

5 kāḷ-ānaḷaṁn=ubhaya-baḷ-āchāryyaṁ Mandara-dhairyyaṁ śrīmad-**Āhavamalla-dēvara** vagga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Jēma-rasaṁ Poṭṭiyū-**

6 **r**=**Elavaṭṭi Niṭṭasiṁgi Haṇḍiyūra** modal=āge palavuṁ bāḍaṁgaḷaṁ kuttuṁbittiyan=aṇugu-jīvitadin=āḷuttav-ire | tat-tanūjaṁ || Sa madhiga-

7 ta-paṁcha-mahā-sa(śa)bda-mahāsāmantaṁ vīra-lakshmī-kāntaṁ mēdinī-mallaṁ ripu-hri(hṛi)daya-sellan=ayyana gaṁdha-vāraṇaṁ vairi-saṁhāraṇaṁ kumara-Nara-Nārasiṁ-

8 ga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāsāmaṁntaṁ **Jōyiyarasaṁ** kumāra-vri(vṛi)ttiyiṁ **Poṭṭiyūran**=āḷuttam-ire || Samasta-bhuvana-jana-vinuta-pada-payō-

9 ja-Paramēśvara-Hara-Dhar-āṁganā-prasād-ōtpādita-vilōḷa-bhāḷ-ēkshaṇa[2] kshamādhar-ēn-dra-ruṁndra-si(śi)khara-saṁsthāpita-śakti vyakta-bhuja-nij-ānushṭhit-āshṭādas(ś)-āsva(śva)-

10 mēdha viluḷita-sit-ātapatra-traya-virājamāna mahim-ādy-anēka-sāṁmnā(mrā)jya-rājaka-virājita-pavitra-kshatra **Kādaṁba**-kuḷa-bhūshaṇa

11 permmaṭṭi-tūryya-nirgghōshaṇaṁ samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēsva(śva)-raṁ **Banavāsi-puravar-ēsva(śva)raṁ** mā[r*]-kkoḷvara gaṇḍaṁ **Malege** mārttaṇḍa[ṁ]

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[1] From the ink-impression.

[2] Apparently some word like *prasūta* is missing hereabouts.

12 satya-nity-ōdayaṁ śauch-Āṁjanēyaṁ gondaḷa-Chaturmmukhaṁ samara-mukha-Shaṇmukhaṁ kanduka-Sahasrabāhu saṁgrāma-Rāhu para-garuḷi-Parasu(śu)-Rāmaṁ biruda-ka-
13 * * Bhīman=aras-aṁka biruda-baṁgāram=**Mērugan=aṁkakāra** sāhas-ōttuṁga **Harigana siṁga** nām-ādi-samasta-prasa(śa)sti-sahita[ṁ] śrīman-mahāmaṇḍa-
14 ḷēsva(śva)raṁ **Tōyima-dēvar-Vvanavāsi-paṁnirchchhāsiramuma**[ṁ*] **Pānuṁgall=aynūṟuvaṁ** sukha-saṁkatā(thā)-vinōdadin=āḷd=arasu-geyyuttam-ire || Kaṁda |
15 Ā nāḍoḷ=akhiḷa-ghaṭik[ā*]-sthānav=id=enisittu **Poṭṭiyūr**=adaṟal sallīna-mati **Māran=**uchita-vachō-nidhi gāvuṇḍa-sāmyadoḷ sukhav=irḷda(ḷda) || [1*] Vri(vṛi)tta || Kuḍuva-
16 r=vvēḍidoḍ=artthig=artthi(rttha)-chayamaṁ śrīmaṁtar=uṁt=ēnumaṁ kuḍar=ī lōkadoḷ=ond=apūrvvav=enisal=kāl=iḷladar=vvēḍi bandaḍe kālaṁ nija-śaktiyiṁ palargge(rge) goṭṭaṁ **Māra-Gāvuṇḍa-**
17 **n**=endaḍe tat-sat[t*]vada tat[t*]vad=uṁnatiyan=aṁt=iṁt=uṁt=[e*]nal=bērkuvē[1] || [2*] Guṇadoḷam=aḷavinoḷaṁ Manug=eṇey=ene peḷavaṁge kālan=ittudaṟiṁ **dakshiṇa-Sōmanādha(tha)n**=ene dhāriṇī-
18 taḷaṁ negaḷdan=alte **Māran**=udāraṁ || [3*] Iṃtu par-ārtthavuṁ purush-ārtthamuṁ berasu **Gōḍuvara Māra-Gāvuṇḍaṁ** gāvuṇḍu-geyyutt-ire || tat-tanūbhavaṁ || Jaḷanidhiyo-
19 ḷ=uḍupan=uday-āchaḷadoḷ=inaṁ puṭṭuv=ante vol **Gōḍuva**-sat-kuḷadoḷ=udi(da)yisi su-putraḥ(ṁ) kuḷad=iḍ[u*]k[e*]y=enisi **Kēsi** jasamaṁ paḍedaṁ || [4*] Samasta-lō-
20 ka-stūyamān-ānēka-guṇa-gaṇ-ādhāraṁ para-nārī-dūraṁ haya-Vatsa-rājaṁ gaṇikā-Manōjaṁ Mārana chakrana nyāya-chakraṁ sthiti-sāra-samudraṁ kadan-aika-Rudraṁ ē-
21 kāṁga-vīraṁ Vīr-āvatāraṁ chalake bal-gaṇḍaṁ vairi-bhēruṁṇḍaṁ para-baḷa-Pārtthaṁ naḍu-nāḍa tīrtthaṁ dāna-chiṁtāmaṇi vibudha-rakshāmaṇi Sōmēśvara-dāsi vinaya-viḷāsi
22 vairi-Nārāyaṇaṁ nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmach-**Chāḷukya-Gaṁga-Vermmāḍi Kēsa(śa)va-Gāvuṇḍaṁ** nāḷ-prabhutvadiṁ **Poṭṭiyūrg[g]e** gāvuṇḍu-geyyuttav-iḷdu ||
23 Vri(vṛi)tta || Paḍedaṁ **Kādamba**-vaṁs(ś)-āgraṇi-**Hariga**-mahi(hī)pāḷanoḷ chāmar-aughaṁ guḍi chaukaṁ bhēri saṁkaṁ baṟuhi-bahaḷa-piṁchhātavaṁ[2] vāraṇaṁ beḷ-goḍey=emb=ī rājya-chi-
24 hna-brajaman=udita-tīvra-prabhā-bhāsi tān=endaḍe hu(hō) bāpp=appuḍ=iṁt=ī bhuvana-bhavanadoḷ **Kēsi**-tējō-viḷāsaṁ || [5*] Magan=enag=ītane **Chāḷukya-Gaṁga-Vermmāḍiy**=endu
25 pesar-ggo(go)ṭṭaṁ **Kēsige** mechchi nachchi **Chāḷukya-Gaṁga-Vermmāḍi**-nri(nṛi)paṁ[3] || [6*] Param-ōtsāhadin=ittan=uttama-sita-chchhatr-āspadaṁ hēma-chāmara-yugmaṁ guḍi vīra-bhēri si(śi)-
26 khi-piṁcha(chha)-[ch*]chhatram=eṁd=int[u*] **Gaṁgara Chāḷukyara** rājya-chihna-chayamaṁ śrī-**Vikramāditya-bhūdharan**=emb=unnati **Kēsirāja**-vibhuviṁg=akku[ṁ] peṟaṁg=ak[k*]uv=ēṁ || [7*] Vri(vṛi)tta |
27 Udaka-svarṇṇa-chay-āṁnna-dāna-guṇadiṁ gō-dānadiṁ bhūmi-dānadin=uksha-braja-dānadiṁ vividha-vidyā-dānadiṁ nitya-dānadin=udyat-tiḷa-dānadi[ṁ] nikhiḷa-

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[1] For *bēḷkumē*? [or *barkumē*.—H. H. S.].

[2] The *va* is not clear. Read *-piṁchh-ātap-āvāraṇaṁ*.

[3] This verse is two feet short in the last *pāda*. [Perhaps the syllables *Vikra-māditya* are omitted before the word *nṛipaṁ*.—H. K. S.]

28 kanyā-dānadiṁ tushṭi-māḍidan=ut*u*kri(kṛi)shṭa-janakke **Kēsa(śa)van=id=ēṁ** sad(ch)-chitta-saṁpannanō || [8*] Praṇat-ābhīshṭa-pa(pha)ḷa-pradātanan=aghu(gha)-pradhvaṁsiyaṁ bhōgi-bhūshaṇa-

29 naṁ Sa(śa)ṁkaranaṁ pratishṭi(shṭhi)si mahā-sāvāsamaṁ puṇya-pūraṇamaṁ pūjitamaṁ śiḷā-rachitamaṁ rārājit-ōttuṁga-tōraṇavaṁ māḍisi **Kēsi** bhāsura-yaśa[ś*]-śrī-kānte(nti)-

30 yaṁ tāḷdidaṁ || [9*] Intu **Poṭṭiyūra Permmāḍi Kēsi Gāvuṇḍanuṁ** mūvadiṁbaruṁ sukhadin=ire || Svasti **Sa(śa)ka-nri(nṛi)pa-kāḷ-ātīta-saṁvatsara-sa(śa)taṁga[ḷ*] 988neya Parābhava-saṁvatsa-**

31 **rada Paushya-su(śu)ddha puṇṇavey=Ādityavāraṁ Hasta-nakshatram**=uttarāyaṇa-saṁkrāntiyuṁ vyatīpātadaṁdu mahāsāmanta **Jōyiyarasaruṁ** mahāmaṇḍaḷē-sva(śva)raṁ **Tōyima-dēva-**

32 nuṁ **Mailala-dēviyaruv**=iḷdu **Poṭṭiyūra Permmāḍi Kēsi Gāvuṇḍana** māḍisida kerey=ēriya mōgaṇa Kēsavēsvara[1]-dēvargge biṭṭa dharmmav=ent=eṁdaḍe dēgulada sote-suṇṇakkaṁ pu(pū)j[ā]-

33 rigaṁ[2] dēvargge gaṁdhakkaṁ dhūpakkaṁ dīpakkaṁ nivēdyakkaṁ paṟekāṟa[r*]ggaṁ pātrakkaṁ vaṁsigargga[ṁ*] | **Kōvageṟeyiṁ** paḍuval eleya kāvaṇadiṁ baḍagal | nālku mattar=kkeyyumaṁ **Poṭṭiyū-**

34 **ra** mēl-āḷkeya poge-vogeya manege paṇavuṁ pāgada teṟeyumaṁ manneya sāmyada mane-vaṇa-vi(?chi)na-teṟeyumaṁ śrī-Kēsa(śa)vēśvara-dēva[r*]gge dēva-pūj-ānanta-

35 raṁ pada-baradoḷ dhārā-pūrvvakadin=ā-cha[ṁ]dr-ārkka-tāraṁ baraṁ biṭṭar || **Tōyima-dēvar=abbegaḷ** śrīmad-**Akkā-dēviyaru** tapō-niyama-japa-samādhi-śīla-saṁpa-

36 nneyar=appa tapasvi(svi) **Gaṁgikabb[e*]gaḷa** kālaṁ karchchi dhārā-pūrvvakadiṁ maṭhada vidyā-dānakke tava(ma)ge naḍeva aṁdi[3]-garchcha kāṇikeyav=eraḍu gadyāṇada teṟeyaṁ tat-kā-

37 ladoḷ biṭṭaru || Ī maṭhaṁ * * [ta]pōdhana-sthānav=ī dharmmamaṁ gāvuṇḍanuṁ mūvadiṁbaruv=eleya bojaṁgar nūṟa-nālvaruṁ ugura-mūnūrvvaruṁ taṁbuli-

38 ga-sāsirvvaruṁ mūṟuṁ nāḍa suṁkigaruv=int=inibaruṁ dātārar=āgi pratipāḷisuvar || Ī dharmmavaṁ kāda mahā-purushaṁge Vāraṇ[ā*]siyoḷ sāsira kavileya

39 kō[ḍuma]ṁ koḷagumaṁ paṁcha-ratnaṁgaḷiṁ kaṭṭisi chatur-vvēda-pāragargge ubhayamukhi-goṭṭa phalav=akuṁ Idan=aḷid-ātaṁge Vāraṇāsiyoḷ sāsira ka-

40 [vile]yuṁ sāsirvvar brāhmaṇarumaṁ konda mahā-pātakav=aku[ṁ] || Sāmānyō=yaṁ dharmma-sētur=nri(nṛi)pāṇāṁ[4] kālē kālē pālanīyō bhavadbhi[ḥ*] [|*] sa-

41 rvvān=ētāṁn bhāginaḥ=pārtthivēṁdrā[n*] bhūyō bhūyō yāchatē Rāmabhadra[ḥ*] || [10*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasuṁndharā[ṁ*] [|*] shashṭir=vvarsha-sahasrāṇi vishṭā(shṭhā)yāṁ

42 jāyatē kri(kṛi)miḥ || [11*] Svaṁ dāṭuṁ sumahat=sakyaṁ[5] klēśam=anyatra(sya) pālanaṁ [|*] dānaṁ vā pālanaṁ v=ēti dānā[ch*]=chhrēyō=nupālanā(naṁ) || [12*]

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[1] Read *Kēśavēśvara-*.

[2] These two syllables have been omitted, and then added before the beginning of the line.

[3] Apparently for *aḍi-*.

[4] The engraver has written *nre*, with the vowel *i* on top of the *e*.

[5] Read *sumahach=chhakyaṁ*.

43 Sphu[rita]-vachō-vibhāsi-chaḍu(ṭu)-vāṇi(ṇi)ya[1] sat-kavi **Rājavallabhaṁ** virachisidaṁ vivēka-nidhi paṭṭal[⏑ — ⏑ ⏑ — ⏑ —]ṁgiyiṁ baredan=ida[ṁ*] savistarisi tirddida
44 vāk-pati **Cha[ṁ]dra-bhaṭṭaruṁ** guruṁ(ru) **Baḍa(ḷa)bhadra-dēvaruv**=id=ēṁ trijagad-guruv=āyto sā(śā)sanaṁ || [13*] **Dāsōjaṁ** besa-geydaṁ maṁgaḷa ||

TRANSLATION.

(Lines 1-3.) When the victorious reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Trailōkyamalla-Āhavamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-6.) While one who finds sustenance at his lotus-feet, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, possessing all titles of honour such as " a Mahēśvara in the fray, a lion in valour, a Bhairava on the stage of battle, a wishing-gem to servants, a head-jewel of men of valour, a Rādhēya [Karṇa] in truthfulness, an Āñjanēya in purity, delightful to the world, mighty in boldness, an armour to his lord, giving bounty[2] to sages, a submarine fire to the ocean of the **Chōḷa's** host, a flame of doom to **Bhōja**, a teacher of both forces,[3] having the firmness of Mandara, the tiger of king **Āhavamalla**," the Mahā-Maṇḍalēśvara **Jēmarasa**, was ruling over many towns,—beginning with **Poṭṭiyūr, Elavaṭṭi, Niṭṭasiṅgi,** and **Haṇḍiyūr**,—and *kuttuṁbitti*, as a love-fief[4] :—

(Lines 6-8.) While his son, the Mahāsāmanta who has obtained the five great musical sounds, bearing all titles such as " beloved of warriors' Fortune, wrestler of earth, shaft in foemen's hearts, his father's rutting elephant, causing destruction of enemies, a Nārasiṅga [Vishṇu-Kṛishṇa] to princely Naras," the Mahāsāmanta **Jōyiyarasa**, was ruling **Poṭṭiyūr** as a prince's fief :—

(Lines 8-14.) While he who is an ornament of the **Kādamba** race [which is descended] from the hero of the bright frontal eye [Trilōchana Kadamba] who sprang from the grace of the supreme Lord Hara, whose lotus-feet are praised by the peoples of all the world, and of the lady Earth ; which (*race*) has established its might on the massive peaks of the King of Mountains[5] ; which (*race*) has performed eighteen horse-sacrifices by the manifest quality of its arms ; which is resplendent with three fluttering white parasols ; which has its pure chivalry illuminated by many royal attributes of empire such as dignity, etc.—he who is (*saluted*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, **lord of Banavāsi** best of cities, bearing all titles of honour such as " man of might to adversaries, sun to the **Highlands,** ever active in truth, Āñjanēya in purity, Brahman in assemblies, Shaṇmukha in the front of battle, Thousand-armed [Kārtavīrya] with balls,[6] Rāhu in the fray, Paraśu-Rāma to the resorts of foes, . . . of titles, bearing the royal stamp (?) of a Bhīma, *baṁgāra* of title-bearers, **warrior to Mēruga,** exalted in high spirit, **lion of Hariga,**" the Mahā-Maṇḍalēśvara **Tōyima-dēva,** was reigning in the

[1] This reading is rather uncertain.
[2] See above, Vol. XIV, p. 189.
[3] Infantry and mounted troops ? [The two opposing troops.—H. K. S.]
[4] I understand this as more or less equivalent to the term *prīti-goḍagi* in *Ep. Carn.*, XII. (Tumkūr), Ck. 2 ; see Kittel, p. 1706, s.v. *aṇugu*.
[5] See above, Vol. XIII, p. 173, and ref.
[6] This seems to mean that he tosses about his enemies' heads like balls in such numbers that he appears to have a thousand arms.

government of the **Vanavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** with enjoyment of pleasant conversations :—

(Verse 1.) This **Poṭṭiyūr** is a general *ghaṭikā-sthāna*[1] in the county; in it **Māra**, composed of mind, a treasure of becoming speech, has dwelt happily in the office of Gāvuṇḍa.

(Verse 2.) The wealthy, when entreated, may give abundant substance to the needy, (*but*) they do not give in this wise anything unique and unprecedented in this world; whereas, when footless men came with entreaties, **Māra Gāvuṇḍa** by his own power gave feet to many. Hence is it needful to tell in this and that wise the high degree of the quality of his goodness ?

(Verse 3.) As the earth spoke of him as a peer of Manu in virtue and power, as a **southern Sōmanātha**[2] because of his giving feet to the lame, **Māra** in truth was illustrious, a noble man.

(Line 18.) While **Gōḍuvara Māra Gāvuṇḍa**, thus combining philanthropy with worldly success, was acting as Gāvuṇḍa ;—his son,—

(Verse 4.) As the moon is born from the ocean, the sun from the Eastern Mountain, **Kēsi**, a worthy son arising in the goodly family of the **Gōḍuvas**, won fame as an ornament of his race.

(Lines 19-22.) While he who bears all titles of honour such as " basis of the series of many virtues praised by all the world, remote from others' wives, a king Vatsa with horses,[3] a Cupid to public women, a discus of justice to the troop of Māra,[4] an ocean of the essence of order, a unique Rudra in warfare, a warrior of the bodyguard, an incarnation of Vīra [Vīrabhadra], a mighty man of valour in courage, a *bhēruṇḍa*[5] to foes, a Pārtha [Arjuna] to hostile armies, a site of salvation in the centre of the country, a wishing-gem of bounty, a protective gem to sages, servant of Sōmēśvara, brilliant in culture, a Nārāyaṇa to foes," **Chāḷukya-Gaṅga-Vermāḍi Kēśava Gāvuṇḍa**, was acting as Gāvuṇḍa over **Poṭṭiyūr** in the county-shrievalty :—

(Verse 5.) He received from king **Hariga**, the head of the **Kādamba** race, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace,[6] drums, conches, parasols of many peacock-feathers, and a white parasol, (*so that he became*) radiant with manifested intense lustre: for this reason, oh bravo! thus was the brilliance of **Kēsi's** distinction in the abode of this world.

(Verse 6.) The king **Chāḷukya-Gaṅga-Vermāḍi [Vikramāditya]**, pleased with **Kēsi** and loving him, said " this man is to me a son, **Chāḷukya-Gaṅga-Vermāḍi**," and gave him that name.

(Verse 7.) With supreme generosity the blest king **Vikramāditya** gave the various royal emblems of the **Gaṅgas** and **Chāḷukyas**, to wit, the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warriors' drums, a parasol of peacocks' feathers : this distinction comes to the lord **Kēsirāja ;** does it come to any other man ?

(Verse 8.) By the merits of gifts of water and a quantity of gold and food, by gifts of kine, by gifts of land, by gifts of herds of oxen, by gifts of divers kinds of knowledge, by constant gifts, by gifts of excellent sesam, by gifts of all (*kinds of*) maidens **Kēśava** has gratified distinguished men: truly he possesses a right mind.

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[1] This term (cf. *Ep. Carn.*, VII. i. Sk. 94, X. i. Kl. 170, XII. Si. 23; *Progress Report of Asst. Supt. Epigr., Southern Circle*, 1912-13, p. 99; *I. A.*, Vol. XIV, pp. 19, 25 n.) is still not quite clear; but it seems to mean the official meeting-place of learned and godly men, and thus is connected with *ghaṭige* and *ghaḷige* in the meaning of " assembly," on which see my note on the Kaḷas inscription above, Vol. XIII, p. 327 n.

[2] See above, inscr. B.

[3] See above, Vol. V, p. 236 n.

[4] The spirit of carnal temptation. [Māra has here a possible reference to Māra-Gāvuṇḍa, the father of Kēśava-Gāvuṇḍa. In this case the text *Mārana chakrana nyāya-chakraṁ* can be divided *Mārana chakran=anyāya-chakraṁ* and translated " the discus of Māra-[Gāvuṇḍa] and a discus to (*destroy*) injustice."—H. K. S.]

[5] A fabulous two-headed bird.

[6] *Chauka* is from Skt. *chatushka* (Pkt. *chaükka*); for the sense of "palace" cf. *Kumāra-sambhava* V. lxviii., VII. ix.

(Verse 9.) Having consecrated Śaṅkara, the giver of fruits desired by his worshippers, the annihilator of guilt, the wearer of ornaments consisting of snakes, (*and*) having constructed a great abode perfect in holiness, worshipful, built of stone, and made with brilliant lofty archways, **Kēsi** has enjoyed the beauty of the goddess of radiant glory.

(Lines 30-35.) Thus **Permāḍi Kēsi Gāvuṇḍa** of **Poṭṭiyūr** and the Thirty being in happy estate,—hail!—on **Sunday, the full-moon day of the bright fortnight of Paushya** in the **cyclic year Parābhava, the 988th** (*year*) **of the centuries lapsed since the time of the Śaka king,** under the constellation **Hastā** at the *uttarāyaṇa-saṁkrānti*, in the *vyatīpāta*,[1] the Mahāsāmanta **Jōyiyarasa** and the Mahāmaṇḍalēśvara **Tōyima-dēva** and **Mailala-dēvi** jointly granted a religious foundation to (*the temple of*) the god Kēśavēśvara above the bank of the tank constructed by **Permāḍi Kēsi Gāvuṇḍa** of **Poṭṭiyūr**, as follows:—for plastering of the temple, for an officiant priest, for the god's scents, incense, lamps, and oblations, for drummers, a dancing-woman, and flute-players, they granted in the *pada-bara* with pouring of water to the god Kēśavēśvara after worshipping the god a field of four *mattar* west of **Kōvagere,** north of the betel-sheds, and the tax of a *paṇa* and a quarter on the . . . house belonging to the magistracy of **Poṭṭiyūr,** and the petty (?) tax on houses under seigniorial authority, for as long as moon, sun, and stars.

(Lines 35-38.) **Akkā-dēvi, the mother of Tōyima-dēva,** having laved the feet of the ascetic lady **Gaṅgikabbe,** who practises austerities, minor disciplines, prayer, and absorption, at the same time granted with pouring of water for the dispensation of teaching at the monastery the tax of two *gadyāṇa*, the fee for washing the feet, which (*hitherto*) had accrued to her. This monastery . . . establishment of ascetics, this pious foundation the Gāvuṇḍa, the Thirty, the hundred and four *Bojaṅgas* of the betel-gardens, the three-hundred *Uguras*,[2] the thousand sellers of prepared betel, and the three controllers of the taxes of the county shall protect as donors.

(Lines 38-40 : a prose formula of the usual type.)

(Verses 10-12 : three common Sanskrit verses.)

(Verse 13.) **Rājavallabha,** a good poet of clever speech brilliant with bright words, a treasure of discretion, composed . . . . . . wrote it; it was **Chandra Bhaṭṭa,** lord of language, and the Master **Baḷabhadra-dēva** who amplified and corrected it. Truly this edict has become a teacher to the three worlds.

(Line 44.) **Dāsōja** executed the order. Happiness!

No. 12.—THE JAMBUKESVARAM GRANT OF VIJAYARANGA CHOKKANATHA NAYAKA: SAKA 1630.

BY S. V. VISWANATHA, M.A., TRICHINOPOLY.

This inscription is on a single copper-plate bored at the top. It was kindly given for examination by the Śaṁkarāchārya of the Kumbhakōṇam *maṭha*. I edit the inscription from inked impressions of the plate prepared by me.

The **plate** has a semi-circular curvature at the top, including which it measures 10 in. in height and 6·3 in. in breadth. It is in good preservation. It contains 46 lines in all, including the signature at the bottom and *Śrī-Chaṁdramauḷīśvara-svāmi* at the top of the first side. The inscription, which runs across the breadth of the plate, is legible and is in prose. The semi-circular portion of the plate at the top is worth notice. It contains an illustration which may

[1] A *yōga* in which the declination of the sun is equal to that of the moon.

[2] See above, Vol. XIII, p. 15 and n.

be taken to convey to us the traditional history regarding the origin of the god Jambukēśvara in Trichinopoly. The illustration itself includes the figures of the sun and the moon, a tree supposed to take its root from the head of a devotee seated below with folded hands (*añjali*) in the *vīrāsana* posture, a *liṅga* placed on a pedestal underneath the tree, an elephant with its trunk raised over the *liṅga*, a spider-like creature flying above the *liṅga* and a goddess standing on the right. The figures of the sun and the moon are perhaps indicative of the overlordship of the Vijayanagara house over the Nāyakas of the south, the sun and the moon being found on the seal and coins of the Vijayanagara kings.[1] There is a belief, as recorded in the *Sthala-purāṇa* of Jambukēśvaram, that the place was called after *Jambūka Muni*, from whose head the *jambūka* tree had its origin. The elephant and the spider, it is believed, worshipped the *liṅga* representing the God Jambukēśvara and attained salvation. The *liṅga* on the pedestal is the god of Jambukēśvaram, and the goddess represented as standing on the right side is probably Akhilāṇḍēśvarī.

The **language** of the inscription is Telugu and Sanskrit combined. Lines 1-3, which contain the epithets of the donee, are in Sanskrit. Lines 4-35 are in Telugu, and lines 35-44 are in Sanskrit, containing the admonitory verses at the end of the plate. The **characters** of the inscription are Telugu.

There are a few **orthographical** peculiarities worth noticing. There is an unnecessary reduplication of consonants in °*maṁddu* (l. 15); *naḍipiṁchcha*° and *ājñāpiṁchchi*° (l. 18); °*maṁgalaṁllō* (l. 22); °*puraṁllō* (l. 23); *Jeṁbbukēśvaraṁ* (l. 28); *vrāyiṁchchi* (l. 33) and *anubhaviṁchchu* (l. 34). Instances of dravidianised forms of Sanskrit words are seen in °*tāṁbra*° for °*tāmra*° (l. 21); °*sāṁbrājyaṁ* instead of °*sāmrājyaṁ* (l. 9) and *vubhaya* in the place of *ubhaya* (30-1).

The inscription records the **grant** of lands in certain villages in the Trichinopoly district and some lands on both sides of the Kāvērī river for the conduct of worship, offerings and charities in the Śaṁkarāchārya *maṭha* at Jambukēśvaram (Tiruvānaikāval), where even now the head of the Kumbhakōṇam *maṭha* has his residence for a portion of the year. The grant was made by Vijayaraṅga Chokkanātha Nāyaka at the instance of the then presiding *guru* of the *maṭha*. The name of the latter is not explicitly given in the grant. He is styled *Lōkaguru Śrīmad Śaṁkarāchārya Svāmulavāru*.

The **objects** for which the grant was made were *annadāna kaṭṭaḷa* (endowment for gift of food) and the *naivēdya* which was to be offered to the god. For the former purpose certain lands were granted. These were situated in Mahēndramaṅgalam, Kṛishṇāpuram, Kāraikkāḍu, Koṇḍayampēṭṭai, Maṅgamāmbāpuram, Ariyūru and Āriyamaṅgalam. For the *naivēdya*, which was to include four measures (*paḍi*) of cooked rice, *dōśai*, *atirasa*, *sugiya* and *dīpaṁ chamaru* (oil for lights),[2] it was ordered that certain tolls collected should also be assigned.

The grant is **dated** Śaka 1632, Vikriti, Kārtika, Śuddha, full moon, Monday, Rōhiṇī-*nakshatra*.

Vijayaraṅga Chokkanātha and his line are said to belong to the *Dakshiṇa-siṁhāsana*, styling themselves *Dakshiṇa-siṁhāsan-ādhyakshāḥ* ('Lords of the southern throne'). They were viceroys in the south, acting under the kings of Vijayanagara. They were lords of the regions of the Pāṇḍyas, comprising Madura and Tinnevelly districts. The circumstances under which the Nāyakas became rulers of the south are recorded thus.[3] In 1558 "the then Chōḷa ruler

[1] [The symbols of sun and moon are quite common in all Chalukya inscriptions also. They are not peculiarly the symbols of the Vijayanagara royalty. These in my opinion indicate the *ā-chandr-ārka-sthāyitā* of the gift conveyed by the document over which they are engraved.—H. K. S.]

[2] *Dīpam chamaru* is the supply of oil for lamps in addition to the offerings which were to be made to the god.

[3] See *Gazetteer of the Madura District*, Vol. I, p. 41.

invaded the Madura country and dispossessed the Pāṇḍya king. Whereupon the latter appealed to the Court of Vijayanagar, and an expedition under a certain Nāgama Nāyakkan was accordingly sent to his aid. Nāgama easily suppressed the Chōḷa king and possessed himself of Madura; but he then suddenly threw off his allegiance and, declining to help the Pāṇḍya, assumed the position of an independent ruler. The Vijayanagar emperor was furious at his defection, summoned a council, laid the matter before his most faithful officers, and cried out to the assemblage, 'Where amongst you all is he who will bring me that rebel's head?'" Viśvanātha, the son of Nāgama, promised this, captured his father in battle and placed him in confinement, only to be released later on. The Pāṇḍya king nominally held sway over Madura, but the new Nāyaka régime "developed first into a governorship, which became hereditary, and then into what was practically a hereditary monarchy." The Nāyakas "were content with the position of lieutenants under Vijayanagar; but in essentials their sway was practically absolute and the Pāṇḍyas disappear in effect henceforth from history."

The general character of the administration of the Nāyaka kingdom of Madura is thus dwelt on by Caldwell[1]:—"Their reigns record little more than a disgraceful catalogue of debaucheries, treacheries, plunderings, oppressions, murders and civil commotions, relieved only by the factitious splendour of gifts to temples, idols and priests, by means of which they apparently succeeded in getting the Brahmans and poets to speak well of them, and thus in keeping the mass of the people patient under their misrule."

The genealogy of the Nāyaka dynasty of Madura, so far as known, may be given thus[2]:—

1.	Nāgama.	
2.	Viśvanātha I.	1559—1563
3.	Kumāra Krishṇappa	1563—1573
4.	Krishṇappa *alias* Periya	1573—1595
5.	Vīrappa and Viśvanātha II.	
6.	Lingayya *alias* Kumāra Krishṇappa Viśvappa *alias* Viśvanātha III.	1595—1602
7.	Muttu Krishṇappa	1602—1609
8.	Muttu Vīrappa	1609—1623
9.	Tirumala	1623—1659
10.	Muttu Aḷakādri *alias* Muttu Vīrappa	1659—1662
11.	Chokkanātha *alias* Chokkaliṅga	1662—1682
12.	Raṅga Krishṇa Muttu Vīrappa	1682—1689
13.	Maṅgammāḷ	1689—1704
14.	Vijayaraṅga Chokkanātha	1704—1731
15.	Mīnākshī	1731—1736

Our record states the genealogy from Chokkanātha (No. 11 of the above list) downwards, and Vijayaraṅga Chokkanātha is styled a descendant of Viśvanātha (probably I), the real founder of the Nāyaka kingdom of Madura. He was the son of Raṅga Krishṇa Muttu Vīrappa Nāyaka, and in his early years from 1689—1704 Maṅgammāḷ, his grandmother, acted as regent. She was an able and charitable woman, and under her "Madura apparently all but regained the proud position it had held in the days of Tirumal." Vijayaraṅga Chokkanātha took charge of the administration from 1704 and ruled till 1731. He was a weak ruler, "was vain and weak-minded and unfit to govern himself or others. His reign was distinguished by the ill-regulated and extraordinary munificence of his gifts to Brahmans and religious institutions. The injustice of his rule caused a serious riot in Madura, the mutiny of the whole of his troops and incessant internal commotions."[3]

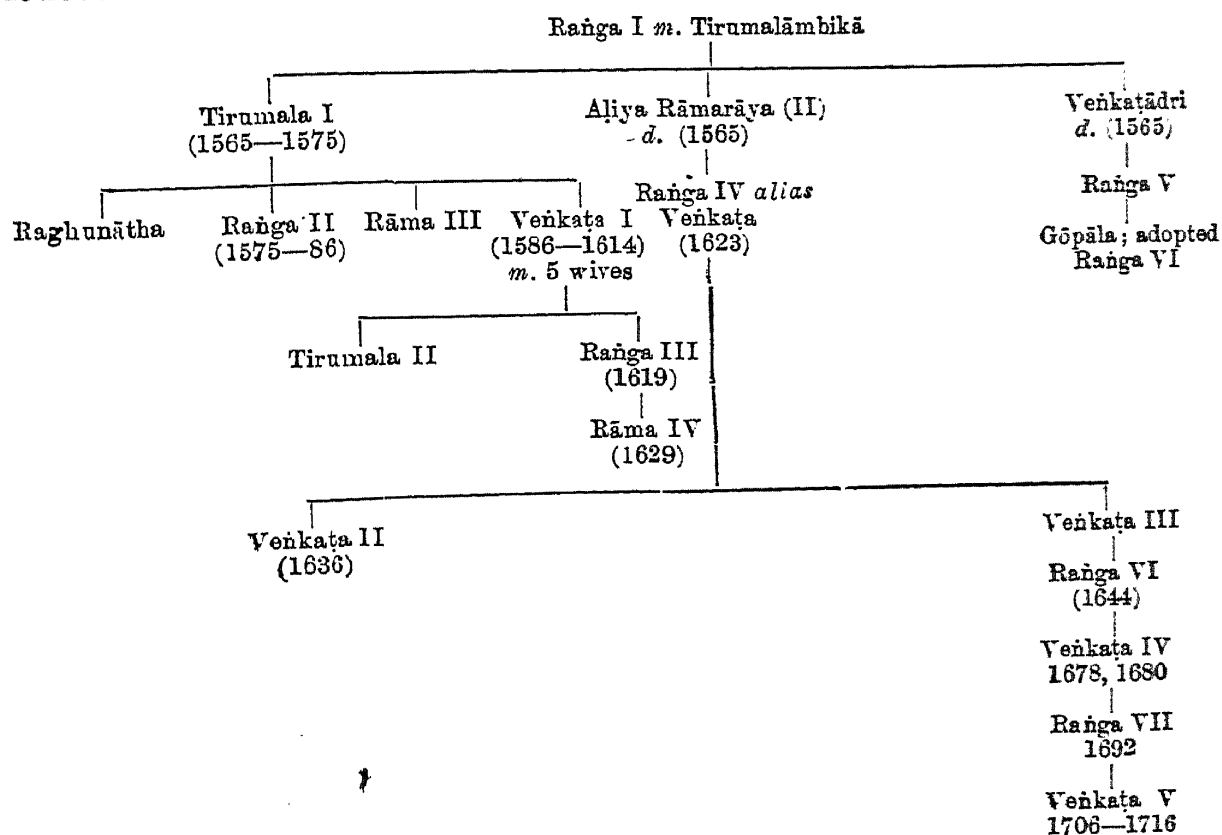
[1] *History of Tinnevelly*, p. 62.

[2] See *Madura District Gazetteer*, I; also 'The Naik Kingdom of Madura' in the *Ind. Ant.*, 1916, p. 18.

[3] *Madura District Gazetteer*, Vol. I, p. 56.

In 1725 he entered into a war with Tanjore over the question of succession to the throne of Ramnad, in which the Raja of Tanjore obtained a decisive victory. He died in 1731, and was succeeded by an adopted son. Mīnākshī, his queen, acted as regent. It was during her time that a quarrel broke out between her and Vaṅgāru Tirumala, the father of the adopted son. It was at this time that the Nawab of Arcot sent two of his generals to collect tribute from Madura. The kingdom divided in itself, fell an easy prey to the invader, and from 1736 the Nāyaka kingdom of Madura ceased to exist as such.

We are told in the inscription that Vijayaraṅga Chokkanātha Nāyaka was ruling in the south when a certain Veṅkata-dēva Mahārāya, his overlord, was the rājā of Vijayanagara, ruling from his capital Ghanagiri. He is styled Rājādhirāja and Vīrapratāpa and is said to have his seat at Ghanagiri, which has been identified with Penukoṇḍa.

The genealogy of the third Vijayanagara dynasty, as made out from inscriptions, runs as follows[1] :—

According to the above table Veṅkaṭa *alias* Veṅkaṭa V has been assigned by Mr. Sewell the dates 1706—1716. He is fourth in the line from Raṅga VI (1644 A.D.). The date of the present grant is 1630 Śaka=1708 A.D.,[2] which falls within the dates of Veṅkaṭa V. Thus the Veṅkaṭa-dēva Mahārāya of our inscription, who is mentioned as the overlord of Vijayaraṅga

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[1] See *Epigraphia Indica*, Vol. III, p. 238, and Sewell's *A Forgotten Empire*, Ch. XVII, pp. 222 f.

[2] [Mr. T. A. Gopinatha Rao, who has published the plate in his volume of *Copper-plate Inscriptions of the Kāmakōṭi-pīṭha*, has given an incorrect reading of the date, which the Editor has adopted but which he could have easily detected from the citation of the cyclic year Vikṛiti. It is inexplicable how Mr. L. D. Swamikannu Pillai also should have overlooked the error, in calculating the date for Mr. Gopinatha Rao, on p. 101, *ibid*. Pandit K. Venkatasubbayya of the Municipal High School, Ootacamund, has kindly calculated the date according to the *Ārya-Siddhānta* and finds that the date, correctly read as Ś. 1632 Vikṛiti, Kārttika śu. 15, Monday, Rōhiṇī, corresponds to A.D. 1710, Nov. 14. The full-moon *tithi* of Kārttika fell on Monday and lasted for 45 *gh.* 51 *vigh.*, or 18 hours and 20 minutes from sunrise, and the *nakshatra* Rōhiṇī was also current at sunrise and lasted till 10 *gh.* 28 *vigh.*—H. K. S.]

Chokkanātha Nāyaka, is according to the above table Veṅkaṭa V, who ruled, with Penukoṇḍa as his capital, over the domains of the Vijayanagara house.

The grant does not mention explicitly the name of the donee. It is merely stated that it was made to the *maṭha* at the instance of the then head, who is styled Lōkaguru Śrīmad-Śaṁkarāchārya-svāmulavāru.

We find, however, at the top of the first side of the plate, below the figures on the arch, the inscription *Śrī-Chaṁdramauḷīśvara-Svāmi.* It may also be noted that there is some blank space between ll. 3 and 4 and a short space between two horizontal strokes in l. 19. Chandramauḷīśvara is the name by which the god of the Kumbhakōṇam *maṭha* is known, and the line at the top may possibly refer to the deity. We are not in a position to account for the blank spaces between ll. 3 and 4 and in l. 19. It will be seen that it would be appropriate if the name is taken as that of the Śaṁkarāchārya and is inserted between the blank spaces. This is reasonable, as out of respect for the teacher the name of the latter may not be directly mentioned by the disciple or devotee.

The tradition as regards the names of the Achāryas of the Kumbhakōṇam *maṭha* leads one to hold the above view. It is to the effect that for over two centuries the Śaṁkarāchāryas of the Conjeeveram branch have borne alternately the names *Mahādēva* and *Chandrachūḍa* or Chandramauḷi. Hence it is quite likely that the Śaṁkarāchārya mentioned in our inscription should have had one of these two names.

The Mēlupāka grant, dated 1608 Śaka,[1] of Mahādēvēndra Sarasvatī, the disciple of Chandraśēkhara Sarasvatī, records the fact of the grant of lands in the village of Mēlupāka by the former to a certain Rāma Śāstrin. The present grant is dated Śaka 1632, and it is probable that the Śaṁkarāchārya of 1632 Śaka was the one who succeeded him of 1608 Śaka.

On the foregoing grounds I hold that the name of the head of the *maṭha* at the time of the present grant was Chandramauḷīśvara, which name is inserted on the top of the first side.

The plate records a grant of land to the Śaṁkara *maṭha* at Tiruvānaikāval, and the details of the grant run as follow:—

Locality.	Amount.	REMARKS.
1. Mahēndramaṅgalam in Toṭṭiyam *sīma*	4½ half-*mās* and 1 *tāru*[2] (?).	Originally महेन्द्रमि (?).
2. Gōpāla-svāmin's garden . . .	......	Probably refers to the garden of the god Vēṇugōpāla-svāmin,
3. Krishṇāpuram	4½ half-*mās* and 2 *tāru*.	
4. Kārakkāḍu	4½ *mās* and 2 *tāru*.	
5. Koṇḍayampēṭa	2 *seys* of wet land.	
6. Maṅgamāmbāpuram in Tiruchchendōru *sīma*.	8 *seys* of wet land .	The village takes its name probably after Maṅgammāḷ, the famous queen.
7. Ariyūr in Tinnam *sīma* . .	16 *seys* of wet land.	
8. Ariyamaṅgalam in the South Kō-nāḍu *sīma*.	6 *seys* of wet land.	

The plate records also the grant of 1 *sey* of land on both banks of the Kāvērī for certain offerings to the God, and the right of collection of certain tolls for the same.

[1] Being edited in the *Ep. Ind.* by the author.

[2] 144 sq. ft. = 1 *kuḷi* : 100 *kuḷi* = 1 *mā*. *Tāru* may mean either a tree or a grove.

seat of the Kāmakōṭi *pīṭha* for about two centuries past. The Kāmakōṭi *pīṭha* of Kumbhakōṇam must at the time of our grant have been situated at Kāñchī. The migration of the Śaṁkarāchārya from Conjeeveram to the Kumbhakōṇam *maṭha* must have occurred later than 1710 A.C. The tradition current in the Kumbhakōṇam *maṭha* is to the effect that Rājā Sarabhōji of Tanjore built it for the Chandramaulīśvara Swāmin, the deity worshipped at the *maṭha*. This is corroborated by a stone inscription in the *maṭha* of the year 1743 Śaka=1821 A.C. Thus from the evidence available it would appear that the Kumbhakōṇam *maṭha* was in existence only from the 19th century,[1] while that at Tiruvānaikāval must have continued in the possession of the Swāmin at least from between the 13th century and 1710 A.C., as the present epigraph shows.

TEXT.

First Side.

1 श्रीचंद्रमौळीश्वरस्वामि [॥*]

2 श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकां[ची]पुर-

3 स्थित[2] श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]

4 स्वस्ति श्री विजयाभ्युदय शालिवाहनशकाब्दमुलु

5 १६३० अगुनेटि विकृतिनामसंवत्सरं कार्त्तीक[3] शुध[4] १५ यिं-

6 दुवासरं[5] रोहि[णी]नक्षत्रं यी कूडिन शुभदिनमं-

7 दु[6] [॥*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवेंकट-

8 देवमहारायलय्यवारु घनगिरिनगरमंदु[6] रत्नसिं-

9 ह्मासनासीनुलै पृथ्विसांम्राज्यं[7] चेयुचुनुंडुगानु[8]

10 पांड्यधरामंडलेश्वरुलैन दक्षिणसिंह्मा[9]सनाध्यक्षु-

11 लैन काश्यपगोत्रं विश्वनाथनायनिवारि वंशकर्तलैन

12 चो[10]क्कनाथनायनय्यवारि पौत्रुलैन[11] रंगकृष्णमुद्दुवी-

13 रप्पनायनय्यवारि पुत्रुलैन[12] विजयरंगचो[10]क्कनाथना-

14 यनय्यवारु लोकगुरुस्वामुलैन. श्रीमच्छंकराचार्यस्वा-

15 मुलवारिकि । गजारण्यक्षेत्रमंदु[6] पौन्[13]वाशिकोंडा[14]-

16 वीधिलो पूर्वं मो[15]दुलुकोनि स्वामुलवारिकि स्वंत्तम[16]-

17 ठं वुंडेटंदुन[17] आ मठान निरंत्तर[18]मुगा अंन्नदानं[19]

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[1] [This is not correct. A.D. 1821 was the date of the building of the new *maṭha* by king Sarabhōji of Tanjore, the older one, according to tradition, having been erected by his grandfather Pratāpa-siṁha; see Mr. T. A. Gopinatha Rao's *Copper-plate Inscriptions of the Kāmakoṭi-pīṭha*, Introduction, p. 3.—H. K. S.]

[2] Read स्थित.

[3] Read कार्तिक.

[4] The actual spelling on the plate is *śdha*; read शुद्ध.

[5] Read इन्दुवासरं.

[6] Read °मंदु.

[7] Read °सिंहास . पृथ्वी साम्राज्यं.

[8] Read °नडगानु.

[9] Read सिंहा°.

[10] Read as short form of the sign.

[11] Read पौत्रुलैन.

[12] Read पुत्रुलैन.

[13] Read as short.

[14] Read °कोंडा.

[15] Read as short.

[16] Read स्वंत.

[17] Read °वुंडेटंदुन.

[18] Read निरंतर°.

[19] Read अन्नदानं.

Jambukesvaram Grant of Vijayaranga Chokkanatha Nayaka: Saka 1630.

Second Side.

First Side.

F. W. THOMAS

SCALE THREE-FIFTHS

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18 धर्मादुलु नडिपिंच[1]वलननि स्वामुलवारु आज्ञापिंचि[2]
19 नंदुन ॥—॥ प्रीतिगानु पूज नैवेद्यं अंन्नदानं[3] ब्रां-[4]
20 ह्मणसंतर्पणं मो[5]दलैनदि नडिचिवच्चेटट्टुगा सर्वमां-
21 न्यतांम्रशासनं[6] व्राशियिच्चिन क्रमं [॥*] तो[5]ट्टियंशीम-
22 लो महेन्द्रमंगलंम्लो[7] भट्टवर्ति[8] अरमावु (६४१)?[9] ता-
23 रु १ [।*] गोपालस्वामि तोट १ [।*] कृष्णपुरंलो अरमा-
24 वु (६४१)? तारु २ [।*] कारकाडुलो अरमावु (६४१)? तारु
25 १ [।*] कोंडयंपेटलो नंज शेयि २ [।*] तिरुचंद्दोरु शीम-
26 लो मंगमांबापुरंम्लो[10] नंज शेयि ८ [।*] तिंन्न[11]शी-

Second Side.

27 मलो अरियूरुलो नंज शेयि १६ [।*] दक्षिणं कोना-
28 डुशीमलो अरियमंगलंम्लो[12] नंज शेयि ६ [।*] जेंब्बु[13]केश्व-
29 रंगुडलो[14] नित्य कट्टडोदिनं[15] [१]कि वियं पडि अंन्न[16] तशीगलु[17]
30 २ दोशलु २ अतिरसालु २ सुगिय १ दीपं चमरु पडि[18] [।] बुभ-
31 य तीरंलोनु शेयि १कि तूमुडु वलुवंत्तुनानुंन्नु[19]
32 संक्रान नित्य कट्टडग ग १ [॥] यो प्रकारं नडिचिवच्चेटट्टुगा
33 दिट्ट चेशि व्रायिंचि[20] यिच्चिवुं वामुग नक तामुंन्नु पीठ[21]परं-
34 प्परलगा अनुभविंचुकोनि आचें[22]द्राकंस्थायिगा धर्म-
35 परिपालनं चे[सु]कोनुचु आशीर्वादं शायगलदि ॥ दान-
36 पालनयोर्मध्ये दानाक्र्छ्रेयोनुपालनं[23] । दानात्स्व-
37 र्गमवाप्नोति पालनादच्युतं[24] पदं ॥ स्वदत्ताद्वि[25]गुणं
38 पुंण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
39 त्तं निष्फलं[26] भवेत् ॥ स्वदत्तां परदत्तां [व]ा यो हरे-
40 [त] वसुंदरा[27] षष्टिंवर्षसहस्राणि विष्टायां[28] ज़ाय-

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[1] Read °च°.
[2] Read °च्चि°.
[3] Read अन्न°.
[4] Read ब्रा°.
[5] Read the vowel sign as short.
[6] Read सर्वमान्यताम्रशा°.
[7] Read °लंलो.
[8] Read वृत्ति.
[9] [The actual reading is अरमावुलु, ४$\frac{1}{2}$ *i.e.* 4½ *aramāvu*. Mr. T. A. Gopinatha Rao in his transcript has made the same mistake. In l. 24 below, the reading "लु ४$\frac{1}{2}$" must similarly be substituted for "(६४१)?"—H. K. S.]
[10] Read °रंलो.
[11] Read तिन्न°.
[12] Read °लंलो.
[13] Read ज्ञा.
[14] Read °गुडिलो.
[15] [The actual spelling on the plate is *dnim*.—H. K. S.]
[16] Read अन्नं.
[17] Read गलु.
[18] [The symbols $\frac{1}{2}$ and $\frac{3}{4}$ are well known. See above, Vol. VIII, p. 130.—H. K. S.]
[19] Read °नंतुनाह्नु.
[20] Read °चि.
[21] Read तामु.
[22] Read आचन्द°.
[23] Read °नाच्छ्रे°.
[24] Read दच्युतं.
[25] Read °द्विगुणं पुण्यं.
[26] Read निष्फलं.
[27] Read °रां वसुं°.
[28] Read °ष्ठा°.

41 ते क्रिभिः ॥ मद्वंशजाः परमहीपतिवंशजा वा ये

42 भूमिपास्सततमुज्वलधर्मचित्ताः[1] । मद्धर्ममेव

43 परिपालनमाचरंत्ति[2] तत्पादुकाद्वयमहं शिर-

44 सा वहामि ॥

45 विजयरंगचोक्कना-

46 धनायनय्य व्रालु [॥*]

TRANSLATION.

Line 1. The Lord whose crest is adorned by the Moon.

Ll. 2 & 3. To the lord **Śaṁkarāchārya,** resident in Kāñchīpura, who is a *paramahaṁsa*, and the most exalted of those who have renounced the world.

Ll. 4-6. In the **Śaka year 1632** of Śālivāhana, in the year **Vikṛiti,** on **Kārttika,** on the full moon day, on **Monday,** when the star was **Rōhiṇī,** on this auspicious day,

Ll. 7-9. When the king of kings, the supreme lord, **Vīrapratāpa Vēṅkaṭa-dēva Mahārāya** was ruling over the earth, seated on his jewelled throne in **Ghanagiri,**

Ll. 10-15. The lord of the **Pāṇḍya** country, who is enthroned as lord of the southern seat, of the Kāśyapa *gōtra*, the descendant of **Viśvanātha Nāyaka,** the grandson of **Chokkanātha Nāyaka** and the son of **Raṅga-Kṛishṇa Muttu Vīrappa Nāyaka, Vijayaraṅga Chokkanātha** —made to the *lōkaguru* (teacher of the world) **Śaṁkarāchāryaswāmi,**

Ll. 15-19. By command of the **Swāmin** for giving charity in the shape of food for all time in his own *maṭha*, which has been in existence from antiquity in the **Ponvāśikoṇḍān** street in **Gajāraṇya-kshētra,**

Ll. 19-21. For (his) pleasure a perpetual copper-plate grant for worship, offerings, feeding and general propitiation[3] of Brāhmaṇas as follows :—

Ll. 21-28. 4½ half-*mās* and 1 *tāru* of *bhaṭṭavṛitti* land in **Mahēndramaṅgalam** in **Toṭṭiyam** *sīma*, **Gōpāla-swāmin's** garden ; 4½ half-*mās* and 2 *tārus* in **Krishṇāpuram** ; 4½ half-*mās* and 1 *tāru* in **Kārakkāḍu** ; 2 *śeys* of wet land in **Kōṇḍayampēṭṭai** ; 8 *śeys* of wet land in **Maṅgamāmbāpuram** in **Tiruchendorai** *sīma* ; 16 *śeys* of wet land in **Ariyūr** in **Tinniyam** *sīma* ; 6 *śeys* of wet land in **Ariyamaṅgalam** in the South Kōnāḍu *sīma*,

Ll. 28-31. 1 *śey* of land on both banks (of the Kāvērī)[4] and the right of collection of some tolls for the daily offerings of 4 *paḍis* of rice for 2 *taḷigais* of cooked food, 2 *dōśais*, 2 *atirasams*, 1 *sugiyan* and ¾ *paḍi* of oil for lights, to the god in the **Jambukēśvaram** temple.

Ll. 32-35. The deed having thus been settled and made for the above purpose, you and your line of disciples on the pontifical throne shall enjoy the lands and protect the charities as long as the sun and the moon run their course (*i.e.* for all time) and grant me your blessings.

Ll. 36-41. Admonitory verses.

Ll. 41-44. My respectful prostrations to those princes of my line as well as others of *ahipativaṁśa* who, being actuated by lofty ideas of charity, preserve my endowment.

Signature of **Vijayaraṅga Chokkanāthanāyanayya.**

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[1] Read °मुज्ज्वलं°.

[2] Read °रन्ति.

[3] [*Santarpaṇa* seems to be here used in the popular sense of 'sumptuous meal' ; see Kittel, *s.v.*—H. K. S.]

[4] [Here again the author and Mr. Gopinatha Rao have not clearly understood the passage, the latter remarking that 'a portion of the passage is somewhat obscure. This was on account of the wrong reading in l. 31. As corrected the passage means : one *ga* (*i.e. varāhan*, above, Vol. VIII, p. 130) from the tolls daily as per arrangement, and (one) *tūm* of paddy from each *śey* on either bank (of the river Kāvērī) for etc.—H. K. S.]

No. 13.—THE INSCRIPTIONS ON THE BIMARAN VASE.

BY F. E. PARGITER.

This vase was found by Masson in the village of Bīmarān in the course of his excavations in Afghanistan during the years 1834-7. When excavating "Tope no. 2" he found in its centre a small apartment containing relics. "They consisted of a good-sized globular vase, of alg or steatite, with a carved cover or lid, both of which were encircled with lines of inscriptions scratched with a stylet or other sharp-pointed instrument. The characters were Bactro-Pali. On removing the cover the vase was found to contain a small quantity of fine mould, in which were mingled a number of small burnt pearls, beads of sapphire, crystal, etc. In the centre was standing a casket of pure gold; . . . ."—that is, apparently, not inside the vase, but in the centre of the small apartment.[1] Bīmarān appears to be in the neighbourhood of Jallalabad. The vase is now in the British Museum.

Two early attempts to decipher the inscriptions were made,[2] and Dowson reconsidered them in 1863.[3] M. Senart published some notes upon them.[4] Dr. Fleet had three photographs taken of the vase and its inscriptions, satisfactory ink-impressions being hardly possible, because the letters are scratched in the stone and the vase has suffered sundry scratches besides, which tend to interfere with the appearance of the letters. The photographs are reproduced in the annexed plate. Fig. III shows the inscription on the cover, and figs. I and II give side views of the vase and together display the whole of the side inscription, which runs a little more than three-quarters round it. I have inspected the vase and compared the photographs carefully with the original inscriptions.

The vase is carved out of brownish-grey stone. Its height is 5·3 inches (15·7 cm.), and its greatest width 5·4 inches (15·9 cm.). It consists of a body and a separate lid or cover. In the underside of its base an oblong mortice has been cut, 1 inch (26 mm.) long, ⅗ inch (16 mm.) wide and ⅕ inch (5 mm.) deep, which was evidently meant to receive a tenon to hold the vase. In the mortice are remains of vermilion colour.

The two inscriptions are in Kharoshṭhī characters, which are not well made because the scratching tool seems to have slipped in places and distorted some of them. I call the inscription on the lid (fig. III) inscription A, and that around the vase B. The latter begins at the extreme right of fig. I and is continued into fig. II, where the first two letters are a repetition of the last two in fig. I.

The main feature that requires notice is the sign for subscript *r*, a rightward stroke or curve at the bottom of the main letter. It is applied to *g* in *bhagavata* in A and B, but is not a real *r*. It is also applied to *t*, not only in *putasa* in A and B, but also in *rachhitasa* in A and B, and *bhagavata* in B (though not apparently in A); and in these two words there can be no *tr*. Further, it is applied to *r* itself in *rachhitasa* in B, where of course it is impossible. It is clear therefore that the stroke or curve has no significance as a letter in these two inscriptions, and is a mere peculiarity or flourish. Hence it means nothing when applied to *t* in *niyatide* in B.

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[1] *Ariana Antiqua*, pp. 69, 70. The vase and both its inscriptions are figured there on plate II, after p. 54. The gold casket is described pp. 41, 71.

[2] By Edward Thomas in his edition of Prinsep's *Indian Antiquities*, vol. I, pp. 105-8. By General Cunningham in *JASB*, XXIII, p. 707.

[3] *JRAS*, vol. XX, p. 241, with a transcript of both inscriptions in plate III, opposite p. 222.

[4] *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133: sér. IX, vol. IV (1894), p. 514.

TEXT.

A.—*On the lid.*

Bhagavata śarirehi **Śivarachhitasa Muṁjanaṁda**-putasa dana-muhe.

B.—*Around the vase.*

Śivarachhitasa Muṁjavada-putasa dana-muhe niyatide Bhagavata śarirehi sarva-Budhana puyae.

TRANSLATION.

A.—*On the lid.*

With relics of the Lord; of **Śivarachhita**, son of **Muṁjanaṁda**, the head of gifts.

B.—*Around the vase.*

The head of gifts of **Śivarachhita**, son of **Muṁjavada**, is bestowed; with relics of the Lord; for the veneration of all Buddhas.

NOTES.

The father's name is written differently in the two inscriptions. *N* in A seems to be a *v* with the top omitted, and the proper form would seem to be *Muñjavanda.*

Niyatide. The last letter is not well formed, but seems to be *de.* This word plainly agrees with *dana-muhe,* and its termination therefore should also be *e.* *Niyatide* no doubt=*niyatite,* i.e. *niyyātitē,* "bestowed." *Niyyātita*=Sanskrit *niryātita,*[1] which occurs in the *Divyāvadāna* and appears in Pali in the verb *niyyādēti.*

Dana-muhe. This is clearly a nominative, and the question that arises is, what does *muhe* represent and mean? I have had the great benefit of discussing this expression with Dr. F. W. Thomas and Professor Macdonell, and offer the following explanations of it.

As regards its form, *h* in Prakrit is often a degenerate *kh*; *kh* may represent either an original Sanskrit *kh* or a weakened Prakrit *kkh*; and Prakrit *kkh* may represent Sanskrit *ksh* and Sanskrit *khy*. Pischel gives instances of the full change from *ksh* to *h* in his Prakrit Grammar, § 323, but none, so far as I have seen, of that from *khy* to *h.* The want may be due to the fact that the latter process is much rarer than the former; still analogy would indicate that there would be no difficulty in the modifications *khy* > *kkh* > *kh* > *h*; and Dr. Thomas agrees in this view. Hence *muha* might represent *mukha*[2] or *mukhya,* and *dana-muha* would = *dāna-mukha* or *dāna-mukhya.*

Dana-muhe is obviously a substantive and not an adjective, and so must be a tatpurusha compound and not a bahuvrīhi. Hence the question for decision is, what is the meaning of *dāna-mukha* and *dāna-mukhya* as tatpurushas, that is, what meanings have *mukha* and *mukhya* as the final members of a tatpurusha.

M. Senart discussed *dāna-mukha* with reference to the inscriptions in which it occurs and, while rendering it "moyen, objet d'aumône," doubted whether it had any difference in

[1] So M. Senart took it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133.

[2] So M. Senart has taken it, *Journ. Asiat.*, sér. VIII, vol. XV (1890), p. 133.

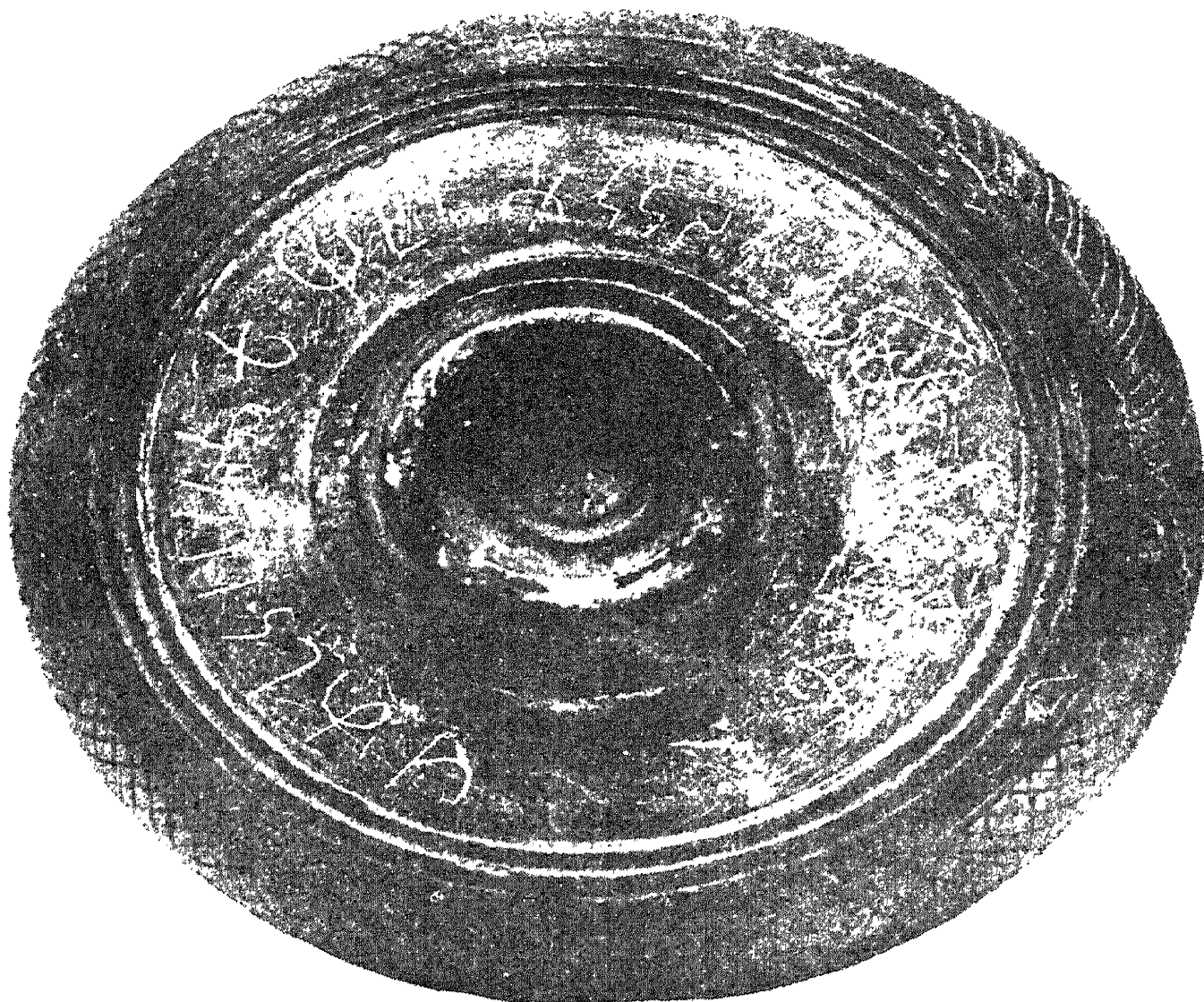
The Inscriptions on the Bimaran Vase.

B

B

F. W. THOMAS

SCALE THREE-QUARTERS

WHITTINGHAM & GRIGGS, COLL.

SCALE FIVE-SIXTHS

meaning from simple *dāna*. Dr. Thomas also discussed the word (*J. R. A. S.*, 1915, pp. 97 sqq.) in connexion with some instances of the words *mukha* and *mukhya* at the end of compounds in the *Kauṭilīya-Arthaśāstra,* where *mukha* means "head, heading, sum" in administrative arrangements and accounts, and came to the conclusion—"Hence it seems best to accept it [*dāna-mukha*] as a mere synonym for *dāna*, a misapplication of a technical term, 'gift department,' 'gift heading,' 'gift account,' under which the donation would be recorded in the accounts of the institution benefited. Or is it, after all, the inscription itself?"

It is well however to consider also more popular illustrations of the use of *mukha* and *mukhya* final; and here the language of the Purāṇas, which corresponds better than other Sanskrit compositions to that of Prakrit inscriptions, throws fresh light; for both words occur abundantly there as the last member of a compound.

I will deal with *mukhya* first, citing instances out of the many that occur.

(1) "Chief, foremost," and so implying the meaning of *ādi*: thus—*Sūry-ēndu-Marīci-mukhyāḥ*, "of whom the sun, the moon and Marīci were chief," "the sun, the moon, Marīci and others" (*Matsya-P.*, *245*, 20): *Vṛiddha-Kauśika-mukhyaiḥ*, "with Vṛiddha-Kauśika and others" (*Brahma-P.*, *170*, 88).

(2) "Chief, pre-eminent (in)": thus—*vaṁśa-mukhyāḥ*, "pre-eminent men in the family" (*Matsya-P.*, *201*, 40): *dvijēbhyo Vēda-mukhyēbhyaḥ*, "to brahmans pre-eminent in (knowledge of) the Vēda" (*Brahma-P.*, *218*, 18[1]).

(3) "Chief (of or among)": thus—*Brahmaṇā dēva-mukhyēna*, "by Brahmā chief of the gods" (*Matsya-P.*, *104*, 1).

(4) Then virtually an adjective qualifying the preceding noun, "chief, foremost, pre-eminent": thus—*ṛishi-mukhya*, "foremost among rishis," and so "a pre-eminent rishi" (*Brahma-P.*, *73*, 23, 25; *127*, 6): *vipra-mukhya*, "a pre-eminent brahman" (*Brahma-P.*, *220*, 126; *Padma-P.*, vi, *268*, 77, 80): *tīrtha-mukhya*, "a very distinguished tīrtha" (*Brahma-P.*, *132*, 9). This use is very common.

(5) And so virtually coming to mean "choice, superfine," as qualifying the noun to which it is added: thus—*turaga-mukhya*, "a very fine horse" (*Padma-P.*, iv, *112*, *Purātana Rāmāyaṇa*, 6): *ratha-mukhya*, "a specially fine chariot" (*Vāyu-P.*, *90*, 14; *93*, 19: *Brahma-P.*, *216*, 55): *śara-mukhya*, "a choice arrow" (*Padma-P.*, vi, *269*, 166). Accordingly *dāna-mukhya* would mean "a choice gift."

As regards *mukha*, it is used similarly to *mukhya* in the first sense, "the chief, the foremost"; thus—*sarva-dēvatāḥ*, | *Mad-Bhava-mukhāḥ*, "all the gods having me (Brahmā) and Śiva as their chiefs" (*Padma-P.*, vi, *203*, 37): *Rākshasāḥ Kumbhakarṇa-mukhāḥ*, "the Rākshasas, of whom Kumbhakarṇa was the chief" (*Padma-P.*, iv, *112*, 204). So it virtually implies the meaning of *ādi*; thus—*dēva-daitya-mukhān sarvān*, "gods, Daityas and all others" (*Liṅga-P.*, i, *58*, 1): *Vishṇu-mukhair dēvaiḥ*, "by Vishṇu and the other gods," all except Brahmā (*Padma-P.*, v, *40*, 31): *Puruhūta-mukhāḥ......vijitāḥ*, "Indra and the other gods were conquered" (*ibid*, 32).

Of the other meanings I have found no definite instances; yet possibly *Vārāhas tu śruti-mukhaḥ prādurbhāvo*[2] might be taken to yield the second meaning; and *Tad=ātri-putro 'tri-mukhaiḥ samēto*[3] might give the fourth meaning.

[1] Equivalent to *dvija Vēda-vṛiddha* in verse 23. But it might also mean "to Brahmans who hold the Vēda as supreme," equivalent to *vipra Vēda-puraskṛita* in verse 16.

[2] *Brahma-P.*, *213*, 32; *Padma-P.*, v, *16*, 53: cf. *Hariv.*, *42*, 2226. *Śruti* in the Purāṇas often means "ordinary tradition."

[3] *Brahma-P.*, *140*, 17.

Dana-muhe then, if it represents *dāna-mukhya,* would certainly mean "a choice gift." If it represents *dāna-mukha,* that meaning cannot definitely be given to it. I cannot but think that *dāna-mukha* denotes something more particular than simple *dāna.* It can be a tatpurusha compound; for *mukha* occurs as the final member of such compounds, as in the word *āya-mukha,* that Dr. Thomas cites from the *Kauṭilīya-Arthaśāstra,* and also in the words *divasa-mukha, ṛitu-mukha,* and *yajña-mukha.* Since *mukha* means "beginning, commencement," in these three expressions, and has also the meaning "the chief, principal, best," as well as "head, heading," *dāna-mukha* can literally mean "the commencement of gifts" (implying perhaps that it was the first gift made), or "the chief or best of gifts"[1] (implying perhaps that it was the best gift made), or again what Dr. Thomas has suggested, as already noticed. At present its exact sense is uncertain, and it may be best to render it provisionally by some general expression that combines the above meanings without attempting precision, and so I have translated it as "the head of gifts."

No. 14.—THE FIRST ARYA-SIDDHANTA

THE "ARYABHATIYA," OR "LAGHU-ARYA-SIDDHANTA" OF ARYABHATA, A.D. 499.

WORKING TABLES FOR CALCULATION BY THE TRUE, OR APPARENT, MOTIONS OF SUN AND MOON.

BY ROBERT SEWELL (I.C.S., RETIRED).

("*Indian Chronography,*" *continued from Vol. XV above, p. 245.*)

286. My last article (*Epig. Ind., Vol. XV, pp. 159-245*) provided working Tables for verifying dates according to the requirements of the *Siddhānta-śirōmaṇi*; the present one provides similar Tables for the *First Ārya-Siddhānta.* These Tables are framed so as to correspond to those published in the *Indian Calendar*, which, for luni-solar computation, generally followed the *Sūrya-Siddhānta.*

Since amongst the ancient historical records yet discovered in India by far the larger number comes from Southern India, where the *Ārya-Siddhānta* has retained its place in popular favour throughout the centuries, it is plainly necessary to provide Epigraphists with information which will allow them to test with scientific accuracy, and according to the requirements of that authority alone, the details of documentary dates. It is probable, as I have already more than once insisted, that a number of records whose dates might have been found correct had they been computed by the *Ārya-Siddhānta* have been set aside as irregular or of doubtful accuracy because their examination was conducted solely by *Sūrya-Siddhānta* Tables.

No pains have been spared to render the information that follows scientifically correct. But we do not yet know how far, or in what tracts or in what periods, the by-gone framers of local almanacs adhered strictly to rule; or used other sets of Tables for their guidance; or worked by whole numbers alone, discarding fractions; or made their calculations in true or apparent time instead of, as in these Tables, in mean or clock time. We have, moreover, as yet no definite information as to at how late a date calculations were made by the sun's and moon's mean movements as opposed to their true or apparent movements; nor do we know with any certainty the boundaries of the tracts within which the different rules governing the civil beginnings of solar

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[1] This seems to me the most probable meaning.

months were adhered to (*Ind. Calendar*, § 28). These remarks apply, of course, to all Tables or ephemeres yet, or to be, published, which can only confine themselves to the actual requirements of the Siddhânta concerned. Such matters are problems of the future, only to be solved after protracted enquiry and investigation. Dewan Bahadur L. D. Swamikannu Pillai gives it as his opinion (*Indian Chronology, p. 70, § 169*) that, while the *Ārya-Siddhānta* was used for solar computation, the authors of South-Indian pañchāngs in some cases carried out their lunar calculations, for the tithi, nakshatra, etc., by *Sūrya-Siddhānta* rule. This remains to be proved.

287. It is easy to understand how dates of documents, the details of which dates depend on the position of sun and moon, must often differ when calculated by different authorities. Taking only the *Ārya* and *Sūrya Siddhāntas* into consideration, it will be seen by Table A below that in 114 years out of the 850 with which the main Table LXI is concerned there were radical differences. In 66 of these years the saṁvatsara cycle-name of the whole year was different; in 33 years the intercalation and suppression of lunar months were different; and the day on which the luni-solar year began was different in 15 years.

Consider the year A.D. 1418-19, for instance, or Śaka 1340 expired. This year was, according to the northern system of nomenclature, called "Viśvâvasu" by the followers of the *Ārya*, but "Krōdhin" by those of the *Sūrya-Siddhānta*. In the same year there was, by the *Ārya-Siddhānta*, a suppression of the lunar month Māgha and an intercalation of Phālguna, while by the *Sūrya-Siddhānta* there was none such; so that a date correctly expressed in *Ārya-Siddhānta* reckoning in that year would seem entirely inaccurate when tested by *Sūrya-Siddhānta* Tables,

ARRANGEMENTS OF THE TABLES.

288. The principal working-Tables for computation of dates expressed in *First Ārya-Siddhānta* reckoning are Tables LXI to LXXI below. Tables LXI to LXX are disposed so as to correspond in rotation with Tables I to X of the "*Indian Calendar*," and have been framed in similar manner. This arrangement is adopted for the convenience of those who, during the last twenty years, have become accustomed to the processes of that publication.

Table LXI corresponds to Table I, "*Indian Calendar*."[1]
" LXII " " " II, Part II, "*Indian Calendar*."
" LXIII A " " " III, Part I, " "
" LXIII B " " " " Part II, " "

[This Table is framed in a similar manner to Table XVIII A, "*Indian Chronography*," which it is intended to supersede.]

Table LXIV corresponds to Table IV, "*Indian Calendar*."
" LXV " " " V, " "
" LXVI " " " VI, " "
" LXVII " " " VII, " "

[Tables LXVI A, LXVII A give closer details than do Tables LXVI, LXVII, and are to be used for very accurate calculation in doubtful cases.]

Table LXVIII corresponds to Table VIII, "*Indian Calendar*"
" LXIX " " " IX, " "
" LXX " " " X, " "

[1] Because of this intentional correspondence the years of Indian eras quoted in cols. 1 to 4 are concurrent years, as in the "*Indian Calendar*."

Table LXXI is taken from Tables XLI A and B, "*Indian Chronography*" (*pp. 176, 177*). It enables the week-day corresponding to the Hindu date under examination to be determined according to European computation.

Then follow three Tables by which the details given in the main Table LXI have been calculated. These are Table LXXII, which fixes the values of *a*, *b*, *c* (mean distance of moon from sun, moon's mean anom., sun's mean anom.) at the beginning of the centuries concerned; Table LXXIII, which gives the same information for the beginnings of odd years of centuries; and Table LXXIV, which provides, in combination with Tables LXXII and LXXIII, an easy method of arriving at the values of *a*, *b*, *c*, or the mean positions of sun and moon at mean sunrise on the first civil day of each luni-solar year. The system of work is the same as that of Prof. Jacobi.

Full particulars of the moon's equation of the centre will be found in the last Table LXXV.

ELEMENTS OF THE FIRST ĀRYA-SIDDHANTA.

289. This work was composed by Āryabhaṭa at Kusumapura in A.D. 499, or the year 3600 (expired) of the Kaliyuga. About A.D. 638 a treatise called the *Dhī-vṛiddhi-da* was written by Lalla, who introduced a bīja, or correction, affecting three of the principal elements of the Siddhānta. He seems to have reduced by about 10′ in a century the moon's increase in her mean distance from mean sun (our "*a*"); and he added about 36′ in a century to the moon's mean anomaly (our "*b*"); his third correction had reference to the planet Jupiter, with which at present we are not concerned. He did not make any change in the sun's mean anomaly (our "*c*"). The *Karaṇa-prakāśa*, of date A.D. 1092, an authority largely used in Southern India, is based on Āryabhaṭa's *Siddhānta* as amended by Lalla.

The Tables given below, which deal with the period A.D. 899-900 (K.Y. 4000 expired) to A.D. 1750-51 (K.Y. 4851 expired) include Lalla's corrections.

290. (i) The length of the sidereal solar year, according to the *Ārya-Siddhānta*, is 365·2586805 days, or 365ᵈ 6ʰ 12ᵐ 30ˢ.

(ii) Sines of angles are the same as those of the *Sūrya-Siddhānta*, based on a radius of (sin. 90°=) 3438′. The 24 base sines and equations of the sun's centre are given in my Table XLVII, Vol. XIV above. Those of the moon's centre in Table LXXV below.

(iii) For the sun's mean motion per day, hour, minute and second, see Table XLIV, Vol. XIV.

(iv) The circumference of the sun's epicycle is 13° 30′; that of the moon 31° 30′. There is no contraction of the epicycle in either case. (Jacobi, *Vol. I above, p. 441.*)

(v) There is no shift of the sun's apsis. The longitude of his perigee-point is always 258°; apogee 78°. In ten-thousandths of the circle the perigee is 7166·6̇.

(vi) The sun's equation of the centre at the moment of true Mēsha-saṁkrānti in every year, i.e. the moment when the true sun reaches celestial longitude 0°, is, according to Dr. Schram's calculation, 2° 6′ 57″·323494885, or, in ten-thousandths of circle, 58·775644170[1]; the sun's mean longitude at the same moment being 357° 53′ 2″·676505115, or, in ten-thousandths of circle, 9941·224355830; and his mean anomaly 99° 53′ 2″·676505115, or, in ten-thousandths of circle, 2774·557689163.

[1] M. de Ries has worked this out quite independently, and his calculation agrees with that of Dr. Schram as far as the 6th decimal.

(vii) For the sun's mean and true long. for every consecutive 24-hour period measured from the same moment (true Mēsha-saṁkrānti) readers are referred to Table XLVIII A (*Vol. XIV above*).

(viii) The sun's equation of the centre (*see above, Vol. XIV, Table XLVII*) is obtained by the formula $\frac{3}{80}$ sin. a. For sin. eqn. $= \frac{\text{minutes in epicycle}}{\text{minutes in orbit}} \times$ sin. a,[1] where a is the sun's mean anom.; and here the minutes in the epicycle are 810′, the circumference being 13° 30′, and those of the orbit are 21600′ (360°). Hence sin. eqn. $= \frac{810}{21600}$ sin. a, or $\frac{3}{80}$ sin. a. In all equations of the sun's centre, the angle being less than 3° 45′, the eqn. is the same as the sin. eqn. (*below, § 294 ii*).

(ix) The moon's equation of the centre (*below, Table LXXV*) is obtained by a similar proportion. The circumference of the epicycle being 31° 30′ or 1890′, the working formula is sin. eqn. $= \frac{1890'}{21600'}$ sin. a, or $\frac{7}{80}$ sin. a; but in this case, the sin. eqn. for all angles in the quadrant lying between 3° 45′ and 7° 30′, the equation does not equal the sin. eqn. The process for obtaining the former from the latter is fully set forth in § 294 below.

(x) The śōdhya, or time-equivalent of the equation of the centre—in other words the interval of time between the moments of the true sun reaching long. 0° (true Mēsha-saṁkrānti) and mean sun reaching the same point (mean Mēsha-saṁkrānti)—is calculated by Dr. Schram as 2·146831 days, or $2^d\ 3^h\ 31^m\ 26^s{\cdot}1984$. This differs a little from the accepted Hindu valuation $2^d\ 3^h\ 32^m\ 30^s$. As the latter is believed to have been always taken in India as the śōdhya value according to the *First Ārya-Siddhānta*, it is the value adopted in the present work.

(xi) According to this *Siddhānta* the Kaliyuga era began, or in other words K.Y. 0 expired or K.Y. 1 current began, with a conjunction at celestial longitude 0° of mean moon, mean sun, and the principal planets at the moment of mean sunrise at Laṅka on Friday, 18 February, B.C. 3102. That was the moment of mean Mēsha-saṁkrānti in that year. It was $0^h\ 0^m$ Laṅka time on that morning.

(xii) At that moment, and the same in every succeeding year, the sun's apsis (perigee being at long. 258°, his mean anom. (our "c") is (360°—258°) 102°, or, in thousandths of circle (our notation), $283{\cdot}\dot{3}$.

(xiii) The moon's mean anom. (our "b") was 90°, or, in thousandths of circle, 250.

(xiv) Since mean moon and mean sun were at that moment in conjunction, the distance between them was *nil*. This is represented in ten-thousandths of circle by the completed circle 10,000. From this, in order to arrive at the exact value of our "a," must be deducted the sum of the greatest equations of ☾ and ☉. These are deducted for convenience of calculation, the respective quantities being added to "eqn. b" and "eqn. c," so that the working values may always be additive. The sum of these greatest equations I estimate at 199·115048361, in ten-thousandths of circle (*below, § 296*) 10,000 less this quantity = 9800·884951639. Hence at the beginning of the Kaliyuga—

$$a = 9800{\cdot}884951639$$
$$b = 250$$
$$c = 283{\cdot}\dot{3}$$

[1] Above, §§ 251, 252, Vol. XIV, pp. 9-10; Jacobi (above), Vol. I, p. 441.

CONSTRUCTION OF THE TABLES.

291. No special remarks are necessary except with reference to Tables LXIII B (lengths of solar months), LXVI A and LXVII A (Detailed "Equation *b*" and "Equation *c*"), LXVIII (Indices of tithis, etc.), and the three Tables LXXII, LXXIII, LXIV. The remainder are only duplicates of the similar Tables in the "*Indian Calendar*." (*See "Arrangement of Tables," above, § 288.*)

Table LXIII B.—Lengths of the true solar months.

292. M. Louis de Ries has been repeatedly quoted in these pages as a most careful calculator. Several years ago he kindly worked out for me an estimate of the lengths of the true solar months according to the *First Ārya-Siddhānta*, but did not inform me of the process by which he obtained his results. An entirely independent calculation has now been carried out, based on my own Table of the sun's true longitude for each 24-hour period of the solar year (*above, Vol. XIV, Table XLVIII A*)—a Table, let it be understood, prepared some years subsequent to M. de Ries' communication and to which he has never had access.[1] Comparison of results proves the accuracy of M. de Ries' figures, and these have been adopted without alteration in my Table. The complete agreement of our respective fixtures is really remarkable.

For example, M. de Ries found that the true sun, according to Āryabhaṭa as corrected by Lalla, reaches 180° of celestial long., the moment of the Tulā-saṁkrānti, 186^d 21^h 21^m $37^s{\cdot}82$ after the moment of true Mēsha-saṁkrānti, the astronomical beginning of the true solar year.

My own work for solution of this problem is as follows:—It will be seen from Table XLVIII A (*above, Vol. XIV*) that on that 186th day, i.e. after 186 periods of 24 hours each from the moment of true Mēsha-saṁkrānti, the true sun has to travel (180°—179° 6′ 55″·21=) 53′ 4″·79 before reaching the Tulā-saṁkrānti point, 180°. Calculating by his actual velocity on day 186 (*Table XLIX, Vol. XIV*), the time required for him to accomplish this journey (using his true, not mean, velocity in minutes and seconds as well as in hours[2]) is found to be 21^h 21^m $37^s{\cdot}82$,—precisely M. de Ries' fixture. All the details given by M. de Ries have been similarly examined, and found correct.

Dewan Bahadur L. D. Swamikannu Pillai's estimate of the lengths of these months (*Indian Chronology, Table II*) differs somewhat from ours, the sun according to him arriving at each saṁkrānti always a little later than it does by our determination. The greatest difference between us is at the Tulā-saṁkrānti, which his Table shews to occur 3^m $34^s{\cdot}18$ later than the time yielded by our Table. Adding together the lengths of the twelve solar months as given by him, the length of the *Ārya-Siddhānta* year appears to be 365^d 6^h 12^m 37^s, or 7 seconds longer than its accepted length.

Tables LXVI A, LXVII A.—"Equation b" and "Equation c."

293. In order to obtain the correct working equations of ☾ and ☉ from their respective mean anomalies it is only necessary in ordinary cases to use Tables LXVI, LXVII, which give the values of "eqn. *b*" and "eqn. *c*" roughly in whole numbers. For very close calculation, however, Tables LXVI A and LXVII A are provided, which give the exact

[1] It was published during the war.

[2] That is to say, dividing up the velocity per hour (Table XLIX) on that day into minutes and seconds, and not using Table L—which only states the sun's *mean* velocity.

equations with four decimal places for a large number of anomaly angles. For an explanation as to the construction of these Tables see my paper on the *Siddhānta-śirōmaṇi* (*above, Vol. XV*, § *275*).

294. It is advisable to explain clearly my reason for differing from Prof. Jacobi as to the amount of the greatest equation of the moon, which he values, in ten-thousandths of the circle, at 139·0 as against my 139·4.

"*Eqn. b.*" The general formula (§ 290, ix) for the equation of the moon's centre is, a being the angle of mean anom., sin. eqn. $=\frac{7}{80}$ sin. a. To obtain the equation from the sine of the equation-angle the proportion eqn.: sin. eqn. :: diff. in angle : diff. in sine is used. The Hindu astronomers always worked by sections of anomaly-arc, each measuring 3° 45′, or 225′. Reference to the Equation-Table LXXV will shew that in the case of the first group anom. 0° to 3° 45′ the diff. in anom. is 225′ and the diff. in sine is also 225′. Hence, in the case of all anom. angles between 0° and 3° 45′ eqn.=sin. eqn. But in the case of all anom. angles between 3° 45′ and 7° 30′—and no equation angle of the moon's anom. exceeds the latter quantity—the diff. in angle is 225′ and the diff. in sine is 224′; so that the formula to be used for all angles coming into this second group is eqn.$=\frac{225'}{224'}$ sin. eqn. This applies only to the excess in the angle over 3° 45′. The working rule, therefore, for finding the equation of angles lying between 3° 45′ and 7° 30′ is as follows:—

With the formula $\frac{7}{80}$ sin. a, find the sin. eqn. From the sin. eqn. deduct 225′. Multiply the remainder by 225′ and divide the product by 224′. Add 225′ to the result.

Or, a little more simply,—From the sin. eqn. deduct 225′. Divide the remainder by 224′ Add the result + 225′ to the sin. eqn.

For an example let us suppose that it is required to find the moon's eqn. for anom. 67° 30′. Sin. 67° 30′=(*Table LXXV*) 3177′. $\frac{7\times 3177'}{80}$=277′·9875, or 4° 37′ 59″·25, an angle between 3° 45′ and 7° 30′. 277′·9875 − 225′=52′·9875, and this divided by 224′=0′·236551. 52′·9875+0′·236551+225′=278′·224051, or 4° 38′ 13″·44306. This is the correct equation b for the given anom. It is stated by Prof. Jacobi (*above, Vol. I, Table XXIV A*) shortly as 4° 38′ 13″.

Turning now to the equation of 90°, the greatest equation ☾, and working in the same way, sin. 90°=3438′. $\frac{7\times 3438'}{80}$=300′·825. This less 225′=75′·825, and this divided by 224′= 0′·338504464. 75′·825+0′·338504464+225′=301′·163504464, or 5° 1′ 9″·810268, which is the exact equation required. In ten-thousandths of circle this=139·427548361.

295. "*Eqn. c.*" [Working similarly for the greatest equation ☉ or the equation of sun's anom. 90°.] The formula for finding sin. eqn. in this case is (§ *290, viii*) $\frac{3}{80}$ sin. a. Sin. 90= 3438′. Sin. eqn.$=\frac{3\times 3438'}{80}$=128′·925, or 2° 8′ 55″·5, or, in ten-thousandths of circle, 59·6875; and, because this angle is one in the first group, being less than 3° 45′, the eqn.= sin. eqn. Hence

⊙'s eqn. 90° = 59·6875. This is the same as Prof. Jacobi's valuation, which he gives in degrees as 2° 8′ 56″ and in circle measurement (my notation) as 59·7.

296. *Greatest equations ☾ and ⊙.* My estimate, therefore, of the sum of the greatest equations ☾ and ⊙ is—

☾	.	139·427548361
⊙	.	59·687500000
TOTAL	.	199·115048361

The difference between us causes a slight difference in our respective Tables of equation.[1]

Table LXVIII.—Indices of tithis, etc.

296-A. In this Table the indices are given with decimal points for guidance in close cases. Otherwise they correspond exactly to those in Table VIII, "*Indian Calendar.*" The indices of yogas (col. 6) are the same as those of nakshatras (col. 8).

Tables LXXII, LXXIII, LXIV.

297. Prof. Jacobi (*above, Vol. I, p. 450*) has provided a Table, XIII, shewing for four of the Indian astronomical authorities the places of the sun and moon at the beginning of centuries,[2] and another, XV, shewing their increases through the years of a century according to the *Ārya-Siddhānta* with Lalla's corrections. It is plain from Table XIII that in Prof. Jacobi's opinion Lalla did not interfere with Āryabhaṭa's fixtures previous to the year K.Y. 3600, the date of the latter's work, but introduced his corrections for all later years.

If, therefore, we establish by Āryabhaṭa alone the values of *a*, *b*, *c* for 36 centuries of the Kaliyuga and add to these their values at the beginning of that era as given above, we shall arrive at their values (positions of sun and moon) at the beginning of K.Y. 3600—values, that is, recognized by Lalla; and Tables giving Lalla's estimate of the periodic changes in position of the sun and moon for centuries, years, and days will enable us to ascertain their position at any later date when computed by the *Ārya-Siddhānta* with the bīja.

298. (i) First to find the century increase of *a*, *b*, *c* respectively according to Āryabhaṭa uncorrected. We work for mean sunrise values only, not for values at moments of Mēsha-saṁkrānti. We require, that is, the several increases in a common century of 36526 civil days and in a defective century of 36525 such days. In the 36 Kaliyuga centuries concerned there were 31 of the former and 5 of the latter.

(ii) As regards the time-interval between the moments of mean Mēsha-saṁkrānti and the nearest mean sunrises at the beginning of each century, Prof. Jacobi's column headed "Cor." in Table XIII states these clearly in ghaṭikās and palas. Mean Mēsha-saṁkrānti always occurs 2^d 3^h 32^m 30^s after true Mēsha-saṁkrānti, and the moment of the latter's occurrence every year is given in hours and minutes in col. 17, Table I, "*Indian Calendar.*" There is no difference between us in this respect.

[1] For the information of those who wish to compare the two it is desirable to point out that in Prof. Jacobi's Table VII (*Vol. XI, above*), under head "Equation" on left side, the tenth entry from the top, "626" is probably a misprint for "616"; and in the same column, the eighth entry from the bottom, "152" should preferably be read "142."

[2] There appears to be one misprint in Jacobi's Table XIII. Under head "Dist. ☾—⊙ uncorrected," in the section dealing with the *Ārya-Siddhānta*, against K.Y. century 4300, the number of minutes should be "14," not "24."

(iii) The advances in the values of a, b, c respectively during a *common century of 36526 civil days* according to Āryabhaṭa uncorrected, excluding whole revolutions, are—a (mean moon's distance from mean sun) 319° 24′ 30″·645, b (☾'s mean anom.) 211° 1′ 55″·775, c (☉'s mean anom.) 0° 7′ 48″·139. These in circle measurement (our notation) are—

a=8872·458680555

b= 586·100443673

c= 0·361215706

(iv) Taking only the circle measurement, the respective increases for *one day of 24-hours* are—

a=338·632000730

b= 36·291575876

c= 2·737785720

(v) Deducting one day's increase from the former fixtures, we have for a *defective century of 36525 civil days*—

a=8533·826679825

b= 549·808867797

c= 997·623429986

We now have to work out the correct details for the first 36 centuries of the Kaliyuga, 31 common and 5 defective.

299. (i) a. Using the above figures, it is found that the advance of a in that period (omitting quantities of 10,000 or whole revolutions[1]) was 7715·352496330; and since at the epoch of the Kaliyuga the distance between mean moon and mean sun was *nil* (*above*, § *290*, *xiv*), the same represents their relation at the beginning of K.Y. 3600. But for tabulation purposes we have to deduct from this the sum of the greatest equations ☾ and ☉ (§ *290*, *xiv*; *and 295*). This sum, as already stated, I estimate at 199·115048361. Therefore the tabular a for the beginning of K.Y. 3600 is 7516·237447969. Prof. Jacobi gives this figure, as I interpret him,[2] in our notation as 7516·6. The difference between us is due to his estimation of the greatest equations ☾ and ☉ as 198·7 (*margin of Table quoted in footnote below*) instead of 199·1. But I adhere to my figure, the reason for which has been fully explained.

(ii) b. The advance of b in the first 36 centuries, omitting whole revolutions,[3] was in thousandths of the circle, 918·158092848. Adding to this the value of b at K.Y. 0 (§ *290*, *xiii*), namely 250, we have for the moon's mean anom. at the beginning of K.Y. 3600, b=168·158092848.

(iii) Now in this matter Prof. Jacobi and myself are not quite in accord. He states the value (*Vol. XI above, Table V B*) as in his notation 6718. This in my notation, measuring from perigee instead of apogee, is 171·8. This figure corresponds to his valuation of b at that moment, in degrees, etc., as given in Vol. I above, Special Table XIII, where it is fixed, for the moment of mean Mēsha-saṁkrānti, as 245° 6′ 0″. The correction for mean sunrise value is the moon's change in 15 ghaṭikās, or 3° 15′ 58″·5; making the position of ☾ at mean sunrise

[1] There are 1236 synodical revolutions of the moon in a century.

[2] In both sections of his Table V (*Vol. XI above, A and B*) Prof. Jacobi's entry "76166" is manifestly a misprint for "75166." In the same Table, Section A, opposite "cent. 41" the entry "19789" should be "18789."

[3] There are 1325 anomalistic revolutions of the moon in a century.

241° 50′ 1″·5, which, in thousandths of circle, is 171·760416667. Not being absolutely certain in this case that my valuation is more accurate than his, I defer to him, and accept his figure as correct.

(iv) *In any very close case arising from the use of the Tables which follow the difference between us in the value of b, namely 3·6, may be deducted from the resulting b, and the date tested by my own estimate.*

(v) *c*. The change in the sun's mean anom. (our *c*), similarly calculated for the 36 centuries,[1] was 999·314836816. Adding 283·3̇, the value of *c* at K.Y. 0 (§ *290, xii*), we have for K.Y. 3600 *c*=282·6481170149. But here again there is a minute difference between my estimate and that of Prof. Jacobi. He gives, for the sun's mean anom. (measured from apogee) at the beginning of K.Y. 3600 (mean Mēsha-saṁkrānti), 282°—a value certainly correct. To obtain mean sunrise value 14′ 47″ has to be deducted,[2] with the result 281° 45′ 13″, which in thousandths of circle=782·648919753, and in my notation (measurement from perigee) =282·648919753. I let this stand.

(vi) The values, then, adopted in this work for the positions of ☉ and ☾ at *mean sunrise at the beginning of K.Y. 3600 are—*

$$a = 7516{\cdot}237447969$$
$$b = 171{\cdot}760416667$$
$$c = 282\ 648919753$$

300. (i) Table LXI below, however, the main working Table, starts from the year K.Y. 4000, and we have to add to the above figures the respective increases of *a*, *b*, *c* for four centuries, these increases being assessed by Lalla's values and not by the original values of Āryabhaṭa (§ *289*).

(ii) The increases of *a*, *b*, *c* in one day, one year and one century according to Lalla are given in the heading of Table LXIV below. The four centuries are all common ones, and, adding the necessary quantities, we have *for the beginning of K.Y. 4000,—mean sunrise value—*

$$a = 2987{\cdot}553682533$$
$$b = 523{\cdot}155092591$$
$$c = 284{\cdot}093782577$$ [3]

These agree, *mutatis mutandis*, with Prof. Jacobi's figures (*Vol. XI, Table V*), which, in my notation, are $a=2988{\cdot}0$, $b \doteq 523{\cdot}2$, $c=284{\cdot}1$.

(iii) Now these values are, as will be seen from the entry "1" in Jacobi's column for the week-day (*w.*), the figures for mean sunrise on Sunday, that is to say, on Sunday, 25 March,

[1] Omitting his 100 whole sidereal revolutions.

[2] 14′ 47″, or actually 14′ 47″·04, is the ☉'s mean motion in 6 hours, the difference in time between mean sunrise and the moment of mean Mēsha-saṁkrānti on the day when, astronomically, K.Y. 3600 began.

[3] We may estimate the value of *c* on the Sunday at the beginning of K.Y. 4000 in another way. The sun's mean anom. at the moment of mean Mēsha-saṁkrānti is always 283·3̇, or 102° (§ *290, xii*). In the year in question, A.D. 899, true Mēsha-saṁkrānti took place (*Indian Calendar, Table I*) at 13h 47m 30s after mean sunrise on Thurs., 22 March, while the moment of mean Mēsha-saṁkrānti was (§ *290, x*) 2d 3h 32m 30s later, or 6h 40m before mean sunrise on Sunday, 25 March. Adding the sun's motion for 6h 40m from Table LXV below, viz. 0·760495686 to 283·3̇, the *c* for mean sunrise on that Sunday is found to be 284·093829019.

A.D. 899, mean Mēsha-saṁkrānti having taken place on the previous day, Saturday, at 17ʰ 20ᵐ after mean sunrise. Following general practice, I work for mean sunrise on the day on which the mean saṁkrānti occurred, i.e. for the Saturday, and deduct one day's values from the above.

Finally then the working values for the beginning of K.Y. 4000 (Sat., 24 Mar., A.D. 899, mean sunrise) are—

$$a = 2648{\cdot}921808551$$

$$b = 486{\cdot}863468853$$

$$c = 281{\cdot}355996857$$

301. The century Table LXXII below is prepared from these details by addition of century increases. All the centuries concerned except century 42, which was defective, are common ones, each of 36526 days.

Table LXXIII gives the increases of a, b, c for each year of the century,[1] following Lalla's bīja.

Table LXXIV gives the values to be added for the days intervening between that on which true Mēsha-saṁkrānti occurred in each year and the day of the corresponding beginning of the luni-solar year, i.e. the civil day called "Chaitra śukla 1." This Table is prepared for the purpose of assisting workers to check the main Table entries giving the values of a, b, c (*Table LXI, cols. 23-25*). The week-day stated in the main Table will always serve as a guide Compare the similar Table in my article on the *Siddhānta-śirōmaṇi* (*Vol. XV, pp. 159-245 above*) where instructions for its use are given (§ *279*).

THE NAKSHATRA.

302. A special note must be made regarding the working of the "*Indian Calendar*" rule (§ *156, p. 97*) for obtaining approximately the index of the nakshatra.

It will be observed there that part of the process (see § *133, Ind. Cal.*) consists of the addition to the value of c, the sun's mean long., of a constant, viz. 7207, as stated in 10,000ths of circle. This is the *Sūrya-Siddhānta* quantity. For work by the *Ārya-Siddhānta* we require the *Ārya-Siddhānta* quantity.

The *Sūrya-Siddhānta* figure is made up of (i) long. of sun's perigee-point (257° 15′ 55″·7 =) 7146·3 and (ii) 60·4, the greatest equation of the sun's centre.

Now (i) the long. of the sun's perigee-point according to the *Ārya-Siddhānta* is always 258°, or, in 10,000ths of circle, 7166·$\dot{6}$ (§ *290, v, above*); and (ii) the greatest equation of the sun's centre (§§ *295, 296*) is 59·6875. Hence the *Ārya-Siddhānta* constant for calculating the nakshatra is (7166·$\dot{6}$ + 59·6875 =) 7226·3542; and for approximate calculation is 7226, not 7207.

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[1] There appear to be two misprints in Prof. Jacobi's Table VI (*above, Vol. XI, p. 165*), in which he gives similar annual increases. Against year 3, under "c," "61" should be "6"; and against year 52, under "a," "16312" should be "16352."

Thus the rules for finding the nakshatra by the *Ārya-Siddhānta* are as follows :—

A. Roughly. Find *a*, *b*, *c* and *t* in whole numbers; multiply *c* by 10; add 7226 to the result; from this subtract "equation *c*." The result is *s*, the sun's true longitude.

B. More closely. Find *a*, *b*, *c* and *t* with the fractions in decimals; to the value of *c* multiplied by 10, or, with the decimal point one place to the right, add the constant 7226·3542; from the result deduct (including decimals) the amount of "equation *c*." The result is *s* in full detail. $s+t=n$, the index of the nakshatra, with which turn to Table LXVIII for value of the nakshatra.

The work is shewn in Example 7 below.

EXAMPLES.

Example 1. To find the a, b, c values for mean sunrise on the first civil day of the luni-solar year.

Rule. Add together the entries in Tables LXXII and LXXIII for the corresponding expired year of the Kaliyuga, and those in Table LXXIV for the number of days' interval from true Mēsha-saṁkrānti (*Table LXI, col. 13, bracket-number*) to the first civil day of the luni-solar year, called "Chaitra śukla 1" (*col. 19, bracket-number*). Note specially the week-day of Chaitra śukla 1, and work for that day.[1] *Decimals need not be used except in close cases.*

For an example I take the year A.D. 1110-11. It corresponds (*Table LXI*) to K.Y. 4211 expired. The entries shew that true Mēsha-saṁkrānti occurred on Day 83 (Thursday, 24 March, A.D. 1110), and Chaitra śukla 1 on Day 82, the day previous. Interval between them 1 day.

Full work with the decimals :—

	w.-d.	*a.*	*b.*	*c.*
(*Table LXXII*) *Beginning of K.Y. cent. 42*	(0)	384·5799	662·5608	282·0784
(*Table LXXIII*) *Beginning of year 11*	(0)	622·8697	819·7442	0·4230
(*Table LXXIV*) *Interval of days, 1*	(4)	8984·1044	891·1251	991·7866
At mean sunrise on Day 82, or on (4) Wednesday, 23 March, A.D. 1110	(4)	9991·5540	373·4301	274·2880

These are the entries for that day in Table LXI.

The same result can be obtained by first finding the *a*, *b*, *c* for mean sunrise of the day on which true Mēsha-saṁkrānti took place, and then deducting the values for the intervening

[1] Owing to the formation of the several Tables the interval of days measured by their bracket-numbers in Table LXI, cols. 13, 19, sometimes differs by 1, but never by more than 1. But this leads to no difficulty when the desired week-day is duly noted. The point to remember is that the resulting week-day in our addition must be the correct one as given in Table LXI, and that we must use the entries in Table LXXIV for such number of days as will make the final week-day the one we work for.

days as given in Table LXIV. [The day on which true Mēsha-saṁkrānti took place is, in Table LXXIV, the day "Mēsha 0" (*col. 2*).]

Thus :—

	w.-d.	a.	b.	c.
(*Table LXXII*) *As before* . .	(0)	384·5799	662·5608	282·0784
(*Table LXXIII*) *Do.* . .	(0)	622·8697	819·7442	0·4230
(*Table LXXIV*) "*Mēsha 0*" .	(5)	9322·7363	927·4168	994·5244
At mean sunrise on day of true Mēsha-saṁkrānti, (5) Thursday, 24 March (Day 83) . .	(5)	330·1859	409·7218	277·0258
(*Table LXIV*) *Less 1 day interval*	—1	—338·6319	—36·2916	—2·7378
At mean sunrise on Day 82, (4) Wed., 23 March . . .	(4)	9991·5540	373·4302	274·2880

The result is the same as above.

Example 2. The same for a year with a greater interval of days between Mēsha-saṁkrānti and Chaitra śukla 1.

Take the year A.D. 1603, K.Y. 4704 expired. The interval of days from true Mēsha-saṁkrānti (*Table LXI, col. 13*) back to Chaitra śukla 1 (*col. 19*) (mean sunrise in both cases) is (87 — 62) 25.

First process—with full decimals :—

	w.-d.	a.	b.	c.
(*Table LXXII*) Cent. 47 . .	(6)	4385·0933	565·5125	281·1467
(*Table LXXIII*) Year 4 . .	(5)	4741·1679	22·0623	999·9049
(*Table LXXIV*) Interval 25 days	(1)	856·9394	20·1262	926·0798
At mean sunrise on Day 62, or Chaitra śukla 1, (5) Thursday, 3 March, A.D. 1603 . .	(5)	9983·2006	607·7010	207·1314

These are the entries in Table LXI.

Second process :—

	w.-d	a	b.	c
(*Table LXXII*) Cent. 47 . .	(6)	4385·0933	565·5125	281·1467
(*Table LXXIII*) Year 4 . .	(5)	4741·1679	22·0623	999·9049
(*Table LXXIV*) "Mēsha 0" .	(5)	9322·7363	927·4168	994·5244
At mean sunrise of (*Day 87*) Mēsha-saṁkrānti day, (2) Mon., 28 March, A.D. 1603 . .	(2)	8448·9975	514·9916	275·5760
(*Table LXIV*) Less for 25 days' interval . .	—(4)	—8465·7968	—907·2906	—68·4446
At mean sunrise on Day 62 .	(5)	9983·2007	607·7010	207·1314

Result, the same.

Computation of a date.

Example 3. We will now take a suppositious Record-date, and in the following examples explain the complete method of work for proving the accuracy of all its details; and for settling some other matters.

The date is "Śaka 1148 expired, K.Y. 4327, Vyaya, Saturday, Bhādrapada śukla 5, Kanyā 1, Bāva karaṇa, nakshatra Viśākhā, yōga Vaidhṛiti, Kanyā lagna."

Table LXI shews that the year corresponded to A.D. 1226-27; that in that year true Mêsha-saṁkrānti took place 3h 55m after mean sunrise o ·Wed., 25 March (Day 84 from 1 Jan.); that the civil day Chaitra śukla 1 was Sunday, 1 March (Day 60 from 1 Jan.); and that (*col. 8*) the lunar month Āshāḍha was ntercalated in that year. The year was called "Vyaya" in South India, "Vikṛita" in the North.

The interval of days between the initial days of the solar and luni-solar year was (84—60) 24.

In this example we work for the values of *a*, *b*, *c* and *t* at mean sunrise of the day Chaitra śukla 1, which is stated in Table LXI to have been (*col. 20*) a Sunday. We work by the first process shewn above, and with full decimals. In using Table LXXIV for the interval of days—24 as already stated—it is observed that the week-day number (*col. 3*) for that number of days' interval (*col. 1*) is 2, and that, since the week-days obtained for the year from Tables LXXII, LXXIII are respectively 6 and 6, total 12, the addition of 2 will make total 14, or 0, or a Saturday, whereas the day we are working for was Sunday. Hence we use the figures for 23 days' interval, week-day 3, which gives us the correct *a*, *b*, *c* for 1 Sunday. (*See note to Example 1.*)

	w.-d.	*a*	*b.*	*c.*
(*Table LXXII*) K.Y. Cent. 43 .	(6)	8913·7771	214·1179	279·7019
(*Table LXXIII*) Year 27 . .	(6)	9587·5412	907·9933	0·0428
(*Table LXXIV*) 23 days' interval	(3)	1534·2032	92·7094	931·5554
At mean sunrise on (1) Sunday, 1 March, A.D. 1226, i.e. the day Chaitra śukla 1 . . .	(1)	35·5215	214·8206	211·3001

The above work has been thus fully carried out in order to prove the correctness of the entries in Table LXI, cols. 23, 24, 25, which are the same. This work is not required to be done in practice as the Table provides the information.

Now knowing the Table entry to be accurate, we proceed.

The tithi. Ordinary work.

Example 4. The true tithi.[1] The given date is Bhādrapada śukla 5. Table LXIII A shews that, Āshāḍha having been intercalated in the year in question and Bhādrapada being therefore the seventh, and not the sixth, lunar month of the year, it began about 177 days after the day Chaitra śukla 1; consequently Bhādr. śuk. 5 was about 181 days after. Having added

[1] The mean tithi (and probably the mean nakshatra and yoga also) was used in earlier years—to how late a date is not yet known. The mean tithi is the mean moon's distance from mean sun, our *a*. To find it add to the ascertained value of *a* (as in Example 3) for the day the sum of the greatest equations of moon and sun, i.e. 199·1150. The total gives the *a* of the mean tithi (= *t* of the true tithi). Thus for the day in question the mean tithi-index is (36 + 199) 235, or (35·5215 + 199·1150) 234·6365. This was its value at mean sunrise of the given day.

the values of a, b, c for 181 days to those already found for Chaitra śukla 1, the equations of b and c are added from Tables LXVI, LXVII approximately, or from Tables LXVI A, LXVII A in very close and doubtful cases, to the resulting value of $\underline{a}$ for the day; thus $\dot{t}$, the true tithi-index, is found.

In this example we work approximately.

The serial number of the day Chaitra śukla 1 (in March A.D. 1226) is 60 and the week-day 1, Sunday (Example 3). The a, b, c for mean sunrise have been settled in Example 3.

	d.	*w.-d.*	*a.*	*b.*	*c.*
Table LXI, cols. 19-25 . .	(60)	(1)	36	215	211
(Table LXIV)	(181)	(6)	1292	569	496
At mean sunrise on day . .	(241)	(0)	1328	784	707
(Table LXVI) "Eqn. b" . .			3		
(Table LXVII) "Eqn. c" . .			117		

At mean sunrise on day 241, t=1448=(Table LXVIII) śukla 5.

Day 241 was (Table LXIX) August 29. Week-day 0=Saturday. Reference to Table LXXI confirms this as the right week-day.

The given Hindu date then is so far correct. The 5th śukla tithi of Bhādrapada ended on, and gave its name to, Sat., 29 Aug., A.D. 1226. For historical purposes it is seldom necessary, unless the karaṇa is mentioned, to find the time of beginning and ending of the tithi; but, if required, this is obtained approximately from Tables LXVIII, col. 3, and LXIX. At mean sunrise the tithi-index was 1448. It began (1448−1333 =) 115, or (Table LXX) 8^h 9^m before, and ended (1667−1448 =) 219, or 15^h 31^m after mean sunrise on that Saturday.

The tithi. Exact work.

Example 5. Working the same date with the full decimals, we have—

	d.	*w.-d.*	*a.*	*b.*	*c.*
As in Example 3 . .	(60)	(1)	35·5215	214·8206	211·3001
Table LXIV . . .	(181)	(6)	1292·3692	568·7839	495·5392
	(241)	(0)	1327·8907	783·6045	706·8393

For either equation b or equation c note the difference between the values of b or c thus found and the nearest value respectively in Table LXVI A or LXVII A, *cols. 2a, 2b.* Multiply this difference by the group-difference (*col. 4*). Divide the result roughly by 2 or exactly by 2·083; and add or subtract the result to or from the standard equation-value given in the Table (*col. 3*) as necessity demands.

[This is the complete process; but it almost always suffices to arrive very near to the truth merely by the exercise of common sense, using Tables LXVI A, LXVII A as Eye-Tables.]

Here the moon's anom. b is 783·6045, and the nearest amount of Argument b in Table LXVI A is 783·3, whose exact equation is 3·1006 (*col. 3*). As the difference in anom. is only about 0·3, viz. 0·2712, and the group-difference only 0·4150, we may take 3·1006 as the required equation of the given anom. Or we may work roughly by a multiplication of the first two decimals of the anom. diff. (0·27) by those of the group-diff. (0·42) and a division of the result by 2—yielding 0·0567, which, added to 3·1006, makes "equation b"=3·1573; or we may work completely with all four decimals, arriving at the absolutely correct result 3·1546.

The sun's anom. (c) is 706·8393. The equation is similarly found by use of Tables LXVII or LXVII A. The nearest amount of "Argument" in Table LXVII A is 706·2500. Full work is as follows :—Diff. in anom. 0·5893. This, multiplied by the group-difference (*col. 4*) 0·2257, is 0·133005. This, divided by 2·083, is 0·0638. The equation of anom. 706·2500 is (*col. 3*) 117·1181. This plus 0·0638=117·1819, the exact equation required.

Applying, as before, these exact equations of the values of anom. b and c to the value of a, we have—

	a.
As already found . .	1327·8907
Eqn. b	3·1546
Eqn. c	117·1819
The tithi-index, t,=	1448·2272

By the work as in Example 4 the tithi-index (t) at mean sunrise was 1448.

The karaṇa.

Example 6. The karaṇa is half a tithi. See Table LXVIII, cols. 4, 5. For the date we are examining (*Examples 3, 4, 5*), viz. śukla 5 (*Table, col. 2*), the two karaṇas are Bāva and Bālava. The tithi began (*end of Example 4*) 8^h 9^m before and ended 15^h 31^m after mean sunrise on 29 Aug. A.D. 1226. Its length was 23^h 40^m. Half of this is 11^h 50^m. Thus Bāva was the karaṇa from 8^h 9^m before to 3^h 41^m after mean sunrise on 29 Aug., and Bālava was the karaṇa from 3^h 41^m to 15^h 31^m on that day. Since the karaṇa mentioned in the given date was Bāva, the action referred to in the record must have taken place between mean sunrise and 3^h 41^m later on 29 Aug. 1226, i.e. roughly between 6·0 and 9·41 A.M. on that day.

The nakshatra.

Example 7. Required the nakshatra of the same day, month and year as in Examples 3, 4, 5, 6.

A nakshatra, or lunar mansion, is, in the equal-space system, a 27th part of the complete journey of the moon in a lunar month through the circle of the stars. Our nakshatra-index shews in which of these parts the moon was at any given moment. In these examples we are working for the true, not mean, moon's place. Each of these 27 parts has its own nakshatra-name and yoga-name (*see Example 8*). In the systems of Garga and the *Brahma-Siddhānta* the divisions of the constellation-circle are unequal, being designed more nearly to suit the positions of the principal stars[1]; but the names of the divisions are the same as in the equal-space system.

The indices of the beginning and ending points of the nakshatras are stated, in 10,000ths of the circle, in Table LXVIII. The same in degrees are given, together with those of the zodiacal solar signs, in "*Indian Chronography*," Table XXII.

(A) The rule for finding the nakshatra roughly, when working with only whole numbers, is as follows :—Take the c of the date; multiply it by 10; add the constant 7226 (*see § 302 above*); and deduct the amount of "equation c." This gives s, the sun's true longitude at mean sunrise of the given day. Add s to t and the result is n, the nakshatra-index. Reference with this index to Table LXVIII (*col. 8, or 9, or 10*) shews the nakshatra required, i.e. the

[1] Mr. G. R. Kaye, in his "*Astronomical Observatories of Jai Singh*" (p. 117), gives the actual lat. and long. of the stars after which the nakshatras were named.

true moon's place amongst the constellations at mean sunrise, stated in 10,000ths of the circle. The moon's place in degrees, minutes, and seconds can be found by Table XLV B, Vol. XIV above.

Thus, by the figures in Example 4:—

$c \times 10$	=7070
Constant	+7226
	4296
Less eqn. c	− 117
Sun's true long., s	=4179
Tithi-index, t,	+1448
Nakshatra-index n	=5627=(*Table LXVIII, cols. 8, 9, 10*) Viśākhā, by all systems.

This is approximately correct.

(B) Greater exactness can be obtained by using the decimals, thus—

$c \times 10$	=7068·3930
Constant	+7226·3542
	4294·7472
Less eqn. c	− 117·1819
s	=4177·5653
t	+1448·2272
n	=5625·7925

There is here a little difference in the resulting nakshatra-index, which may in some cases be as great as nearly 10 units owing to the roughness of the earlier method.

(C) The value of s at mean sunrise of the day in question can also be obtained easily by my Tables for the sun's true longitude for each day of the solar year given in Vol. XIV above. The following shews method of work:—

In the present case the serial number of the day in question was 241. True Mēsha-saṁkrānti took place (*see Example 3*) on Day 84 at 3^h 55^m after mean sunrise. The day of our date was (241−84) the 157th period (each of 24 hours) after the moment of true Mēsha-saṁkrānti. On this 157th day at 3^h 55^m after mean sunrise the sun's true longitude, s, was, in 10,000ths of circle, 4182·0049 (*Table XLVIII A, Vol. XIV above, p. 32, col. 9*). Deduct the values for 3 hours (*Table XLIX, p. 54, sun's true motion on that 157th day*) and 55^m (*Table L, mean motion in minutes*), viz., respectively, 3·3852 and 1·0457, total 4·4309.

	4182·0049
	− 4·4309
At mean sunrise s	=4177·5740

This is the value of s at mean sunrise of the 29 August of our date, and, added to t (4177·5740 +1448·2272), it gives us the correct nakshatra-index 5625·8012, shewing a slight difference of 0·0087 in results.

If, for even greater accuracy, instead of using the value of the sun's *mean* motion in 55^m, we had worked by his *true* motion on that 157th day, viz. by dividing by 60 his true motion in 1 hour (*Table XLIX, p. 54*) and multiplying the result by 55, we should have found $n =$ 5625·8092.

This method C, for finding the sun's longitude s, is believed to be absolutely accurate and should be relied on in case of doubt.

[For a note on the nakshatra see the next example.]

The yōga.

The nakshatra (*Example 7*), as quoted in the given date, shews in which of the 27 sidereal divisions the moon stood at the moment in question, or the extent of the moon's journey from celestial long. 0°. The yōga deals with the combined journeys of both sun and moon.

To find, therefore, the index of the yōga at mean sunrise of the given day we have to add the long. of the true sun to the long. of the true moon at that moment. But the long of the true moon is the index n, i.e. the nakshatra-index already found. And the long. of the sun is the index s, also already found (*Example 7*).

Hence the yōga-index $(y) = s + n$; or, since $n = s + t$ (*Example 7*), $y = 2s + t$. The latter formula makes it easy to find the yōga when it is unnecessary to find the nakshatra.

At mean sunrise of 29 Aug. A.D. 1226 we have found that $s = 4177·5653$ and that $n = 5625·7925$; hence the yōga-index $(y) = 9803·3578$, and (Table LXVIII) the yōga of the day was 27 Vaidhṛiti.

The several saṁkrāntis.

Example 9. To find the values of a, b, c and t at the moments of the several solar saṁkrāntis in the given year, and thereby to find whether a lunar month was common, intercalary (*adhika*), or suppressed (*kshaya*).

A saṁkrānti takes place when the sun touches the point of a zodiacal sign, i.e. when he reaches long. 30°, 60°, etc. When, at the first of two such successive occurrences, the true moon is waning and at the second is also waning, or at the first is waxing and at the second is also waxing, the lunar month is common. If the moon is waning at the first and waxing at the second, the lunar month is repeated. It is intercalary (*adhika*). When the moon is waxing at the first and waning at the second, the lunar month is altogether suppressed (*kshaya*).

Thus it is necessary to find the a, b, c for the moment of the astronomical beginning of the solar year, the actual moment, that is, of the true Mēsha-saṁkrānti, and add to their values their respective increases during the several true solar months, thus obtaining the a, b, c for the moments of the true saṁkrāntis concerned. Adding to the value of a at the moment of a saṁkrānti the values of "equation b" and "equation c" (as in the former examples), we find the index of the tithi t, which shews whether the true moon was waxing or waning at the moment.

The date and time of the true Mēsha-saṁkrānti is given in Table LXI, cols. 13, 14, 17. The intervals in time to each subsequent saṁkrānti, and the collective intervals to each, are given in Table LXIII B, cols. 8 and 3; and the corresponding increases in the values of a, b, c are given in the same Table, cols. 9, 10, 11 and 4, 5, 6.

We will consider the conditions for the first few saṁkrāntis of the same year as in Examples 3-8, viz. A.D. 1226-27, K.Y. 4327, Śaka 1148.

First we have to ascertain the values of a, b, c at the moment of true Mēsha-saṁkrānti which took place (*Table LXI, cols. 13, 14, 17*) at 3h 55m after mean sunrise on Day 84, namely Wednesday, 25 March, A.D 1226. The a, b, c for mean sunrise of Day 60, Sunday, 1 March, the day of Chaitra śukla 1, are given in cols. 23, 24, 25 of the same Table. Interval between the two, whole days, (84—60=) 24. Taking down the a, b, c for 25 March and adding their increase for 24d 3h 55m from Tables LXIV, LXV, we find the values of a, b, c at the moment of true Mēsha-saṁkrānti, as required.

Table LXIII B gives us the exact interval in time and the amount of increase of a, b, c, during that interval, up to the moment of every subsequent saṁkrānti in the year. In close cases, of course, full decimals can be used and the equation-values very carefully examined, but in general it is only necessary to use whole numbers, as in this example. Only in a doubtful case need we do more.

We desire, let us suppose, to ascertain, from the values of t at the respective Mithuna and Karka-saṁkrāntis, whether the moon was waxing or waning at the moments of their occurrence. The work is as follows :—

	d.	*w.-d.*	*a.*	*b.*	*c.*
Mean sunrise, Chait. śuk. 1 (Table LXI) .	60	1	36	215	211
24 days' increase (Table LXIV) . . .	24	3	8127	871	66
3 hours' do. (Table LXV) . . .			42	5	0
55 minutes' do. (do.) . . .			13	1	0
At moment of true Mēsha-saṁkrānti . .	84	4	8218	92	277
Interval to Mithuna-saṁk. (T. LXIII B, left side)			+1105	262	171
At moment of Mithuna-saṁkrānti . .			9323	354	448[1]
Eqn. b (Table LXVI) . . .			250		
Eqn. c (Table LXVII) . . .			41[1]		
			t = 9614		

This value of t shews that at the Mithuna-saṁkrānti the moon had not reached the point of new moon when t = 10,000. She was still waning.

	a.	*b.*	*c*
At moment of Mithuna-saṁkrānti, as above . . .	9323	354	448
Interval to Karka-saṁk. (T. LXIII B, cols. 9, 10, 11) .	703	147	47
At moment of Karka-saṁkrānti	26	501	535[1]
Eqn. b (Table LXVI)	138		
Eqn. c (Table LXVII)	73[1]		
	t = 237		

[It is not really necessary, when it is seen that a (here 26) is greater than 0, to add the equations, because the value of a proves that the moon had begun a new synodical revolution and was waxing.]

The value of t (and a) shews that the moon was waxing at the Karka-saṁkrānti. Thus the lunar month Āshāḍha (*see cols. 1, 2, Table LXIII B*) was intercalated in the given year.

The place of the moon at the moments of the later saṁkrāntis is obtained, if required, by a continuation of similar work and the use of Table LXIII B.

[1] See note to Table LXIII B. These values are given in the auxiliary Table. At the Mithuna-saṁkrānti c is always 448·0877 and eqn. c always 40·5649. At the Karka-saṁkrānti c is always 534·6213 and eqn. c always 72·5193.

Days of the solar year.

Example 10. To find the day and week-day of the solar year corresponding to any given day in the luni-solar year.

The moment of true Mēsha-saṁkrānti, as given in Table LXI, cols. 13, 14, 17, marks th astronomical beginning of the solar year. In different parts of India (see *Indian Calendar*, § 28, p. 12, and *Indian Chronography*, § 43, pp. 18, 19) there are different rules for fixing the first day of the solar month, which is sometimes the same day, sometimes the next day, sometimes (in Bengal) the third day. In the present case we imagine the record to have come from the Tamil country and we work by the Tamil rule.

In the given year (*Example 3*), A.D. 1226, true Mēsha-saṁkrānti took place on Day 84 (measured from Jan. 1), Wednesday, 25 March, at 3^h 55^m after mean sunrise, and that Wednesday was the day "1 Mēsha" since the saṁkrānti occurred before sunset.

The days in Mēsha follow regularly. But to find the first civil day of each successive month in the year we must establish the moment when each saṁkrānti took place. This information is obtained from Table LXIII B.

We have determined the given date to be (*see Examples 4, 5*) the serial day 241 measured from Jan. 1, and the 157th day after the day on which Mēsha-saṁkrānti occurred, which was Day 84. Turn to Table LXIII B. Kanyā began 156 days after true Mēsha-saṁkrānti ; so our date will be in the solar month Kanyā. Calculate the moment of occurrence of the Kanyā-saṁkrānti in the given year from the same Table.

	d.	*w.-d.*	*h.*	*m.*	*s.*
(*Table LXI*) *True Mēsha-saṁkrānti* . .	(84)	(4)	3	55	0
(*Table LXIII B*) *Interval to Kanyā-saṁk.* .	(156)	(2)	10	24	25
Moment of Kanyā-saṁkrānti . . .	(240)	(6)	14	19	25

By Tamil rule, since the saṁkrānti took place after sunset, or 12^h Laṅka time, viz. at 14^h 19^m 25^s after mean sunrise, the civil day "1 Kanyā" was not (6) Friday (Day 240), 28 August, the day of the saṁkrānti, but was Saturday (Day 241), 29 August.

And this Saturday happens to have been the very day of our record, which day was in solar-year reckoning "1 Kanyā."

[Observe that, if the record had come from Bengal, its solar date would have been the same, since the saṁkrānti occurred before midnight on Friday and the Saturday was therefore "1 Kanyā." Had it come from Orissa, the Saturday would have been "2 Kanyā," since the first day of the solar month is, in that country, always the day of the saṁkrānti, and so "1 Kanyā" was the Friday. By the Malabar Rule "1 Kanyā" was Saturday.]

The lagna.

Example 11. On the day in question (*Example 7*) it has been established that at mean sunrise the sun's true long. *s*, in 10,000ths of the circle, was 4177·5653. To calculate the lagna we must have *s* in degrees, etc., which can be calculated by Table XLV B, Vol. XIV above, or by Tables XLVIII A, XLIX, L, in the same volume. We work by the latter.

The day of the record was the 157th after true Mēsha-saṁkrānti, which took place 3^h 55^m after mean sunrise on the day of its occurrence. Table XLVIII A (p. 32) shews that at 3^h 55^m after mean sunrise 157 days later the sun's true long., *s*, was 150° 33′ 7″·84. Deduct his motion (true) for 3^h by Table XLIX (p. 54), viz. 7′ 18″·72, and (mean) for 55^m by Table L, viz. 2′ 15″·52, total 9′ 34″·24. Then *s* at mean sunrise was 150° 23′ 33″·60.

The long. of the point of rising of Kanyā is (*Indian Chronography, Table XXII*) 150°, and that sign ends at 180°. Take the ending-point and calculate the distance between it and the sun at mean sunrise, 180°−150° 23′ 33″·60=29° 36′ 26″·40. There is no need here for

great accuracy, and we take this as 29° 36′. Turn this into time by multiplying the degrees by 4^m, and the minutes by 4^s. Result 1^h 58^m 24^s.

Thus on the given day Kanyā was lagna from very shortly before till about 1^h 58^m after mean sunrise.

In examining the given date in the matter of the karaṇa (*Example 6*) we found that the action referred to in the record must have taken place between mean sunrise and 3^h 41^m later or between 6.0 and 9.41 A.M. on Sat., 29 Aug., A.D. 1226. The mention of the lagna still further reduces the time and shews that the action referred to must have taken place between mean sunrise and a time 1^h 58^m later; or between 6.0 and 7.58 A.M. on that day.

NOTE.

The above examples may, perhaps, strike the uninitiated as involving an immense amount of complicated work in order to obtain the desired result. But such is by no means the case. Every date can be calculated in whole numbers at first, and it is very seldom that the decimals need be resorted to. They are provided for the purpose of deciding doubtful cases where very great accuracy is required.

For all the details of the given date,—and it is very seldom that so many are stated in an inscription or grant,—the following exemplifies all the work necessary to be done to put us in full possession of the facts. In about a quarter of an hour we learn everything that has to be learned; and, when less details are given, their accuracy can be proved or disproved in a few minutes. What follows shews the ordinary work to be done for the date given in Examples 3-10.

Given year = Śaka 1148, K.Y. 4327, Vyaya, A.D. 1226-27.

	d.	*w.-d.*	*h.*	*m.*	*s.*	*d.*	*w.-d.*	*a.*	*b.*	*c.*
1 Mēsha =	(84)	(4)	3	55	0	(60)	(1)	36	215	211
	(156)	(2)	10	24	25	(181)	(6)	1292	569	496
	(240)	(6)	14	19	25	(241)	(0)	1328	784	707
1 Kanyā =	(241)	0 Sat. 29 Aug.						3		
								117		

1448 − 1333 = 115 = 8^h 9^m 1667 − 1448 = 219 = 15^h 31^m . . . . *t* = 1448 Bhādr. śuk. 5

	h.	*m.*
	8	9
	15	31
	2)23	40
Total Bāva	11	50
	− 8	9
Bāva on Sat. 29 Aug.	= 3	41

c = 7070
7225
4296
− 117
s = 4179
t = 1448
n = 5627

4179 × 2 = 8358
+ 1448
y = 9806

n = Viśākhā *y* = Vaidhṛiti

(The lagna requires a short calculation by itself.)

The above decides the solar month, day and week-day.

" " " " luni-solar month, day and week-day.

" " " " tithi.

" " " " karaṇa.

" " " " nakshatra.

" " " " yōga.

" " " " the positions of sun and moon, their longitudes, and distance from another.

" " " " the time of day referred to, within 2 hours.

TABLE A.

DIFFERENCES IN THE CALENDAR BETWEEN ĀRYA AND SŪRYA SIDDHĀNTA FIXTURES.

Cols. 1, 2.—The number of the year here given is the one generally used in records of the year A.D. noted in column 3, and is stated here so as to catch the eye readily. In referring to the main Table LXXI the number of the year in columns 1, 2 therein is the present number advanced by 1, being the corresponding concurrent year.

Col. 4, Class A.—Different saṁvatsara-names given to solar and luni-solar years.

Col. 4, Class B.—Intercalations and suppressions of different lunar months. "adh."=an intercalated (adhika) months; "ksh," a suppressed (kshaya) month.

Col. 4, Class C.—Differences in the civil day called "Chaitra Śukla 1," the civil beginning of the luni-solar year. The figure in brackets in columns 5, 6 is the number of the civil day measured from January 1st.

K. Y. expired.	Śaka expired.	A. D.	Class.	Fixtures according to the	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4007	828	906-7	A	1 "Prabhava"	60 "Kshaya."
4008	829	907-8	A	2 "Vibhava" . . .	1 "Prabhava."
4009	830	908-9	A	3 "Sukla"	2 "Vibhava."
4075	896	974-75	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.)
4080	901	979-80	B	6 Bhādrapada (adh.) . .	3 Jyēshṭha (adh.).
4092	913	991-92	A	27 "Vijaya" . . .	26 "Nandana."
4093	914	992-93	A	28 "Jaya"	27 "Vijaya."
4094	915	993-94	A	29 "Manmatha" . . .	28 "Jaya"
4095	916	994-95	A	30 "Durmukha" . . .	29 "Manmatha."
4159	980	1058-59	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.).
4177	998	1076-77	A	53 "Siddhārthin" . . .	52 "Kālayukta."
4178	999	1077-78	A	54 "Raudra" . . .	53 "Siddhārthin."
4179	1000	1078-79	A	55 "Durmati" . . .	54 "Raudra."
4180	1001	1079-80	A	56 "Dundubhi" . . .	55 "Durmati."
4193	1014	1092-93	C	11 Mar. (71), 5 Thur. . .	12 Mar. (72), 6 Fri.
4232	1053	1131-32	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.).
4251	1072	1150-51	B	5 Śrāvaṇa (adh.) . . .	4 Āshāḍha (adh.).
4256	1077	1155-56	B	*Nil* . . .	12 Phālguna (adh.).
4257	1078	1156-57	B	1 Chaitra (adh.) . . .	*Nil.*
id.	id.	id.	C	23 Feb. (54), 5 Thur. . .	24 Mar. (84), 0 Sat.
4262	1083	1161-62	A	19 "Pārthiva" . . .	18 "Tāraṇa."
4263	1084	1162-63	A	20 "Vyaya" . . .	19 "Pārthiva."

TABLE A—*Contd.*

K. Y. expired.	Śaka expired.	A. D.	Class.	FIXTURES ACCORDING TO THE	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4264	1085	1163-64	A	21 "Sarvajit"	20 "Vyaya."
4265	1086	1164-65	A	22 "Sarvadhārin"	21 "Sarvajit."
4313	1134	1212-13	B	7 Āśvina (adh.) 11 *Māgha* (*ksh.*) 12 Phālguna (adh.)	7 Āśvina (adh.).
4348	1169	1247-48	A	46 "Paridhāvin"	45 "Virōdhakṛit."
4349	1170	1248-49	A	47 "Pramādin."	46 "Paridhāvin."
4350	1171	1249-50	A	48 "Ānanda"	47 "Pramādin."
4351	1172	1250-51	A	49 "Rākshasa"	48 "Ānanda."
4356	1177	1255-56	C	11 Mar. (70), 5 Thur.	10 Mar. (69), 4 Wed.
4378	1199	1277-78	B	9 Mārgaśira (adh.) 10 *Pausha* (*ksh.*) 12 Phālguna (adh.)	8 Kārttika (adh.). 10 *Pausha* (*ksh.*). 12 Phālguna (adh.).
4397	1218	1296-97	B	12 Phālguna (adh.)	9 Mārgasira (adh.). 10 *Pausha* (*ksh.*). 12 Phālguna (adh.).
4416	1237	1315-16	B	12 Phālguna (adh.)	8 Kārttika (adh.). 9 *Mārgaśira* (*ksh.*). 12 Phālguna (adh.).
4433	1254	1332-33	A	12 "Bahudhānya"	11 "Īsvara."
4434	1255	1333-34	A	13 "Pramāthin"	12 "Bahudhānya."
4435	1256	1334-35	A	14 "Vikrama"	13 'Pramāthin."
4436	1257	1335-36	A	15 "Vrisha"	14 "Vikrama."
4454	1275	1353-54	B	7 Āśvina (adh.) 11 *Māgha* (*ksh.*) 12 Phālguna (adh.)	6 Bhādrapada (adh.).
4471	1292	1370-71	B	3 Jyēshṭha (adh.)	2 Vaiśākha (adh.).
4481	1302	1380-81	B	*Nil.*	8 Kārttika (adh.). 9 *Mārgaśira* (*ksh.*).
4492	1313	1391-92	B	7 Āśvina (adh.)	6 Bhādrapada (adh.).
4509	1330	1408-9	B	3 Jyēshṭha (adh.)	2 Vaiśākha (adh.).
4511	1332	1410-11	B	7 Āśvina (adh.)	6 Bhādrapada (adh.)
4518	1339	1417-18	A	38 "Krōdhin"	37 "Śōbhana."
4519	1340	1418-19	A	39 "Viśvāvasu"	38 "Krōdhin."
id	id.	id.	B	8 Kārttika (adh.) 11 *Māgha* (*ksh.*) 12 Phālguna (adh.)	8 Kārttika (adh.).
4520	1341	1419-20	A	40 "Parābhava"	39 "Viśvāvasu."
4521	1342	1420-21	A	41 "Plavaṅga"	40 "Parābhava."
4537	1358	1436-37	C	18 Mar. (78), 1 Sun.	19 Mar. (79), 2 Mon.
4557	1378	1456-57	B	8 Kārttika (adh.) 10 *Pausha* (*ksh.*) 12 Phālguna (adh)	8 Kārttika (adh.).
4566	1387	1465-66	B	2 Vaiśākha (adh.)	1 Chaitra (adh.).

TABLE A—*Contd.*

K. Y. expired.	Saka expired.	A. D.	Class.	Fixtures according to the	
				First Ārya-Siddhānta.	Sūrya-Siddhānta.
1	2	3	4	5	6
4574	1395	1473-74	C	28 Feb. (59), 1 Sun. . .	27 Feb. (58), 0 Sat.
4576	1397	1475-76	B	7 Āśvina (adh.) . . . 10 *Pausha* (*ksh.*) . . . 12 Phālguna (adh.) . .	7 Āśvina (adh.). 11 *Māgha* (*ksh.*). 12 Phālguna (adh.).
4587	1408	1486-87	B	6 Bhādrapada (adh.) . .	5 Śrāvaṇa (adh.).
4603	1424	1502-3	A	4 "Pramōda" . . .	3 "Śukla."
4604	1425	1503-4	A	5 "Prajāpati" . . .	4 "Pramōda."
id.	id.	id.	B	2 Vaisākha (adh.) . .	1 Chaitra (adh.).
4605	1426	1504-5	A	6 "Āṅgirasa" . . .	5 "Prajāpati."
4606	1427	1505-6	A	7 "Śrīmukha" . . .	6 "Āṅgirasa."
id.	id.	id.	B	6 Bhādrapada (adh.) . .	5 Śrāvaṇa (adh.).
4607	1428	1506-7	A	8 "Bhāva" . . .	7 "Śrīmukha."
4608	1429	1507-8	A	9 "Yuvan" . . .	8 "Bhāva."
4609	1430	1508-9	A	10 "Dhātṛi" . .	9 "Yuvan."
4610	1431	1509-10	A	11 "Īśvara" . . .	10 "Dhātṛi."
4611	1432	1510-11	A	12 "Bahudhānya" . .	11 "Īśvara."
4612	1433	1511-12	A	13 "Pramāthin" . . .	12 "Bahudhānya."
4613	1434	1512-13	A	14 "Vikrama" . . .	13 "Pramāthin."
4614	1435	1513-14	A	15 "Vṛisha". . . .	14 "Vikrama."
4615	1436	1514-15	A	16 "Chitrabhānu" . .	15 "Vṛisha."
4622	1443	1521-22	B	*Nil.*	8 Kārttika (adh.). 9 *Mārgaśira* (*ksh.*).
4644	1465	1543-44	B	6 Bhādrapada (adh.) . .	5 Śrāvaṇa (adh.).
4659	1480	1558-59	C	21 Mar. (80), 2 Mon. . .	20 Mar. (79), 1 Sun.
4660	1481	1559-60	B	8 Kārttika (adh.) . . . 11 *Māgha* (*ksh.*) . . . 12 Phālguna (adh.) . .	7 Āśvina (adh.).
4679	1500	1578-79	B	8 Kārttika (adh.) . . .	7 Āśvina (adh.).
4682	1503	1581-82	C	6 Mar. (65), 2 Mon. . .	5 Mar. (64), 1 Sun.
4689	1510	1588-89	A	31 "Hēmalamba" . .	30 "Durmukha."
4690	1511	1589-90	A	32 "Vilamba" . . .	31 "Hēmalamba."
4691	1512	1590-91	A	33 "Vikārin" . . .	32 "Vilamba."
4692	1513	1591-92	A	34 "Śārvarin" . . .	33 "Vikārin."
4693	1514	1592-93	A	35 "Plava"	34 "Śārvarin."
4694	1515	1593-94	A	36 "Śubhakṛit" . . .	35 "Plava."

TABLE A—*Contd.*

K. Y. expired.	Śaka expired.	A. D.	Class.	Fixtures according to the First Ārya-Siddhānta.	Fixtures according to the Sūrya-Siddhānta.
1	2	3	4	5	6
4695	1516	1594-95	A	37 "Śōbhana" . . .	36 "Śubhakṛit."
4696	1517	1595-96	A	38 "Krōdhin" . . .	37 "Śōbhana."
4697	1518	1596-97	A	39 "Viśvāvasu" . . .	38 "Krōdhin."
4698	1519	1597-98	A	40 "Parābhava" . . .	39 "Viśvāvasu."
id.	id.	id.	B	8 Kārttika (adh.) . . .	7 Āśvina (adh.).
4699	1520	1598-99	A	41 "Plavaṅga" . . .	40 "Parābhava."
4700	1521	1599-1600	A	42 "K laka" . . .	41 "Plavaṅga."
4701	1522	1600-1	A	43 "Saumya" . . .	42 "K laka."
4720	1541	1619-20	C	7 Mar. (66), 1 Sun. . .	6 Mar. (65), 0 Sat.
4731	1552	1630-31	C	4 Mar. (63), 5 Thur. . .	5 Mar. (64), 6 Fri.
4754	1575	1653-54	C	20 Mar. (79), 1 Sun. . .	19 Mar. (78), 0 Sat.
4757	1578	1656-57	C	17 Mar. (77), 2 Mon. . .	16 Mar. (76), 1 Sun.
4773	1594	1672-73	C	20 Mar. (80), 4 Wed. . .	19 Mar. (79), 3 Tues.
4774	1595	1673-74	A	57 "Rudhirōdgārin" . .	56 "Dundubhi."
4775	1596	1674-75	A	58 "Raktāksha" . . .	57 "Rudhirōdgārin."
4776	1597	1675-76	A	59 "Krōdhana" . . .	58 "Raktāksha."
4777	1598	1676-77	A	60 "Kshaya" . . .	59 "Krōdhana."
4778	1599	1677-78	A	1 "Prabhava" . . .	60 "Kshaya."
4779	1600	1678-79	A	2 "Vibhava" . . .	1 "Prabhava."
4780	1601	1679-80	A	3 "Śukla"	2 "Vibhava."
4781	1602	1680-81	A	4 "Pramōda . . .	3 "Śukla."
4782	1603	1681-82	A	5 "Prajāpati" . . .	4 "Pramōda."
4783	1604	1682-83	A	6 "Āṅgirasa" . . .	5 "Prajāpati."
4784	1605	1683-84	A	7 "Śrīmukha" . . .	6 "Āṅgirasa."
4785	1606	1684-85	A	8 "Bhāva" . . .	7 "Śrīmukha."
4786	1607	1685-86	A	9 "Yuvan" . . .	8 "Bhāva."
4801	1622	1700-1	B	{ 7 Āśvina (adh.) . . . 11 *Māgha (ksh.)* . . .	} 7 Āśvina (adh.).
4802	1623	1701-2	B	1 Chaitra (adh.) . . .	*Nil.*
id.	id.	id.	C	27 Feb. (58), 5 Thur. . .	29 Mar. (88), 0 Sat.
4807	1628	1706-7	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.).
4819	1640	1718-19	C	22 Mar. (81), 0 Sat. . .	21 Mar. (80), 6 Fri.
4826	1647	1725-26	B	4 Āshāḍha (adh.) . . .	3 Jyēshṭha (adh.).

TABLE LXI.

NOTES.

Cols. 1 to 4.—The present Table states the *concurrent* years so as exactly to correspond with Table I of the "Indian Calendar" and in that respect to save trouble for those who have become accustomed to use that publication. The year usually quoted in inscriptions is the *expired* year, though sometimes the concurrent year is given; *e.g.*, the year A.D. 899-900 corresponds to the concurrent years K. Y. 4001, Śaka 822, but to the expired years K. Y. 4000, Śaka 821.

Col. 8.—All the entries are of intercalated (adhika) months, except those in italics, which are suppressed (*kshaya*) months.

A List of instances where in important details the Ārya and Sūrya differ is given in Table A at end of text.

It has not been thought necessary to include in this Table the years between A.D. 499 and 899. This paper concerns computation by the true motions of sun and moon, and it is practically certain that prior, at least, to the latter date all calculations for almanacs in India were made by mean planetary motions.

TABLE

GENERAL TABLE FOR CALCULATION

Conforming to Table I "Indian Calendar,"

Entries in italics in Column 7 shew where, in the Northern system, saṁvatsara-

* =*Leap-years of 366 days.*

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kalí.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4001	822	957	306	74-75	899-900	53 Siddhārthin .	53 Siddhārthin .	...
4002	823	958	307	75-76	*900-01	54 Raudra .	54 Raudra .	...
4003	824	959	308	76-77	901-02	55 Durmati .	55 Durmati .	2 Vaiśākha .
4004	825	960	309	77-78	902-03	56 Dundubhi .	56 Dundubhi .	...
4005	826	961	310	78-79	903-04	57 Rudhirōdgārin	57 Rudhirōdgārin	6 Bhādrapada
4006	827	962	311	79-80	*904-05	58 Raktāksha .	58 Raktāksha .	...
4007	828	963	312	80-81	905-06	59 Krōdhana .	59 Krōdhana† .	...
4008	829	964	313	81-82	906-07	60 Kshaya .	1 *Prabhava* .	5 Śrāvaṇa .
4009	830	965	314	82-83	907-08	1 Prabhava .	2 *Vibhava* .	...
4010	831	966	315	83-84	*908-09	2 Vibhava .	3 *Śukla* . .	...
4011	832	967	316	84-85	909-10	3 Śukla . .	4 Pramōda .	3 Jyēshṭha .
4012	833	968	317	85-86	910-11	4 Pramōda .	5 Prajāpati .	...
4013	834	969	318	86-87	911-12	5 Prajāpati .	6 Āṅgirasa	{ 7 Āśvina 10 *Pausha* (*ksh*) }
4014	835	970	319	87-88	*912-13	6 Āṅgirasa .	7 Śrīmukha .	1 Chaitra .
4015	836	971	320	88-89	913-14	7 Śrīmukha .	8 Bhāva . .	...
4016	837	972	321	89-90	914-15	8 Bhāva . .	9 Yuvan . .	5 Śrāvaṇa .
4017	838	973	322	90-91	915-16	9 Yuvan . .	10 Dhātṛi . .	...
4018	839	974	323	91-92	*916-17	10 Dhātṛi . .	11 Īśvara . .	...
4019	840	975	324	92-93	917-18	11 Īśvara . .	12 Bahudhānya .	4 Āshāḍha .
4020	841	976	325	93-94	918-19	12 Bahudhānya .	13 Pramāthin .	...
4021	842	977	326	94-95	919-20	13 Pramāthin .	14 Vikrama .	...

† 60 Kshaya was suppressed in the north.

LXI.

BY THE FIRST ĀRYA-SIDDHĀNTA.

the columns being similarly numbered.

names of solar years differ from those given by followers of the Sūrya-Siddhānta.

Cols. 13, 19.—Figures in brackets=number of civil days measured from January 1st.

COMMENCEMENT OF THE										Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
22 Mar. (81)	5 Thur.	13	47	30	16 Mar. (75)	6 Fri. .	9939·8668	196·5305	259·4537	4001
21 Mar. (81)	6 Fri. .	20	0	0	4 Mar. (64)	3 Tues.	9815·5502	43·7653	228·6299	4002
22 Mar. (81)	1 Sun. .	2	12	30	22 Feb. (53)	1 Sun. .	29·8654	927·2917	200·5438	4003
22 Mar. (81)	2 Mon. .	8	25	0	13 Mar. (72)	0 Sat. .	64·5051	863·2752	251·8535	4004
22 Mar. (81)	3 Tues.	14	37	30	3 Mar. (62)	5 Thur.	278·8203	746·8017	223·7674	4005
21 Mar. (81)	4 Wed.	20	50	0	20 Mar. (80)	3 Tues.	9974·8281	646·4936	272·3393	4006
22 Mar. (81)	6 Fri. .	3	2	30	10 Mar. (69)	1 Sun. .	189·1433	530·0200	244·2533	4007
22 Mar. (81)	0 Sat. .	9	15	0	27 Feb. (58)	5 Thur.	64·8268	377·2548	213·4295	4008
22 Mar. (81)	1 Sun. .	15	27	30	17 Mar. (76)	3 Tues.	9760·8345	276·9467	262·0014	4009
21 Mar. (81)	2 Mon. .	21	40	0	6 Mar. (66)	1 Sun. .	9975·1497	160·4731	233·9153	4010
22 Mar. (81)	4 Wed.	3	52	30	23 Feb. (54)	5 Thur.	9850·8331	7·7079	203·0914	4011
22 Mar. (81)	5 Thur.	10	5	0	14 Mar. (73)	4 Wed.	9885·4728	943·6915	254·4011	4012
22 Mar. (81)	6 Fri. .	16	17	30	4 Mar. (63)	2 Mon. .	99·7880	827·2178	226·3151	4013
21 Mar. (81)	0 Sat. .	22	30	0	22 Feb. (53)	0 Sat. .	314·1033	710·7443	198·2290	4014
22 Mar. (81)	2 Mon. .	4	42	30	11 Mar. (70)	5 Thur.	10·1109	610·4362	246·8010	4015
22 Mar. (81)	3 Tues.	10	55	0	28 Feb. (59)	2 Mon. .	9885·7943	457·6710	215·9771	4016
22 Mar. (81)	4 Wed.	17	7	30	19 Mar. (78)	1 Sun. .	9920·4340	393·6545	267·2868	4017
21 Mar. (81)	5 Thur.	23	20	0	7 Mar. (67)	5 Thur.	9796·1174	240·8893	236·4269	4018
22 Mar. (81)	0 Sat. .	5	32	30	25 Feb. (56)	3 Tues.	10·4326	124·4158	208·3769	4019
22 Mar. (81)	1 Sun. .	11	45	0	16 Mar. (75)	2 Mon. .	45·0722	60·3992	259·6866	4020
22 Mar. (81)	2 Mon. .	17	57	30	5 Mar. (64)	6 Fri. .	9920·7556	907·6340	228·8628	4021

TABLE

CONCURRENT YEAR.								
						JOVIAN SAMVATSARA		INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4022	843	978	327	95-96	*920-21	14 Vikrama .	15 Vrisha . .	2 Vaiśākha .
4023	844	979	328	96-97	921-22	15 Vrisha . .	16 Chitrabhānu .	...
4024	845	980	329	97-98	922-23	16 Chitrabhānu .	17 Subhānu .	6 Bhādrapada
4025	846	981	330	98-99	923-24	17 Subhānu .	18 Tāraṇa . .	...
4026	847	982	331	99-100	*924-25	18 Tāraṇa . .	19 Pārthiva .	...
4027	848	983	332	100-01	925-26	19 Pārthiva .	20 Vyaya . .	4 Āshāḍha .
4028	849	984	333	101-02	926-27	20 Vyaya . .	21 Sarvajit .	...
4029	850	985	334	102-03	927-28	21 Sarvajit . .	22 Sarvadhārin .	...
4030	851	986	335	103-04	*928-29	22 Sarvadhārin .	23 Virōdhin .	3 Jyēshṭha .
4031	852	987	336	104-05	929-30	23 Virōdhin .	24 Vikṛita . .	...
4032	853	988	337	105-06	930-31	24 Vikṛita . .	25 Khara . .	7 Āśvina .
4033	854	989	338	106-07	931-32	25 Khara . .	26 Nandana .	...
4034	855	990	339	107-08	*932-33	26 Nandana .	27 Vijaya . .	...
4035	856	991	340	108-09	933-34	27 Vijaya . .	28 Jaya . .	5 Śrāvaṇa .
4036	857	992	341	109-10	934-35	28 Jaya . .	29 Manmatha .	...
4037	858	993	342	110-11	935-36	29 Manmatha .	30 Durmukha .	...
4038	859	994	343	111-12	*936-37	30 Durmukha .	31 Hēmalamba .	3 Jyēshṭha .
4039	860	995	344	112-13	937-38	31 Hēmalamba .	32 Vilamba .	...
4040	861	996	345	113-14	938-39	32 Vilamba .	33 Vikārin . .	...
4041	862	997	346	114-15	939-40	33 Vikārin . .	34 Śārvarin .	2 Vaiśākha .
4042	863	998	347	115-16	*940-41	34 Śārvarin .	35 Plava . .	...
4043	864	999	348	116-17	941-42	35 Plava . .	36 Śubhakṛit .	6 Bhādrapada
4044	865	1000	349	117-18	942-43	36 Śubhakṛit .	37 Śōbhana .	...
4045	866	1001	350	118-19	943-44	37 Śōbhana .	38 Krōdhin .	...
4046	867	1002	351	119-20	*944-45	38 Krōdhin .	39 Viśvāvasu .	4 Āshāḍha .

LXI—*Contd.*

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.	
13	14	17	19	20	23	24	25	1
		H. M. S.						
22 Mar. (82)	4 Wed.	0 10 0	23 Feb. (54)	4 Wed.	135·0709	791·1625	200·7767	4022
22 Mar. (81)	5 Thur.	6 22 30	13 Mar. (72)	3 Tues.	169·7105	727·1460	252·0864	4023
22 Mar. (81)	6 Fri.	12 35 0	2 Mar. (61)	0 Sat.	45·3939	574·3808	221·2635	2024
22 Mar. (81)	0 Sat.	18 47 30	21 Mar. (80)	6 Fri.	80·0335	510·3623	272·5722	4025
22 Mar. (82)	2 Mon.	1 0 0	9 Mar. (69)	3 Tues.	9955·7169	357·5972	241·7524	4026
22 Mar. (81)	3 Tues.	7 12 30	26 Feb. (57)	0 Sat.	9831·4003	204·8339	210·9246	4027
22 Mar. (81)	4 Wed.	13 25 0	17 Mar. (76)	6 Fri.	9866·0399	140·8154	262·2323	4028
22 Mar. (81)	5 Thur.	19 37 30	7 Mar. (66)	4 Wed.	80·3551	24·3419	234·1482	4029
22 Mar. (82)	0 Sat.	1 50 0	24 Feb. (55)	1 Sun.	9956·0385	871·5766	203·3243	4030
22 Mar. (81)	1 Sun.	8 2 30	14 Mar. (73)	0 Sat.	9990·6782	807·5702	254·6340	4031
22 Mar. (81)	2 Mon.	14 15 0	4 Mar. (63)	5 Thur.	204·9934	691·0866	226·5480	4032
22 Mar. (81)	3 Tues.	20 27 30	23 Mar. (82)	4 Wed.	239·6331	627·0701	277·8577	4033
22 Mar. (82)	5 Thur.	2 40 0	11 Mar. (71)	1 Sun.	115·3164	474·3049	247·0339	4034
22 Mar. (81)	6 Fri.	8 52 30	28 Feb. (59)	5 Thur.	9990·9998	321·5397	216·2100	4035
22 Mar. (81)	0 Sat.	15 5 0	19 Mar. (78)	4 Wed.	25·6394	257·8149	270·2575	4036
22 Mar. (81)	1 Sun.	21 17 30	8 Mar. (67)	1 Sun.	9901·3228	104·7580	236·6958	4037
22 Mar. (82)	3 Tues.	3 30 0	26 Feb. (57)	6 Fri.	115·6381	988·2845	208·6098	4038
22 Mar. (81)	4 Wed.	9 42 30	16 Mar. (75)	5 Thur.	150·2777	924·2680	259·9195	4039
22 Mar. (81)	5 Thur.	15 55 0	5 Mar. (64)	2 Mon.	25·9611	771·5027	229·0957	4040
22 Mar. (81)	6 Fri.	22 7 30	23 Feb. (54)	0 Sat.	240·2763	655·0292	201·0096	4041
22 Mar. (82)	1 Sun.	4 20 0	12 Mar. (72)	5 Thur.	9936·2841	554·7211	249·5816	4042
22 Mar. (81)	2 Mon.	10 32 30	1 Mar. (60)	2 Mon.	9811·9675	401·9560	218·7576	4043
22 Mar. (81)	3 Tues.	16 45 0	20 Mar. (79)	1 Sun.	9846·6072	337·9394	270·0674	4044
22 Mar. (81)	4 Wed.	22 57 30	9 Mar. (68)	5 Thur.	9722·3005	185·1742	239·9517	4045
22 Mar. (82)	6 Fri.	5 10 0	27 Feb. (58)	3 Tues.	9936·6057	68·7007	211·1575	4046

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAṀVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4047	868	1003	352	120-21	945-46	39 Viśvāvasu	40 Parābhava	...
4048	869	1004	353	121-22	946-47	40 Parābhava	41 Plavaṅga	...
4049	870	1005	354	122-23	947-48	41 Plavaṅga	42 Kīlaka	3 Jyēshṭha
4050	871	1006	355	123-24	*948-49	42 Kīlaka	43 Saumya	...
4051	872	1007	356	124-25	949-50	43 Saumya	44 Sādhāraṇa	7 Āśvina
4052	873	1008	357	125-26	950-51	44 Sādhāraṇa	45 Virōdhakṛit	...
4053	874	1009	358	126-27	951-52	45 Virōdhakṛit	46 Paridhāvin	...
4054	875	1010	359	127-28	*952-53	46 Paridhāvin	47 Pramādin	5 Śrāvaṇa
4055	876	1011	360	128-29	953-54	47 Pramādin	48 Ānanda	...
4056	877	1012	361	129-30	954-55	48 Ānanda	49 Rākshasa	...
4057	878	1013	362	130-31	955-56	49 Rākshasa	50 Anala	3 Jyēshṭha
4058	879	1014	363	131-32	*956-57	50 Anala	51 Piṅgala	...
4059	880	1015	364	132-33	957-58	51 Piṅgala	52 Kālayukta	...
4060	881	1016	365	133-34	958-59	52 Kālayukta	53 Siddhārthin	2 Vaiśākha
4061	882	1017	366	134-35	959-60	53 Siddhārthin	54 Raudra	...
4062	883	1018	367	135-36	*960-61	54 Raudra	55 Durmati	6 Bhādrapada
4063	884	1019	368	136-37	961-62	55 Durmati	56 Dundubhi	...
4064	885	1020	369	137-38	962-63	56 Dundubhi	57 Rudhirōdgārin	...
4065	886	1021	370	138-39	963-64	57 Rudhirōdgārin	58 Raktāksha	4 Āshāḍha
4066	887	1022	371	139-40	*964-65	58 Raktāksha	59 Krōdhana	...
4067	888	1023	372	140-41	965-66	59 Krōdhana	60 Kshaya	...
4068	889	1024	373	141-42	966-67	60 Kshaya	1 Prabhava	3 Jyēshṭha
4069	890	1025	374	142-43	967-68	1 Prabhava	2 Vibhava	...
4070	891	1026	375	143-44	*968-69	2 Vibhava	3 Śukla	7 Āśvina.
4071	892	1027	376	144-45	969-70	3 Śukla	4 Pramōda	...

LXI—*Contd.*

COMMENCEMENT OF THE									Kali
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
22 Mar. (81)	0 Sat.	11 22 30	17 Mar. (76)	2 Mon.	9972·2453	4·6541	262·4672		4047
22 Mar. (81)	1 Sun.	17 35 0	7 Mar. (66)	0 Sat.	185·5605	888·2106	234·3811		4048
22 Mar. (81)	2 Mon.	23 47 30	24 Feb. (55)	4 Wed.	61·2440	735·4454	203·5584		4049
22 Mar. (82)	4 Wed.	6 0 0	14 Mar. (74)	3 Tues.	95·8836	671·4290	254·8069		4050
22 Mar. (81)	5 Thur.	12 12 30	3 Mar. (62)	0 Sat.	9971·5669	518·6637	224·0431		4051
22 Mar. (81)	6 Fri.	18 25 0	22 Mar. (81)	6 Fri.	6·2066	454·6473	275·3528		4052
23 Mar. (82)	1 Sun.	0 37 30	11 Mar. (70)	3 Tues.	9881·8899	301·8921	244·5290		4053
22 Mar. (82)	2 Mon.	6 50 0	28 Feb. (59)	0 Sat.	9757·5734	149·1168	213·7052		4054
22 Mar. (81)	3 Tues.	13 2 30	18 Mar. (77)	6 Fri.	9792·2130	85·1004	265·0148		4055
22 Mar. (81)	4 Wed.	19 15 0	8 Mar. (67)	4 Wed.	6·5282	968·6268	236·9287		4056
23 Mar. (82)	6 Fri.	1 27 30	26 Feb. (57)	2 Mon.	220·8435	852·1532	208·8427		4057
22 Mar. (82)	0 Sat.	7 40 0	16 Mar. (76)	1 Sun.	255·4831	788·1367	260·1524		4058
22 Mar. (81)	1 Sun.	13 52 30	5 Mar. (64)	5 Thur.	131·1665	635·3715	229·3286		4059
22 Mar. (81)	2 Mon.	20 5 0	22 Feb. (53)	2 Mon.	6·8499	482·6064	198·5047		4060
23 Mar. (82)	4 Wed.	2 17 30	13 Mar. (72)	1 Sun.	41·4895	418·5898	249·8143		4061
22 Mar. (82)	5 Thur.	8 30 0	1 Mar. (61)	5 Thur.	9917·1729	265·8247	218·9905		4062
22 Mar. (81)	6 Fri.	14 42 30	20 Mar. (79)	4 Wed.	9951·8125	201·8082	270·3003		4063
22 Mar. (81)	0 Sat.	20 55 0	9 Mar. (68)	1 Sun.	9827·4959	49·0429	239·4764		4064
23 Mar. (82)	2 Mon.	3 7 30	27 Feb. (58)	6 Fri.	41·8112	932·5694	211·3904		4065
22 Mar. (82)	3 Tues.	9 20 0	17 Mar. (77)	5 Thur.	75·4508	868·5529	262·7001		4066
22 Mar. (81)	4 Wed.	15 32 30	7 Mar. (66)	3 Tues.	290·7660	752·0794	234·6440		4067
22 Mar. (81)	5 Thur.	21 45 0	24 Feb. (55)	0 Sat.	166·4494	599·3141	203·7901		4068
23 Mar. (82)	0 Sat.	3 57 30	15 Mar. (74)	6 Fri.	201·0890	535·2977	255·0998		4069
22 Mar. (82)	1 Sun.	10 10 0	3 Mar. (63)	3 Tues.	76·7724	382·5385	224·2760		4070
22 Mar. (81)	2 Mon.	16 22 30	21 Mar. (80)	1 Sun.	9772·7802	282·2243	272·8479		4071

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA — Southern system.	JOVIAN SAṀVATSARA — Northern system.	
1	2	3	3*a*	4	5	6	7	8
4072	893	1028	377	145-46	970-71	4 Pramōda	5 Prajāpati	...
4073	894	1029	378	146-47	971-72	5 Prajāpati	6 Āṅgirasa	5 Śrāvaṇa
4074	895	1030	379	147-48	*972-73	6 Āṅgirasa	7 Śrīmukha	...
4075	896	1031	380	148-49	973-74	7 Śrīmukha	8 Bhāva	...
4076	897	1032	381	149-50	974-75	8 Bhāva	9 Yuvan	4 Āshāḍha
4077	898	1033	382	150-51	975-76	9 Yuvan	10 Dhātṛi	...
4078	899	1034	383	151-52	*976-77	10 Dhātṛi	11 Īśvara	...
4079	900	1035	384	152-53	977-78	11 Īśvara	12 Bahudhānya	1 Chaitra
4080	901	1036	385	153-54	978-79	12 Bahudhānya	13 Pramāthin	...
4081	902	1037	386	154-55	979-80	13 Pramāthin	14 Vikrama	6 Bhādrapada
4082	903	1038	387	155-56	*980-81	14 Vikrama	15 Vṛisha	...
4083	904	1039	388	156-57	981-82	15 Vṛisha	16 Chitrabhānu	...
4084	905	1040	389	157-58	982-83	16 Chitrabhānu	17 Subhānu	4 Āshāḍha
4085	906	1041	390	158-59	983-84	17 Subhānu	18 Tāraṇa	...
4086	907	1042	391	159-60	*984-85	18 Tāraṇa	19 Pārthiva	...
4087	908	1043	392	160-61	985-86	19 Pārthiva	20 Vyaya	3 Jyēshṭha
4088	909	.0-4	393	161-62	986-87	20 Vyaya	21 Sarvajit	...
4089	910	1045	394	162-63	987-88	21 Sarvajit	22 Sarvadhārin	7 Āśvina
4090	911	1046	395	163-64	*988-89	22 Sarvadhārin	23 Virōdhin	...
4091	912	1047	396	164-65	989-90	23 Virōdhin	24 Vikṛita	...
4092	913	1048	397	165-66	990-91	24 Vikṛita	25 Khara†	5 Śrāvaṇa
4093	914	1049	398	166-67	991-92	25 Khara	27 *Vijaya*	...
4094	915	1050	399	167-68	*992-93	26 Nandana	28 *Jaya*	...
4095	916	1051	400	168-69	993-94	27 Vijaya	29 *Manmatha*	3 Jyēshṭha
4096	917	1052	401	169-70	994-95	28 Jaya	30 *Durmukha*	...

† 26 Nandana was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
22 Mar. (81)	3 Tues	22 35 0	11 Mar. (70)	6 Fri. .	9987·0954	165·7508	244·7619		4072
23 Mar. (82)	5 Thur.	4 47 30	28 Feb. (59)	3 Tues.	9862·7789	12·9856	213·9381		4073
22 Mar. (82)	6 Fri. .	11 0 0	18 Mar. (78)	2 Mon. .	9897·4185	948·9692	265·2477		4074
22 Mar. (81)	0 Sat. .	17 12 30	8 Mar. (67)	0 Sat. .	111·7337	832·4955	237·1616		4075
22 Mar. (81)	1 Sun. .	23 25 0	25 Feb. (56)	4 Wed.	9987·4171	679·7304	206·3378		4076
23 Mar. (82)	3 Tues.	5 37 30	16 Mar. (75)	3 Tues.	22·0566	615·7139	257·6475		4077
22 Mar. (82)	4 Wed.	11 50 0	4 Mar. (64)	0 Sat. .	9897·7400	462·9486	226·8237		4078
22 Mar. (81)	5 Thur.	18 2 30	21 Feb. (52)	4 Wed.	9773·4234	310·1835	195·9998		4079
23 Mar. (82)	0 Sat. .	0 15 0	12 Mar. (71)	3 Tues.	9808·0631	246·1670	247·3096		4080
23 Mar. (82)	1 Sun. .	6 27 30	2 Mar. (61)	1 Sun. .	22·3783	129·6934	219·2234		4081
22 Mar. (82)	2 Mon. .	12 40 0	20 Mar. (80)	0 Sat. .	57·0179	65·6869	270·5332		4082
22 Mar. (81)	3 Tues.	18 52 30	9 Mar. (68)	4 Wed.	9932·7013	912·9117	239·7093		4083
23 Mar. (82)	5 Th r.	1 5 0	27 Feb. (58)	2 Mon. .	147·0166	796·4381	211·6233		4084
23 Mar. (82)	6 Fri. .	7 17 30	18 Mar. (77)	1 Sun. .	181·6562	732·4216	262·9330		4085
22 Mar. (82)	0 Sat. .	13 30 0	6 Mar. (66)	5 Thur.	57·3396	579·6565	232·1091		4086
22 Mar. (81)	1 Sun. .	19 42 30	23 Feb. (54)	2 Mon. .	9933·0229	426·8913	201·2852		4087
23 Mar. (82)	3 Tues.	1 55 0	14 Mar. (73)	1 Sun. .	9967·6626	362·8648	252·5949		4088
23 Mar. (82)	4 Wed.	8 7 30	3 Mar. (62)	5 Thur.	9843·3460	210·1096	221·7711		4089
22 Mar. (82)	5 Thur.	14 20 0	21 Mar. (81)	4 Wed.	9877·9856	146·0931	273·0808		4090
22 Mar. (81)	6 Fri. .	20 32 30	11 Mar. (70)	2 Mon. .	92·3008	29·6195	244·9948		4091
23 Mar. (82)	1 Sun. .	2 45 0	28 Feb. (59)	6 Fri. .	9967·9842	876·8543	214·1709		4092
23 Mar. (82)	2 Mon. .	8 57 30	19 Mar. (78)	5 Thur.	3·6239	812·8379	265·4806		4093
22 Mar. (82)	3 Tues.	15 10 0	8 Mar. (68)	3 Tues.	216·9391	696·3643	237·3945		4094
22 Mar. (81)	4 Wed.	21 22 30	25 Feb. (56)	0 Sat. .	92·6225	543·5991	206·5707		4095
23 Mar. (82)	6 Fri. .	3 35 0	16 Mar. (76)	6 Fri. .	127·2621	479·5826	257·8804		4096

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4097	918	1053	402	170-71	995-96	29 Manmatha .	31 Hēmalamba .	...
4098	919	1054	403	171-72	*996-97	30 Durmukha .	32 Vilamba .	1 Chaitra .
4099	920	1055	404	172-73	997-98	31 Hēmalamba .	33 Vikārin . .	...
4100	921	1056	405	173-74	998-99	32 Vilamba .	34 Śārvarin .	5 Śrāvaṇa .
4101	922	1057	406	174-75	999-1000	33 Vikārin . .	35 Plava . .	...
4102	923	1058	407	175-76	*1000-01	34 Śārvarin .	36 Śubhakṛit .	...
4103	924	1059	408	176-77	1001-02	35 Plava . .	37 Śōbhana .	4 Āshāḍha. .
4104	925	1060	409	177-78	1002-03	36 Śubhakrit .	38 Krōdhin .	...
4105	926	1061	410	178-79	1003-04	37 Śōbhana .	39 Viśvāvasu .	...
4106	927	1062	411	179-80	*1004-05	38 Krōdhin .	40 Parābhava .	2 Vaiśākha .
4107	928	1063	412	180-81	1005-06	39 Viśvāvasu .	41 Plavaṅga .	...
4108	929	1064	413	181-82	1006-07	40 Parābhava .	42 Kīlaka . .	6 Bhādrapada.
4109	930	1065	414	182-83	1007-08	41 Plavaṅga .	43 Saumya .	...
4110	931	1066	415	183-84	*1008-09	42 Kīlaka . .	44 Sādhāraṇa .	...
4111	932	1067	416	184-85	1009-10	43 Saumya .	45 Virōdhakṛit .	5 Śrāvaṇa .
4112	933	1068	417	185-86	1010-11	44 Sādhāraṇa .	46 Paridhāvin .	...
4113	934	1069	418	186-87	1011-12	45 Virōdhakṛit .	47 Pramādin .	...
4114	935	1070	419	187-88	*1012-13	46 Paridhāvin .	48 Ānanda .	3 Jyēshṭha .
4115	936	1071	420	188-89	1013-14	47 Pramādin .	49 Rākshasa .	...
4116	937	1072	421	189-90	1014-15	48 Ānanda .	50 Anala . .	...
4117	938	1073	422	190-91	1015-16	49 Rākshasa .	51 Piṅgala .	1 Chaitra .
4118	939	1074	423	191-92	*1016-17	50 Anala . .	52 Kālayukta .	...
4119	940	1075	424	192-93	1017-18	51 Piṅgala .	53 Siddhārthin .	5 Śrāvaṇa .
4120	941	1076	425	193-94	1018-19	52 Kālayukta .	54 Raudra .	...
4121	942	1077	426	194-95	1019-20	53 Siddhārthin .	55 Durmati .	...

LXI—*Contd.*

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
23 Mar. (82)	0 Sat.	9 47 30	5 Mar. (64)	3 Tues.	2·9455	326·8174	227·0566		4097
22 Mar. (82)	1 Sun.	16 0 0	22 Feb. (53)	0 Sat.	9878·6289	174·0522	196·2327		4098
22 Mar. (81)	2 Mon.	22 12 30	12 Mar. (71)	6 Fri.	9913·2685	110·0357	247·5424		4099
23 Mar. (82)	4 Wed.	4 25 0	2 Mar. (61)	4 Wed.	127·5838	993·5622	219·4563		4100
23 Mar. (82)	5 Thur.	10 37 30	21 Mar. (80)	3 Tues.	162·2234	929·5456	270·7661		4101
22 Mar. (82)	6 Fri.	16 50 0	9 Mar. (69)	0 Sat.	37·9068	776·7804	239·9422		4102
22 Mar. (81)	0 Sat.	23 2 30	27 Feb. (58)	5 Thur.	252·2221	660·3068	211·8562		4103
23 Mar. (82)	2 Mon.	5 15 0	17 Mar. (76)	3 Tues.	9948·2298	559·9987	260·4280		4104
23 Mar. (82)	3 Tues.	11 27 30	6 Mar. (65)	0 Sat.	9823·9122	407·2335	229·6042		4105
22 Mar. (82)	4 Wed.	17 40 0	24 Feb. (55)	5 Thur.	38·2274	290·7599	201·5181		4106
22 Mar. (81)	5 Thur.	23 52 30	13 Mar. (72)	3 Tues.	9734·2362	190·4518	250·0901		4107
23 Mar. (82)	0 Sat.	6 5 0	3 Mar. (62)	1 Sun.	9948·5515	73·9783	222·0040		4108
23 Mar. (82)	1 Sun.	12 17 30	22 Mar. (81)	0 Sat.	9983·1911	9·9618	274·3137		4109
22 Mar. (82)	2 Mon.	18 30 0	11 Mar. (71)	5 Thur.	197·5063	893·4882	245·2277		4110
23 Mar. (82)	4 Wed.	0 42 30	28 Feb. (59)	2 Mon.	73·1897	740·7230	214·4037		4111
23 Mar. (82)	5 Thur.	6 55 0	19 Mar. (78)	1 Sun.	107·8294	676·7068	265·7135		4112
23 Mar. (82)	6 Fri.	13 7 30	8 Mar. (67)	5 Thur.	9983·5127	523·9413	234·8896		4113
22 Mar. (82)	0 Sat.	19 20 0	25 Feb. (56)	2 Mon.	9859·1961	371·1761	204·0658		4114
23 Mar. (82)	2 Mon.	1 32 30	15 Mar. (74)	1 Sun.	9893·8357	307·4513	258·1133		4115
23 Mar. (82)	3 Tues.	7 45 0	4 Mar. (63)	5 Thur.	9769·5190	154·3945	224·5517		4116
23 Mar. (82)	4 Wed.	13 57 30	22 Feb. (53)	3 Tues.	9983·8344	37·9209	196·5655		4117
22 Mar. (82)	5 Thur.	20 10 0	12 Mar. (72)	2 Mon.	18·4746	973·9044	247·7753		4118
23 Mar. (82)	0 Sat.	2 22 30	2 Mar. (61)	0 Sat.	232·7892	857·4309	219·6892		4119
23 Mar. (82)	1 Sun.	8 35 0	21 Mar. (80)	6 Fri.	267·4288	793·4143	270·9990		4120
23 Mar. (82)	2 Mon.	14 47 30	10 Mar. (69)	3 Tues.	143·1122	640·6491	240·1751		4121

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAṀVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4122	943	1078	427	195-96	*1020-21	54 Raudra .	56 Dundubhi .	4 Āshāḍha .
4123	944	1079	428	196-97	1021-22	55 Durmati .	57 Rudhirōdgārin	...
4124	945	1080	429	197-98	1022-23	56 Dundubhi .	58 Raktāksha .	...
4125	946	1081	430	198-99	1023-24	57 Rudhirōdgārin	59 Krōdhana .	2 Vaiśākha .
4126	947	1082	431	199-200	*1024-25	58 Raktāksha .	60 Kshaya .	...
4127	948	1083	432	200-01	1025-26	59 Krōdhana .	1 Prabhava .	6 Bhādrapada
4128	949	1084	433	201-02	1026-27	60 Kshaya .	2 Vibhava .	...
4129	950	1085	434	202-03	1027-28	1 Prabhava .	3 Śukla . .	...
4130	951	1086	435	203-04	*1028-29	2 Vibhava .	4 Pramōda .	5 Śrāvaṇa .
4131	952	1087	436	204-05	1029-30	3 Śukla . .	5 Prajāpati .	...
4132	953	1088	437	205-06	1030-31	4 Pramōda .	6 Āṅgirasa .	...
4133	954	1089	438	206-07	1031-32	5 Prajāpati .	7 Śrīmukha .	3 Jyēshṭha .
4134	955	1090	439	207-08	*1032-33	6 Āṅgirasa .	8 Bhāva . .	...
4135	956	1091	440	208-09	1033-34	7 Śrīmukha .	9 Yuvan . .	...
4136	957	1092	441	209-10	1034-35	8 Bhāva . .	10 Dhātṛi . .	1 Chaitra .
4137	958	1093	442	210-11	1035-36	9 Yuvan . .	11 Īśvara . .	...
4138	959	1094	443	211-12	*1036-37	10 Dhātṛi . .	12 Bahudhānya .	5 Śrāvaṇa .
4139	960	1095	444	212-13	1037-38	11 Īśvara . .	13 Pramāthin .	...
4140	961	1096	445	213-14	1038-39	12 Bahudhānya .	14 Vikrama .	...
4141	962	1097	446	214-15	1039-40	13 Pramāthin .	15 Vṛisha . .	4 Āshāḍha .
4142	963	1098	447	215-16	*1040-41	14 Vikrama .	16 Chitrabhānu .	...
4143	964	1099	448	216-17	1041-42	15 Vṛisha . .	17 Subhānu .	...
4144	965	1100	449	217-18	1042-43	16 Chitrabhānu .	18 Tāraṇa .	2 Vaiśākha .
4145	966	1101	450	218-19	1043-44	17 Subhānu .	19 Pārthiva .	...
4146	967	1102	451	219-20	*1044-45	18 Tāraṇa . .	20 Vyaya . .	6 Bhādrapada

LXI—*Contd.*

COMMENCEMENT OF THE										Kali.
Solar year.					Luni-solar year (mean sunrise of civil day on which Chaitra śukla 1 ends).					
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
22 Mar. (82)	3 Tues.	21	0	0	27 Feb. (58)	0 Sat.	18·6956	487·8840	209·3513	4122
23 Mar. (82)	5 Thur.	3	12	30	17 Mar. (76)	6 Fri.	53·4352	423·8675	260·6609	4123
23 Mar. (82)	6 Fri.	9	25	0	6 Mar. (65)	3 Tues.	9929·1186	271·1022	229·8371	4124
23 Mar. (82)	0 Sat.	15	37	30	23 Feb. (54)	0 Sat.	9804·8020	118·3371	199·0132	4125
22 Mar. (82)	1 Sun.	21	50	0	13 Mar. (73)	6 Fri.	9839·4416	54·3206	250·3230	4126
23 Mar. (82)	3 Tues.	4	2	30	3 Mar. (62)	4 Wed.	53·7569	937·8470	222·2369	4127
23 Mar. (82)	4 Wed.	10	15	0	22 Mar. (81)	3 Tues.	88·3965	873·8305	273·5466	4128
23 Mar. (82)	5 Thur.	16	27	30	12 Mar. (71)	1 Sun.	302·7117	757·3570	245·4606	4129
22 Mar. (82)	6 Fri.	22	40	0	29 Feb. (60)	5 Thur.	178·3951	604·5917	214·6366	4130
23 Mar. (82)	1 Sun.	4	52	30	18 Mar. (77)	3 Tues.	9874·4029	504·2837	263·2086	4131
23 Mar. (82)	2 Mon.	11	5	0	7 Mar. (66)	0 Sat.	9750·0862	351·5185	232·3847	4132
23 Mar. (82)	3 Tues.	17	17	30	25 Feb. (56)	5 Thur.	9964·4015	235·0448	204·2987	4133
22 Mar. (82)	4 Wed.	23	30	0	15 Mar. (75)	4 Wed.	9999·0411	171·0284	255·6084	4134
23 Mar. (82)	6 Fri.	5	42	30	4 Mar. (63)	1 Sun.	9874·7245	18·2632	224·7846	4135
23 Mar. (82)	0 Sat.	11	55	0	22 Feb. (53)	6 Fri.	89·0398	901·7897	196·6984	4136
23 Mar. (82)	1 Sun.	18	7	30	13 Mar. (72)	5 Thur.	123·6794	837·7731	248·0082	4137
23 Mar. (83)	3 Tues.	0	20	0	1 Mar. (61)	2 Mon.	9999·3628	685·0080	217·1843	4138
23 Mar. (82)	4 Wed.	6	32	30	20 Mar. (79)	1 Sun.	34·0024	620·9915	268·4941	4139
23 Mar. (82)	5 Thur.	12	45	0	9 Mar. (68)	5 Thur.	9909·6858	468·2262	237·6702	4140
23 Mar. (82)	6 Fri.	18	57	30	26 Feb. (67)	2 Mon.	9785·3692	315·4611	206·8464	4141
23 Mar. (83)	1 Sun.	1	10	0	16 Mar. (76)	1 Sun.	9820·0088	251·4446	258·1561	4142
23 Mar. (82)	2 Mon.	7	22	30	6 Mar. (65)	6 Fri.	34·3241	134·9710	230·0700	4143
23 Mar. (82)	3 Tues.	13	35	0	23 Feb. (54)	3 Tues.	9910·0075	982·2058	199·2461	4144
23 Mar. (82)	4 Wed.	19	47	30	14 Mar. (73)	2 Mon.	9944·6471	918·1893	250·5559	4145
23 Mar. (83)	6 Fri.	2	0	0	3 Mar. (63)	0 Sat.	158·9623	801·7158	222·4698	4146

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAṀVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4147	968	1103	452	220-21	1045-46	19 Pārthiva	21 Sarvajit	...
4148	969	1104	453	221-22	1046-47	20 Vyaya	22 Sarvadhārin	...
4149	970	1105	454	222-23	1047-48	21 Sarvajit	23 Virōdhin	5 Śrāvaṇa
4150	971	1106	455	223-24	*1048-49	22 Sarvadhārin	24 Vikṛita	...
4151	972	1107	456	224-25	1049-50	23 Virōdhin	25 Khara	...
4152	973	1108	457	225-26	1050-51	24 Vikṛita	26 Nandana	3 Jyēshṭha
4153	974	1109	458	226-27	1051-52	25 Khara	27 Vijaya	...
4154	975	1110	459	227-28	*1052-53	26 Nandana	28 Jaya	7 Āśvina 10 *Pausha* (*ksh*)
4155	976	1111	460	228-29	1053-54	27 Vijaya	29 Manmatha	1 Chaitra
4156	977	1112	461	229-30	1054-55	28 Jaya	30 Durmukha	...
4157	978	1113	462	230-31	1055-56	29 Manmatha	31 Hēmalamba	5 Śrāvaṇa
4158	979	1114	463	231-32	*1056-57	30 Durmukha	32 Vilamba	...
4159	980	1115	464	232-33	1057-58	31 Hēmalamba	33 Vikārin	...
4160	981	1116	465	233-34	1058-59	32 Vilamba	34 Śārvarin	4 Āshāḍha
4161	982	1117	466	234-35	1059-60	33 Vikārin	35 Plava	...
4162	983	1118	467	235-36	*1060-61	34 Śārvarin	36 Subhakṛit	...
4163	984	1119	468	236-37	1061-62	35 Plava	37 Śōbhana	2 Vaiśākha
4164	985	1120	469	237-38	1062-63	36 Subhakṛit	38 Krōdhin	...
4165	986	1121	470	238-39	1063-64	37 Śōbhana	39 Viśvāvasu	6 Bhādrapada
4166	987	1122	471	239-40	*1064-65	38 Krōdhin	40 Parābhava	...
4167	988	1123	472	240-41	1065-66	39 Visvāvasu	41 Plavaṅga	...
4168	989	1124	473	241-42	1066-67	40 Parābhava	42 Kīlaka	4 Āshāḍha
4169	990	1125	474	242-43	1067-68	41 Plavaṅga	43 Saumya	...
4170	991	1126	475	243-44	*1068-69	42 Kīlaka	44 Sādhāraṇa	...
4171	992	1127	476	244-45	1069-70	43 Saumya	45 Virōdhakṛit	3 Jyēshṭha

LXI—*Contd.*

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	0 Sat.	8 12 30	22 Mar. (81)	6 Fri.	193·6019	737·6992	273·7795	4147
23 Mar. (82)	1 Sun.	14 25 0	11 Mar. (70)	3 Tues.	69·2853	584·9341	242·9557	4148
23 Mar. (82)	2 Mon.	20 37 30	28 Feb. (59)	0 Sat.	9944·9688	432·1689	212·1318	4149
23 Mar. (83)	4 Wed.	2 50 0	18 Mar. (78)	6 Fri.	9979·6083	368·1524	263·4415	4150
23 Mar. (82)	5 Thur.	9 2 30	7 Mar. (66)	3 Tues.	9855·2917	215·3872	232·6177	4151
23 Mar. (82)	6 Fri.	15 15 0	25 Feb. (56)	1 Sun.	69·6069	98·9136	204·5316	4152
23 Mar. (82)	0 Sat.	21 27 30	16 Mar. (75)	0 Sat.	104·2465	34·8972	255·8413	4153
23 Mar. (83)	2 Mon.	3 40 0	4 Mar. (64)	4 Wed.	9979·9299	882·1319	225·0175	4154
23 Mar. (82)	3 Tues.	9 52 30	22 Feb. (53)	2 Mon.	194·2452	765·6584	196·9313	4155
23 Mar. (82)	4 Wed.	16 5 0	13 Mar. (72)	1 Sun.	228·8848	701·6419	248·2411	4156
23 Mar. (82)	5 Thur.	22 17 30	2 Mar. (61)	5 Thur.	104·5682	548·8767	217·4172	4157
23 Mar. (83)	0 Sat.	4 30 0	20 Mar. (80)	4 Wed.	139·2078	484·8602	268·7270	4158
23 Mar. (82)	1 Sun.	10 42 30	9 Mar. (68)	1 Sun.	14·8912	332·0950	237·9031	4159
23 Mar. (82)	2 Mon.	16 55 0	26 Feb. (57)	5 Thur.	9890·5746	179·3299	207·0793	4160
23 Mar. (82)	3 Tues.	23 7 30	17 Mar. (76)	4 Wed.	9925·2142	115·3133	258·3890	4161
23 Mar. (83)	5 Thur.	5 20 0	6 Mar. (66)	2 Mon.	139·5295	998·8397	230·3029	4162
23 Mar. (82)	6 Fri.	11 32 30	23 Feb. (54)	6 Fri.	15·2129	846·0746	199·4790	4163
23 Mar. (82)	0 Sat.	17 45 0	14 Mar. (73)	5 Thur.	49·8525	782·0580	250·7888	4164
23 Mar. (82)	1 Sun.	23 57 30	4 Mar. (63)	3 Tues.	264·1677	665·5845	222·7027	4165
23 Mar. (83)	3 Tues.	6 10 0	21 Mar. (81)	1 Sun.	9960·1755	565·2764	271·2747	4166
23 Mar. (82)	4 Wed.	12 22 30	10 Mar. (69)	5 Thur.	9835·8589	412·5112	240·5508	4167
23 Mar. (83)	5 Thur.	18 35 0	28 Feb. (59)	3 Tues.	50·1742	296·0396	212·3647	4168
24 Mar. (83)	0 Sat.	0 47 30	18 Mar. (77)	1 Sun.	9746·1819	195·7275	260·9366	4169
23 Mar. (83)	1 Sun.	7 0 0	7 Mar. (67)	6 Fri.	9960·4972	79·2560	232·8506	4170
23 Mar. (82)	2 Mon.	13 12 30	25 Feb. (56)	4 Wed.	174·8124	962·7823	204·7645	4171

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4172	993	1128	477	245-46	1070-71	44 Sādhāraṇa .	46 Paridhāvin .	...
4173	994	1129	478	246-47	1071-72	45 Virōdhakṛit .	47 Pramādin .	7 Āśvina .
4174	995	1130	479	247-48	*1072-73	46 Paridhāvin .	48 Ānanda .	...
4175	996	1131	480	248-49	1073-74	47 Pramādin .	49 Rākshasa .	...
4176	997	1132	481	249-50	1074-75	48 Ānanda .	50 Anala . .	5 Śrāvaṇa .
4177	998	1133	482	250-51	1075-76	49 Rākshasa .	51 Piṅgala† .	...
4178	999	1134	483	251-52	*1076-77	50 Anala . .	53 *Siddhārthin* .	...
4179	1000	1135	484	252-53	1077-78	51 Piṅgala .	54 *Raudra* . .	3 Jyēshṭha .
4180	1001	1136	485	253-54	1078-79	52 Kālayukta .	55 *Durmati* .	...
4181	1002	1137	486	254-55	1079-80	53 Siddhārthin .	56 *Dundubhi* .	...
4182	1003	1138	487	255-56	*1080-81	54 Raudra .	57 Rudhirōdgārin	2 Vaiśākha .
4183	1004	1139	488	256-57	1081-82	55 Durmati .	58 Raktāksha .	...
4184	1005	1140	489	257-58	1082-83	56 Dundubhi .	59 Krōdhana .	6 Bhādrapada
4185	1006	1141	490	258-59	1083-84	57 Rudhirōdgārin	60 Kshaya .	...
4186	1007	1142	491	259-60	*1084-85	58 Raktāksha .	1 Prabhava .	...
4187	1008	1143	492	260-61	1085-86	59 Krōdhana .	2 Vibhava .	4 Āshāḍha .
4188	1009	1144	493	261-62	1086-87	60 Kshaya .	3 Śukla . .	...
4189	1010	1145	494	262-63	1087-88	1 Prabhava .	4 Pramōda .	...
4190	1011	1146	495	263-64	*1088-89	2 Vibhava .	5 Prajāpati .	3 Jyēshṭha .
4191	1012	1147	496	264-65	1089-90	3 Śukla . .	6 Āṅgirasa .	...
4192	1013	1148	497	265-66	1090-91	4 Pramōda .	7 Śrīmukha .	7 Āśvina .
4193	1014	1149	498	266-67	1091-92	5 Prajāpati .	8 Bhāva . .	...
4194	1015	1150	499	267-68	*1092-93	6 Āṅgirasa .	9 Yuvan . .	...
4195	1016	1151	500	268-69	1093-94	7 Śrīmukha .	10 Dhātṛi . .	5 Śrāvaṇa .
4196	1017	1152	501	269-70	1094-95	8 Bhāva . .	11 Īśvara . .	...

† 52 Kālayukta was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17	19	20	23	24	25	1
		H. M. S.						
23 Mar. (82)	3 Tues.	19 25 0	16 Mar. (75)	3 Tues.	209·4520	898·7659	256·0742	4172
24 Mar. (83)	5 Thur.	1 37 30	5 Mar. (64)	0 Sat.	85·1354	746·0007	225·2504	4173
23 Mar. (83)	6 Fri.	7 50 0	23 Mar. (83)	6 Fri.	119·7751	681·9843	276·5600	4174
23 Mar. (82)	0 Sat.	14 2 30	12 Mar. (71)	3 Tues.	9995·4584	529·2190	245·7362	4175
23 Mar. (82)	1 Sun.	20 15 0	1 Mar. (60)	0 Sat.	9871·1418	376·4538	214·9123	4176
24 Mar. (83)	3 Tues.	2 27 30	20 Mar. (79)	6 Fri.	9905·7814	312·4374	266·2221	4177
23 Mar. (83)	4 Wed.	8 40 0	8 Mar. (68)	3 Tues.	9781·4647	159·6721	235·3982	4178
23 Mar. (82)	5 Thur.	14 52 30	26 Feb. (57)	1 Sun.	9995·7800	43·1986	207·3122	4179
23 Mar. (82)	6 Fri.	21 5 0	17 Mar. (76)	0 Sat.	30·4197	979·1821	258·6219	4180
24 Mar. (83)	1 Sun.	3 17 30	7 Mar. (66)	5 Thur.	244·7349	862·7084	230·5358	4181
23 Mar. (83)	2 Mon.	9 30 0	24 Feb. (55)	2 Mon.	120·4183	709·9433	199·7119	4182
23 Mar. (82)	3 Tues.	15 42 30	14 Mar. (73)	1 Sun.	155·0579	645·9268	251·0217	4183
23 Mar. (82)	4 Wed.	21 55 0	3 Mar. (62)	5 Thur.	30·7413	493·1616	220·1978	4184
24 Mar. (83)	6 Fri.	4 7 30	22 Mar. (81)	4 Wed.	65·3809	429·1451	271·5066	4185
23 Mar. (83)	0 Sat.	10 20 0	10 Mar. (70)	1 Sun.	9941·0643	276·3799	240·6836	4186
23 Mar. (82)	1 Sun.	16 32 30	27 Feb. (58)	5 Thur.	9816·7477	123·6148	209·8598	4187
23 Mar. (82)	2 Mon.	22 45 0	18 Mar. (77)	4 Wed.	9851·3873	59·5982	261·1695	4188
24 Mar. (83)	4 Wed.	4 57 30	8 Mar. (67)	2 Mon.	65·7026	943·1247	233·0835	4189
23 Mar. (83)	5 Thur.	11 10 0	26 Feb. (57)	0 Sat.	280·0178	826·6511	204·9974	4190
23 Mar. (82)	6 Fri.	17 22 30	16 Mar. (75)	6 Fri.	314·6574	762·6346	256·3071	4191
23 Mar. (82)	0 Sat.	23 35 0	5 Mar. (64)	3 Tues.	190·3408	608·8694	225·4833	4192
24 Mar. (83)	2 Mon.	5 47 30	23 Mar. (82)	1 Sun.	9886·3486	509·5613	274·0551	4193
23 Mar. (83)	3 Tues.	12 0 0	11 Mar. (71)	5 Thur.	9762·0319	356·7962	243·2313	4194
23 Mar. (82)	4 Wed.	18 12 30	1 Mar. (60)	3 Tues.	9976·3472	240·3225	215·1452	4195
24 Mar. (83)	6 Fri.	0 25 0	20 Mar. (79)	2 Mon.	10·9868	176·3061	266·4550	4196

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4197	1018	1153	502	270-71	1095-96	9 Yuvan . .	12 Bahudhānya .	...
4198	1019	1154	503	271-72	*1096-97	10 Dhātṛi . .	13 Pramāthin .	3 Jyēshṭha .
4199	1020	1155	504	272-73	1097-98	11 Īśvara . .	14 Vikrama .	...
4200	1021	1156	505	273-74	1098-99	12 Bahudhānya .	15 Vṛisha . .	...
4201	1022	1157	506	274-75	1099-1100	13 Pramāthin .	16 Chitrabhānu .	2 Vaiśākha .
4202	1023	1158	507	275-76	*1100-01	14 Vikrama .	17 Subhānu .	...
4203	1024	1159	508	276-77	1101-02	15 Vṛisha . .	18 Tāraṇa . .	6 Bhādrapada
4204	1025	1160	509	277-78	1102-03	16 Chitrabhānu .	19 Pārthiva .	...
4205	1026	1161	510	278-79	1103-04	17 Subhānu .	20 Vyaya . .	...
4206	1027	1162	511	279-80	*1104-05	18 Tāraṇa . .	21 Sarvajit .	4 Āshāḍha .
4207	1028	1163	512	280-81	1105-06	19 Pārthiva .	22 Sarvadhārin .	...
4208	1029	1164	513	281-82	1106-07	20 Vyaya . .	23 Virōdhin .	...
4209	1030	1165	514	282-83	1107-08	21 Sarvajit .	24 Vikṛita . .	3 Jyēshṭha .
4210	1031	1166	515	283-84	*1108-09	22 Sarvadhārin .	25 Khara . .	...
4211	1032	1167	516	284-85	1109-10	23 Virōdhin .	26 Nandana .	7 Āśvina .
4212	1033	1168	517	285-86	1110-11	24 Vikṛita . .	27 Vijaya . .	...
4213	1034	1169	518	286-87	1111-12	25 Khara . .	28 Jaya . .	...
4214	1035	1170	519	287-88	*1112-13	26 Nandana .	29 Manmatha .	5 Śrāvaṇa .
4215	1036	1171	520	288-89	1113-14	27 Vijaya . .	30 Durmukha .	...
4216	1037	1172	521	289-90	1114-15	28 Jaya . .	31 Hēmalamba .	...
4217	1038	1173	522	290-91	1115-16	29 Manmatha .	32 Vilamba .	3 Jyēshṭha .
4218	1039	1174	523	291-92	*1116-17	30 Durmukha .	33 Vikārin . .	...
4219	1040	1175	524	292-93	1117-18	31 Hēmalamba .	34 Śārvarin .	...
4220	1041	1176	525	293-94	1118-19	32 Vilamba .	35 Plava . .	1 Chaitra .
4221	1042	1177	526	294-95	1119-20	33 Vikārin . .	36 Śubhakṛit .	...

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
24 Mar. (83)	0 Sat.	6	37	30	9 Mar. (68)	6 Fri.	9886·6702	23·5409	235·6311		4197
23 Mar. (83)	1 Sun.	12	50	0	27 Feb. (58)	4 Wed.	100·9855	907·0673	207·5451		4198
23 Mar. (82)	2 Mon.	19	2	30	17 Mar. (76)	3 Tues.	135·6251	843·0508	258·8547		4199
24 Mar. (83)	4 Wed.	1	15	0	6 Mar. (65)	0 Sat.	11·3085	690·2856	227·9309		4200
24 Mar. (83)	5 Thur.	7	27	30	24 Feb. (55)	5 Thur.	225·6237	573·8121	199·9448		4201
23 Mar. (83)	6 Fri.	13	40	0	13 Mar. (73)	3 Tues.	9921·6314	473·5040	248·5168		4202
23 Mar. (82)	0 Sat.	19	52	30	2 Mar. (61)	0 Sat.	9767·3148	320·7388	217·6929		4203
24 Mar. (83)	2 Mon.	2	5	0	21 Mar. (80)	6 Fri.	9831·9544	256·7233	269·0026		4204
24 Mar. (83)	3 Tues.	8	17	30	11 Mar. (70)	4 Wed.	46·2697	140·2487	240·9165		4205
23 Mar. (83)	4 Wed.	14	30	0	28 Feb. (59)	1 Sun.	9921·9531	987·4835	216·0927		4206
23 Mar. (82)	5 Thur.	20	42	30	18 Mar. (77)	0 Sat.	9956·5927	923·4670	261·4024		4207
24 Mar. (83)	0 Sat.	2	55	0	8 Mar. (67)	5 Thur.	170·9080	806·9935	233·3163		4208
24 Mar. (83)	1 Sun.	9	7	30	25 Feb. (56)	2 Mon.	46·5913	654·2283	202·4925		4209
23 Mar. (83)	2 Mon.	15	20	0	15 Mar. (75)	1 Sun.	81·2310	590·2118	253·8022		4210
23 Mar. (82)	3 Tues.	21	32	30	4 Mar. (63)	5 Thur.	9956·9143	437·4466	222·9783		4211
24 Mar. (83)	5 Thur.	3	45	0	23 Mar. (82)	4 Wed.	9991·5540	373·4301	274·2880		4212
24 Mar. (83)	6 Fri.	9	57	30	12 Mar. (71)	1 Sun.	9867·2374	220·6649	243·4642		4213
23 Mar. (83)	0 Sat.	16	10	0	1 Mar. (61)	6 Fri.	81·5526	104·1913	215·3781		4214
23 Mar. (82)	1 Sun.	22	22	30	20 Mar. (79)	5 Thur.	116·1922	40·1749	266·6879		4215
24 Mar. (83)	3 Tues.	4	35	0	9 Mar. (68)	2 Mon.	9991·8755	887·4097	235·8740		4216
24 Mar. (83)	4 Wed.	10	47	30	27 Feb. (58)	0 Sat.	206·1909	770·9361	207·7779		4217
23 Mar. (83)	5 Thur.	17	0	0	17 Mar. (77)	6 Fri.	240·8305	706·9196	259·0866		4218
23 Mar. (82)	6 Fri.	23	12	30	6 Mar. (65)	3 Tues.	116·5138	554·1544	228·2638		4219
24 Mar. (83)	1 Sun.	5	25	0	23 Feb. (54)	0 Sat.	9992·1972	401·3892	197·4399		4220
24 Mar. (83)	2 Mon.	11	37	30	14 Mar. (73)	6 Fri.	26·8368	337·3727	248·7497		4221

TABLE

CONCURRENT YEAR.								
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
1	2	3	3*a*	4	5	6	7	8
4222	1043	1178	527	295-96	*1120-21	34 Śārvarin .	37 Śōbhana .	6 Bhādrapada .
4223	1044	1179	528	296-97	1121-22	35 Plava . .	38 Krōdhin .	...
4224	1045	1180	529	297-98	1122-23	36 Śubhakṛit .	39 Viśvāvasu .	...
4225	1046	1181	530	298-99	1123-24	37 Śōbhana .	40 Parābhava .	4 Āshāḍha .
4226	1047	1182	531	299-300	*1124-25	38 Krōdhin .	41 Plavaṅga .	...
4227	1048	1183	532	300-01	1125-26	39 Viśvāvasu .	42 Kīlaka . .	...
4228	1049	1184	533	301-02	1126-27	40 Parābhava .	43 Saumya .	3 Jyēshṭha .
4229	1050	1185	534	302-03	1127-28	41 Plavaṅga .	44 Sādhāraṇa .	...
4230	1051	1186	535	303-04	*1128-29	42 Kīlaka . .	45 Virōdhakṛit .	7 Āśvina .
4231	1052	1187	536	304-05	1129-30	43 Saumya .	46 Paridhāvin .	...
4232	1053	1188	537	305-06	1130-31	44 Sādhāraṇa .	47 Pramādin .	...
4233	1054	1189	538	306-07	1131-32	45 Virōdhakrit .	48 Ānanda .	5 Śrāvaṇa .
4234	1055	1190	539	307-08	*1132-33	46 Paridhāvin .	49 Rākshasa .	...
4235	1056	1191	540	308-09	1133-34	47 Pramādin .	50 Anala . .	...
4236	1057	1192	541	309-10	1134-35	48 Ānanda .	51 Piṅgala .	3 Jyēshṭha .
4237	1058	1193	542	310-11	1135-36	49 Rākshasa .	52 Kālayukta .	...
4238	1059	1194	543	311-12	*1136-37	50 Anala . .	53 Siddhārthin .	...
4239	1060	1195	544	312-13	1137-38	51 Piṅgala .	54 Raudra .	1 Chaitra .
4240	1061	1196	545	313-14	1138-39	52 Kālayukta .	55 Durmati .	...
4241	1062	1197	546	314-15	1139-40	53 Siddhārthin .	56 Dundubhi .	5 Śrāvaṇa .
4242	1063	1198	547	315-16	*1140-41	54 Raudra .	57 Rudhirōdgārin	...
4243	1064	1199	548	316-17	1141-42	55 Durmati .	58 Raktāksha .	...
4244	1065	1200	549	317-18	1142-43	56 Dundubhi .	59 Krōdhana .	4 Āshāḥḍa .
4245	1066	1201	550	318-19	1143-44	57 Rudhirōdgārin	60 Kshaya .	...
4246	1067	1202	551	319-20	*1144-45	58 Raktāksha .	1 Prabhava .	...

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
23 Mar. (83)	3 Tues.	17 50 0	2 Mar. (62)	3 Tues.	9902·5202	184·6076	217·9258		4222
24 Mar. (83)	5 Thur.	0 2 30	21 Mar. (80)	2 Mon.	9937·1598	120·5911	269·2355		4223
24 Mar. (83)	6 Fri.	6 15 0	11 Mar. (70)	0 Sat.	151·4751	4·1174	241·1494		4224
24 Mar. (83)	0 Sat.	12 27 30	28 Feb. (59)	4 Wed.	27·1585	851·3523	210·3256		4225
23 Mar. (83)	1 Sun.	18 40 0	18 Mar. (78)	3 Tues.	61·7981	787·3358	261·6353		4226
24 Mar. (83)	3 Tues.	0 52 30	8 Mar. (67)	1 Sun.	276·1134	670·8622	233·5493		4227
24 Mar. (83)	4 Wed.	7 5 0	25 Feb. (56)	5 Thur.	151·7967	518·0970	202·7254		4228
24 Mar. (83)	5 Thur.	13 17 30	15 Mar. (74)	3 Tues.	9347·8045	416·7889	251·2974		4229
23 Mar. (83)	6 Fri.	19 30 0	3 Mar. (63)	0 Sat.	9723·4879	265·0237	220·4734		4230
24 Mar. (83)	1 Sun.	1 42 30	22 Mar. (81)	6 Fri.	9758·1275	201·0072	271·7832		4231
24 Mar. (83)	2 Mon.	7 55 0	12 Mar. (71)	4 Wed.	9972·4428	84·5337	243·7071		4232
24 Mar. (83)	3 Tues.	14 7 30	2 Mar. (61)	2 Mon.	186·7580	968·0600	215·6120		4233
23 Mar. (83)	4 Wed.	20 20 0	20 Mar. (80)	1 Sun.	221·3976	904·0436	266·9208		4234
24 Mar. (83)	6 Fri.	2 32 30	9 Mar. (68)	5 Thur.	97·0810	751·2784	236·0969		4235
24 Mar. (83)	0 Sat.	8 45 0	26 Feb. (57)	2 Mon.	9972·7644	598·5132	205·2730		4236
24 Mar. (83)	1 Sun.	14 57 30	17 Mar. (76)	1 Sun.	7·4040	534·4967	256·5727		4237
23 Mar. (83)	2 Mon.	21 10 0	5 Mar. (65)	5 Thur.	9883·0874	381·7315	225·7589		4238
24 Mar. (83)	4 Wed.	3 22 30	22 Feb. (53)	2 Mon.	9758·7708	228·9664	194·9350		4239
24 Mar. (83)	5 Thur.	9 35 0	13 Mar. (72)	1 Sun.	9793·4104	164·9498	246·2448		4240
24 Mar. (83)	6 Fri.	15 47 30	3 Mar. (62)	6 Fri.	7·7257	48·4763	218·1587		4241
23 Mar. (83)	0 Sat	22 0 0	21 Mar. (81)	5 Thur.	42·3653	984·4598	269·4685		4242
24 Mar. (83)	2 Mon.	4 12 30	11 Mar. (70)	3 Tues.	256·6806	867·9862	241·3823		4243
24 Mar. (83)	3 Tues.	10 25 0	28 Feb. (59)	0 Sat.	132·3640	715·2210	210·5585		4244
24 Mar. (83)	4 Wed.	16 37 30	19 Mar. (78)	6 Fri.	167·0036	651·2045	261·8682		4245
23 Mar. (83)	5 Thur.	22 50 0	7 Mar. (67)	3 Tues.	42·6869	498·4393	231·0444		4246

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4247	1068	1203	552	320-21	1145-46	59 Krōdhana	2 Vibhava	2 Vaiśākha
4248	1069	1204	553	321-22	1146-47	60 Kshaya	3 Śukla	...
4249	1070	1205	554	322-23	1147-48	1 Prabhavà	4 Pramōda	6 Bhādrapada
4250	1071	1206	555	323-24	*1148-49	2 Vibhava	5 Prajāpati	...
4251	1072	1207	556	324-25	1149-50	3 Śukla	6 Āṅgirasa	...
4252	1073	1208	557	325-26	1150-51	4 Pramōda	7 Śrīmukha	5 Śrāvaṇa
4253	1074	1209	558	326-27	1151-52	5 Prajāpati	8 Bhāva	...
4254	1075	1210	559	327-28	*1152-53	6 Āṅgirasa	9 Yuvan	...
4255	1076	1211	560	328-29	1153-54	7 Śrīmukhā	10 Dhātṛi	3 Jyēshṭha
4256	1077	1212	561	329-30	1154-55	8 Bhāva	11 Īśvara	...
4257	1078	1213	562	330-31	1155-56	9 Yuvan	12 Bahudhānya	...
4258	1079	1214	563	331-32	*1156-57	10 Dhātṛi	13 Pramāthin	1 Chaitra
4259	1080	1215	564	332-33	1157-58	11 Īśvara	14 Vikrama	...
4260	1081	1216	565	333-34	1158-59	12 Bahudhānya	15 Vṛisha	5 Śrāvaṇa
4261	1082	1217	566	334-35	1159-60	13 Pramāthin	16 Chitrabhānu	...
4262	1083	1218	567	335-36	*1160-61	14 Vikrama	17 Subhānu†	...
4263	1084	1219	568	336-37	1161-62	15 Vṛisha	19 *Pārthiva*	4 Āshāḍha
4264	1085	1220	569	337-38	1162-63	16 Chitrabhānu	20 *Vyaya*	...
4265	1086	1221	570	338-39	1163-64	17 Subhānu	21 *Sarvajit*	...
4266	1087	1222	571	339-40	*1164-65	18 Tāraṇa	22 *Sarvadhārin*	2 Vaiśākha
4267	1088	1223	572	340-41	1165-66	19 Pārthiva	23 Virōdhin	...
4268	1089	1224	573	341-42	1166-67	20 Vyaya	24 Vikṛita	6 Bhādrapada
4269	1090	1225	574	342-43	1167-68	21 Sarvajit	25 Khara	...
4270	1091	1226	575	343-44	*1168-69	22 Sarvadhārin	26 Nandana	...
4271	1092	1227	576	344-45	1169-70	23 Virōdhin	27 Vijaya	5 Śrāvaṇa

† 18 Tāraṇa was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
Solar year.					Luni-solar year (mean sunrise of civil day on which Chaitra śukla 1 ends).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
24 Mar. (83)	0 Sat.	5	2	30	24 Feb. (55)	0 Sat.	9918·3703	345·6741	200·2205		4247
24 Mar. (83)	1 Sun.	11	15	0	15 Mar. (74)	6 Fri.	9953·0099	281·6576	251·4803		4248
24 Mar. (83)	2 Mon.	17	27	30	4 Mar. (63)	3 Tues.	9828·6934	128·8925	220·7063		4249
23 Mar. (83)	3 Tues.	23	40	0	22 Mar. (82)	2 Mon.	9863·3329	64·8760	271·2161		4250
24 Mar. (83)	5 Thur.	5	52	30	12 Mar. (71)	0 Sat.	77·6481	948·4024	243·9300		4251
24 Mar. (83)	6 Fri.	12	5	0	2 Mar. (61)	5 Thur.	291·9634	831·9288	215·8439		4252
24 Mar. (83)	0 Sat.	18	17	30	21 Mar. (80)	4 Wed.	326·6030	767·9126	267·1537		4253
24 Mar. (84)	2 Mon.	0	30	0	9 Mar. (69)	1 Sun.	202·2864	615·1471	236·3298		4254
24 Mar. (83)	3 Tues.	6	42	30	26 Feb. (57)	5 Thur.	77·9698	462·3819	205·5071		4255
24 Mar. (83)	4 Wed.	12	55	0	16 Mar. (75)	3 Tues.	9773·9776	362·0739	254·0778		4256
24 Mar. (83)	5 Thur.	19	7	30	6 Mar. (65)	1 Sun.	9988·2928	245·6002	225·9918		4257
24 Mar. (84)	0 Sat.	1	20	0	23 Feb. (54)	5 Thur.	9863·9762	92·8351	195·1679		4258
24 Mar. (83)	1 Sun.	7	32	30	13 Mar. (72)	4 Wed.	9899·0158	29·8186	246·4777		4259
24 Mar. (83)	2 Mon.	13	45	0	3 Mar. (62)	2 Mon.	112·9311	912·3451	218·3916		4260
24 Mar. (83)	3 Tues.	19	57	30	22 Mar. (81)	1 Sun.	147·5707	848·3285	269·7014		4261
24 Mar. (84)	5 Thur.	2	10	0	10 Mar. (70)	5 Thur.	23·2541	695·5633	238·8774		4262
24 Mar. (83)	6 Fri.	8	22	30	27 Feb. (58)	2 Mon.	9899·3375	542·7982	208·0536		4263
24 Mar. (83)	0 Sat.	14	35	0	18 Mar. (77)	1 Sun.	9933·5672	478·7816	259·3633		4264
24 Mar. (83)	1 Sun.	20	47	30	7 Mar. (66)	5 Thur.	9809·2605	326·0164	228·5395		4265
24 Mar. (84)	3 Tues.	3	0	0	25 Feb. (56)	3 Tues.	23·5758	209·5429	200·4534		4266
24 Mar. (83)	4 Wed.	9	12	30	15 Mar. (74)	2 Mon.	58·2354	145·5264	251·7632		4267
24 Mar. (83)	5 Thur.	15	25	0	4 Mar. (63)	6 Fri.	9933·8988	992·7612	220·9392		4268
24 Mar. (83)	6 Fri.	21	37	30	23 Mar. (82)	5 Thur.	9968·5284	928·7447	272·2489		4269
24 Mar. (84)	1 Sun.	3	50	0	12 Mar. (72)	3 Tues.	182·8537	812·2712	244·1629		4270
24 Mar. (83)	2 Mon.	10	2	30	1 Mar. (60)	0 Sat.	58·5371	659·5059	213·3391		4271

TABLE

CONCURRENT YEAR.								Intercalated (*adhika*) and suppressed (*kshaya*) Lunar months (true).
						Jovian Saṁvatsara.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4272	1093	1228	577	345-46	1170-71	24 Vikṛita	28 Jaya	...
4273	1094	1229	578	346-47	1171-72	25 Khara	29 Manmatha	...
4274	1095	1230	579	347-48	*1172-73	26 Nandana	30 Durmukha	3 Jyēshṭha
4275	1096	1231	580	348-49	1173-74	27 Vijaya	31 Hēmalamba	...
4276	1097	1232	581	349-50	1174-75	28 Jaya	32 Vilamba	...
4277	1098	1233	582	350-51	1175-76	29 Manmatha	33 Vikārin	1 Chaitra
4278	1099	1234	583	351-52	*1176-77	30 Durmukha	34 Śārvarin	...
4279	1100	1235	584	352-53	1177-78	31 Hēmalamba	35 Plava	5 Śrāvaṇa
4280	1101	1236	585	353-54	1178-79	32 Vilamba	36 Śubhakṛit	...
4281	1102	1237	586	354-55	1179-80	33 Vikārin	37 Śōbhana	...
4282	1103	1238	587	355-56	*1180-81	34 Śārvarin	38 Krōdhin	4 Āshāḍha
4283	1104	1239	588	356-57	1181-82	35 Plava	39 Viśvāvasu	...
4284	1105	1240	589	357-58	1182-83	36 Śubhakṛit	40 Parābhava	...
4285	1106	1241	590	358-59	1183-84	37 Śōbhana	41 Plavaṅga	2 Vaiśākha
4286	1107	1242	591	359-60	*1184-85	38 Krōdhin	42 Kīlaka	...
4287	1108	1243	592	360-61	1185-86	39 Viśvāvasu	43 Saumya	6 Bhādrapada
4288	1109	1244	593	361-62	1186-87	40 Parābhava	44 Sādhāraṇa	...
4289	1110	1245	594	362-63	1187-88	41 Plavaṅga	45 Virōdhakṛit	...
4290	1111	1246	595	363-64	*1188-89	42 Kīlaka	46 Paridhāvin	5 Śrāvaṇa
4291	1112	1247	596	364-65	1189-90	43 Saumya	47 Pramādin	...
4292	1113	1248	597	365-66	1190-91	44 Sādhāraṇa	48 Ānanda	...
4293	1114	1249	598	366-67	1191-92	45 Virōdhakṛit	49 Rākshasa	3 Jyēshṭha
4294	1115	1250	599	337-68	*1192-93	46 Paridhāvin	50 Anala	...
4295	1116	1251	600	368-69	1193-94	47 Pramādin	51 Piṅgala	7 Āśvina 10 *Pausha* (*ksh.*)
4296	1117	1252	601	369-70	1194-95	48 Ānanda	52 Kālayukta	1 Chaitra

* Tārana was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day of month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
24 Mar. (83)	3 Tues.	16 15 0	20 Mar. (79)	6 Fri.	93·1767	595·4895	264·6488		4272
24 Mar. (83)	4 Wed.	22 27 30	9 Mar. (68)	3 Tues.	9968·8601	442·7243	233·8250		4273
24 Mar. (84)	6 Fri.	4 40 0	26 Feb. (57)	0 Sat.	9844·5534	289·9591	203·0010		4274
24 Mar. (83)	0 Sat.	10 52 30	16 Mar. (75)	6 Fri.	9879·1831	225·9426	254·3107		4275
24 Mar. (83)	1 Sun.	17 5 0	6 Mar. (65)	4 Wed.	93·4983	109·4690	226·2247		4276
24 Mar. (83)	2 Mon.	23 17 30	23 Feb. (54)	1 Sun.	9969·1816	956·7039	195·4008		4277
24 Mar. (84)	4 Wed.	5 30 0	13 Mar. (73)	0 Sat.	3·8212	892·6873	246·7106		4278
24 Mar. (83)	5 Thur.	11 42 30	3 Mar. (62)	5 Thur.	218·1365	776·2138	218·6245		4279
24 Mar. (83)	6 Fri.	17 55 0	22 Mar. (81)	4 Wed.	252·7762	712·1973	269·9343		4280
25 Mar. (84)	1 Sun.	0 7 30	11 Mar. (70)	1 Sun.	128·4595	559·4320	239·1103		4281
24 Mar. (84)	2 Mon.	6 20 0	28 Feb. (59)	5 Thur	4·1429	406·6669	208·2851		4282
24 Mar. (83)	3 Tues.	12 32 30	18 Mar. (77)	4 Wed.	38·7825	342·6504	259·5962		4283
24 Mar. (83)	4 Wed.	18 45 0	7 Mar. (66)	1 Sun.	9914·4659	189·8851	228·7724		4284
25 Mar. (84)	6 Fri.	0 57 30	24 Feb. (55)	5 Thur.	9790·1493	37·1200	197·9485		4285
24 Mar. (84)	0 Sat.	7 10 0	15 Mar. (75)	5 Thur.	163·4208	9·3951	251·9960		4286
24 Mar. (83)	1 Sun.	13 22 30	4 Mar. (63)	2 Mon.	39·1042	856·6300	221·1721		4287
24 Mar. (83)	2 Mon.	19 35 0	23 Mar. (82)	1 Sun.	73·7438	792·6134	272·4618		4288
25 Mar. (84)	4 Wed.	1 47 30	13 Mar. (72)	6 Fri.	288·0591	676·1399	244·3958		4289
24 Mar. (84)	5 Thur.	8 0 0	1 Mar. (61)	3 Tues.	163·7425	523·2747	213·5720		4290
24 Mar. (83)	6 Fri.	14 12 30	19 Mar. (78)	1 Sun.	9859·7302	423·0665	262·1439		4291
24 Mar. (83)	0 Sat.	20 25 0	8 Mar. (67)	5 Thur.	9735·4336	270·3014	231·3201		4292
25 Mar. (84)	2 Mon.	2 37 30	26 Feb. (57)	3 Tues.	9949·7488	153·8278	203·2339		4293
24 Mar. (84	3 Tues.	8 50 0	16 Mar. (76)	2 Mon.	9984·3885	89·8114	254·5436		4294
24 Mar. (83)	4 Wed.	15 2 30	6 Mar. (65)	0 Sat.	198·7037	973·3377	226·4576		4295
24 Mar. (83)	5 Thur.	21 15 0	23 Feb. (54)	4 Wed.	74·3871	820·5726	195·6337		4296

TABLE

CONCURRENT YEAR.								Intercalated (*adhika*) and suppressed (*kshaya*) Lunar months (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Jovian Saṁvatsara. Southern system.	Jovian Saṁvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4297	1118	1253	602	370-71	1195-96	49 Rākshasa .	53 Siddhārthin .	...
4298	1119	1254	603	371-72	*1196-97	50 Anala . .	54 Raudra .	5 Śrāvaṇa .
4299	1120	1255	604	372-73	1197-98	51 Piṅgala . .	55 Durmati .	...
4300	1121	1256	605	373-74	1198-99	52 Kālayukta .	56 Dundubhi .	...
4301	1122	1257	606	374-75	1199-1200	53 Siddhārthin .	57 Rudhirōdgārin	4 Āshāḍha .
4302	1123	1258	607	375-76	*1200-01	54 Raudra . .	58 Raktāksha .	...
4303	1124	1259	608	376-77	1201-02	55 Durmati .	59 Krōdhana .	...
4304	1125	1260	609	377-78	1202-03	56 Dundubhi .	60 Kshaya .	2 Vaiśākha .
4305	1126	1261	610	378-79	1203-04	57 Rudhirōdgārin	1 Prabhava .	...
4306	1127	1262	611	379-80	*1204-05	58 Raktāksha .	2 Vibhava .	6 Bhādrapada
4307	1128	1263	612	380-81	1205-06	59 Krōdhana .	3 Śukla . .	...
4308	1129	1264	613	381-82	1206-07	60 Kshaya .	4 Pramōda .	...
4309	1130	1265	614	382-83	1207-08	1 Prabhava .	5 Prajāpati .	4 Āshāḍha .
4310	1131	1266	615	383-84	*1208-09	2 Vibhava .	6 Āṅgirasa .	...
4311	1132	1267	616	384-85	1209-10	3 Śukla . .	7 Śrīmukha .	...
4312	1133	1268	617	385-86	1210-11	4 Pramōda .	8 Bhāva . .	3 Jyēshṭha .
4313	1134	1269	618	386-87	1211-12	5 Prajāpati .	9 Yuvan . .	...
4314	1135	1270	619	387-88	*1212-13	6 Āṅgirasa .	10 Dhātṛi .	7 Āśvina 11 *Māgha* (*ksh.*) 12 Phālguna
4315	1136	1271	620	388-89	1213-14	7 Śrīmukha .	11 Īśvara . .	...
4316	1137	1272	621	389-90	1214-15	8 Bhāva .	12 Bahudhānya .	...
4317	1138	1273	622	390-91	1215-16	9 Yuvan . .	13 Pramāthin .	5 Śrāvaṇa .
4318	1139	1274	623	391-92	*1216-17	10 Dhātṛi . .	14 Vikrama .	...
4319	1140	1275	624	392-93	1217-18	11 Īśvara . .	15 Vṛisha . .	...
4320	1141	1276	625	393-94	1218-19	12 Bahudhānya .	16 Chitrabhānu .	3 Jyēshṭha .
4321	1142	1277	626	394-95	1219-20	13 Pramāthin .	17 Subhānu .	...

LXI—*Contd.*

COMMENCEMENT OF THE								Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA SUKLA 1 ENDS).					
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17	19	20	23	24	25	1
		H. M. S.						
25 Mar. (84)	0 Sat.	3 27 30	14 Mar. (73)	3 Tues.	109·0267	756·5561	246·9435	4297
24 Mar. (84)	1 Sun.	9 40 0	2 Mar. (62)	0 Sat.	9984·7101	603·7908	216·1196	4298
24 Mar. (83)	2 Mon.	15 52 30	21 Mar. (80)	6 Fri.	19·3497	539·7744	267·4293	4299
24 Mar. (83)	3 Tues.	22 5 0	10 Mar. (69)	3 Tues.	9895·0331	387·0092	236·6054	4300
25 Mar. (84)	5 Thur.	4 17 30	27 Feb. (58)	0 Sat.	9770·7165	234·2441	205·7817	4301
24 Mar. (84)	6 Fri.	10 30 0	17 Mar. (77)	6 Fri.	9805·3561	170·2276	257·0914	4302
24 Mar. (83)	0 Sat.	16 42 30	7 Mar. (66)	4 Wed.	19·6714	53·7540	229·0054	4303
24 Mar. (83)	1 Sun.	22 55 0	25 Feb. (56)	2 Mon.	233·9866	937·2804	200·9192	4304
25 Mar. (84)	3 Tues.	5 7 30	16 Mar. (75)	1 Sun.	268·6263	873·2640	252·2289	4305
24 Mar. (84)	4 Wed.	11 20 0	4 Mar. (64)	5 Thur.	144·3096	720·4987	221·4051	4306
24 Mar. (83)	5 Thur.	17 32 30	23 Mar. (82)	4 Wed.	178·9493	656·4823	272·7148	4307
24 Mar. (83)	6 Fri.	23 45 0	12 Mar. (71)	1 Sun.	54·6327	503·7171	241·8910	4308
25 Mar. (84)	1 Sun.	5 57 30	1 Mar. (60)	5 Thur.	9930·3161	350·9519	211·0672	4309
24 Mar. (84)	2 Mon.	12 10 0	19 Mar. (79)	4 Wed.	9964·9557	286·9354	262·3769	4310
24 Mar. (83)	3 Tues.	18 22 30	8 Mar. (67)	1 Sun.	9840·6390	134·1702	231·5529	4311
25 Mar. (84)	5 Thur.	0 35 0	26 Feb. (57)	6 Fri.	54·9543	13·6966	203·4669	4312
25 Mar. (84)	6 Fri.	6 47 30	17 Mar. (76)	5 Thur.	89·5939	953·6801	254·7766	4313
24 Mar. (84)	0 Sat.	13 0 0	6 Mar. (66)	3 Tues.	303·9092	837·2065	226·6906	4314
24 Mar. (83)	1 Sun.	19 12 30	24 Mar. (83)	1 Sun.	9999·9169	736·8985	275·2625	4315
25 Mar. (84)	3 Tues.	1 25 0	14 Mar. (73)	6 Fri.	214·2321	620·4249	247·1765	4316
25 Mar. (84)	4 Wed.	7 37 30	3 Mar. (62)	3 Tues.	89·9156	467·6597	215·3526	4317
24 Mar. (84)	5 Thur.	13 50 0	20 Mar. (80)	1 Sun.	9785·9233	367·3616	264·9245	4318
24 Mar. (83)	6 Fri.	20 2 30	10 Mar. (69)	6 Fri.	0·2385	250·8780	236·8384	4319
25 Mar. (84)	1 Sun.	2 15 0	27 Feb. (58)	3 Tues.	9875·9219	98·1128	206·0146	4320
25 Mar. (84)	2 Mon.	8 27 30	18 Mar. (77)	2 Mon.	9910·5615	34·0963	257·3243	4321

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAṀVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4322	1143	1278	627	395-96	*1220-21	14 Vikrama .	18 Tāraṇa . .	...
4323	1144	1279	628	396-97	1221-22	15 Vṛisha . .	19 Pārthiva .	2 Vaiśākha .
4324	1145	1280	629	397-98	1222-23	16 Chitrabhānu .	20 Vyaya . .	...
4325	1146	1281	630	398-99	1223-24	17 Subhānu .	21 Sarvajit .	6 Bhādrapada
4326	1147	1282	631	399-400	*1224-25	18 Tāraṇa . .	22 Sarvadhārin .	...
4327	1148	1283	632	400-01	1225-26	19 Pārthiva .	23 Virōdhin .	...
4328	1149	1284	633	401-02	1226-27	20 Vyaya . .	24 Vikṛita . .	4 Āshāḍha .
4329	1150	1285	634	402-03	1227-28	21 Sarvajit .	25 Khara . .	...
4330	1151	1286	635	403-04	*1228-29	22 Sarvadhārin .	26 Nandana .	...
4331	1152	1287	636	404-05	1229-30	23 Virōdhin .	27 Vijaya . .	3 Jyēshṭha .
4332	1153	1288	637	405-06	1230-31	24 Vikṛita . .	28 Jaya . .	...
4333	1154	1289	638	406-07	1231-32	25 Khara . .	29 Manmatha .	7 Āśvina .
4334	1155	1290	639	407-08	*1232-33	26 Nandana .	30 Durmukha .	...
4335	1156	1291	640	408-09	1233-34	27 Vijaya . .	31 Hēmalamba .	...
4336	1157	1292	641	409-10	1234-35	28 Jaya . .	32 Vilamba .	5 Śrāvaṇa .
4337	1158	1293	642	410-11	1235-36	29 Manmatha .	33 Vikārin . .	...
4338	1159	1294	643	411-12	*1236-37	30 Durmukha .	34 Śārvarin .	...
4339	1160	1295	644	412-13	1237-38	31 Hēmalamba .	35 Plava . .	3 Jyēshṭha .
4340	1161	1296	645	413-14	1238-39	32 Vilamba .	36 Śubhakṛit .	...
4341	1162	1297	646	414-15	1239-40	33 Vikārin . .	37 Śōbhana .	...
4342	1163	1298	647	415-16	*1240-41	34 Śārvarin .	38 Krōdhin .	2 Vaiśākha .
4343	1164	1299	648	416-17	1241-42	35 Plava . .	39 Viśvāvasu .	...
4344	1165	1300	649	417-18	1242-43	36 Śubhakrit .	40 Parābhava .	6 Bhādrapada
4345	1166	1301	650	418-19	1243-44	37 Śōbhana .	41 Plavaṅga .	...
4346	1167	1302	651	419-20	*1244-45	38 Krōdhin .	42 Kīlaka . .	...

LXI—*Contd.*

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
24 Mar. (84)	3 Tues.	14 40 0	7 Mar. (67)	0 Sat. .	124·8768	917·6228	229·2383		4322
24 Mar. (83)	4 Wed.	20 52 30	24 Feb. (55)	4 Wed.	0·5602	754·8576	198·4143		4323
25 Mar. (84)	6 Fri. .	3 5 0	15 Mar. (74)	3 Tues.	35·1998	700·8410	249·7241		4324
25 Mar. (84)	0 Sat. .	9 17 30	4 Mar. (63)	0 Sat. .	9910·8832	548·0759	218·9002		4325
24 Mar. (84)	1 Sun. .	15 30 0	22 Mar. (82)	6 Fri. .	9945·5228	484·0594	270·2099		4326
24 Mar. (83)	2 Mon. .	21 42 30	11 Mar. (70)	3 Tues.	9821·2062	331·2941	239·3861		4327
25 Mar. (84)	4 Wed.	3 55 0	1 Mar. (60)	1 Sun. .	35·5215	214·8206	211·3001		4328
25 Mar. (84)	5 Thur.	10 7 30	20 Mar. (79)	0 Sat. .	70·1611	150·8142	262·6098		4329
24 Mar. (84)	6 Fri. .	16 20 0	8 Mar. (68)	4 Wed.	9945·8444	998·0389	231·7858		4330
24 Mar. (83)	0 Sat. .	22 32 30	26 Feb. (57)	2 Mon. .	160·1597	881·5653	203·6998		4331
25 Mar. (84)	2 Mon. .	4 45 0	17 Mar. (76)	1 Sun. .	194·7993	817·5489	255·0095		4332
25 Mar. (84)	3 Tues.	10 57 30	6 Mar. (65)	5 Thur.	70·4827	664·7836	224·1857		4333
24 Mar. (84)	4 Wed.	17 10 0	24 Mar. (84)	4 Wed.	105·1223	600·7672	275·4954		4334
24 Mar. (83)	5 Thur.	23 22 30	13 Mar. (72)	1 Sun. .	9980·8057	448·0020	244·6716		4335
25 Mar. (84)	0 Sat. .	5 35 0	2 Mar. (61)	5 Thur.	9856·4891	295·2368	213·8476		4336
25 Mar. (84)	1 Sun. .	11 47 30	21 Mar. (80)	4 Wed.	9891·1287	231·2203	265·1574		4337
24 Mar. (84)	2 Mon. .	18 0 0	9 Mar. (69)	1 Sun. .	9766·8121	78·4551	234·3335		4338
25 Mar. (84)	4 Wed.	0 12 30	27 Feb. (58)	6 Fri. .	9981·1274	961·9816	206·2475		4339
25 Mar. (84)	5 Thur.	6 25 0	18 Mar. (77)	5 Thur.	15·7670	897·9640	257·5572		4340
25 Mar. (84)	6 Fri. .	12 37 30	8 Mar. (67)	3 Tues.	230·0823	781·4915	229·4612		4341
24 Mar. (84)	0 Sat. .	18 50 0	25 Feb. (56)	0 Sat. .	105·7656	628·7263	198·6473		4342
25 Mar. (84)	2 Mon. .	1 2 30	15 Mar. (74)	6 Fri. .	140·4053	564·7098	249·9570		4343
25 Mar. (84)	3 Tues.	7 15 0	4 Mar. (63)	3 Tues.	16·0887	411·9446	219·1331		4344
25 Mar. (84)	4 Wed.	13 27 30	23 Mar. (82)	2 Mon. .	50·7283	347·9281	270·4428		4345
24 Mar. (84)	5 Thur.	19 40 0	11 Mar. (71)	6 Fri. .	9926·4116	195·1629	239·6190		4346

TABLE

CONCURRENT YEAR.								Intercalated (*adhika*) and suppressed (*kshaya*) lunar months (true).
						Jovian Saṁvatsara.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4347	1168	1303	652	420-21	1245-46	39 Viśvāvasu .	43 Saumya. .	4 Āshāḍha .
4348	1169	1304	653	421-22	1246-47	40 Parābhava .	44 Sādhāraṇa† .	...
4349	1170	1305	654	422-23	1247-48	41 Plavaṅga .	46 *Paridhāvin* .	...
4350	1171	1306	655	423-24	*1248-49	42 Kīlaka . .	47 *Pramādin* .	3 Jyēshṭha .
4351	1172	1307	656	424-25	1249-50	43 Saumya .	48 *Ānanda* .	...
4352	1173	1308	657	425-26	1250-51	44 Sādhāraṇa .	49 *Rākshasa* .	7 Āśvina .
4353	1174	1309	658	426-27	1251-52	45 Virōdhakṛit .	50 Anala . .	...
4354	1175	1310	659	427-28	*1252-53	46 Paridhāvin .	51 Piṅgala . .	...
4355	1176	1311	660	428-29	1253-54	47 Pramādin .	52 Kālayukta .	5 Śrāvaṇa .
4356	1177	1312	661	429-30	1254-55	48 Ānanda .	53 Siddhārthin .	...
4357	1178	1313	662	430-31	1255-56	49 Rākshasa .	54 Raudra .	...
4358	1179	1314	663	431-32	*1256-57	50 Anala . .	55 Durmati .	3 Jyēshṭha .
4359	1180	1315	664	432-33	1257-58	51 Piṅgala .	56 Dundubhi .	...
4360	1181	1316	665	433-34	1258-59	52 Kālayukta .	57 Rudhirōd-gārin	8 Kārttika 10 *Pausha* (*ksh.*)
4361	1182	1317	666	434-35	1259-60	53 Siddhārthin .	58 Raktāksha .	1 Chaitra .
4362	1183	1318	667	435-36	*1260-61	54 Raudra .	59 Krōdhana .	...
4363	1184	1319	668	436-37	1261-62	55 Durmati .	60 Kshaya .	6 Bhādrapada
4364	1185	1320	669	437-38	1262-63	56 Dundubhi .	1 Prabhava .	...
4365	1186	1321	670	438-39	1263-64	57 Rudhirōdgārin	2 Vibhava .	...
4366	1187	1322	671	439-40	*1264-65	58 Raktāksha .	3 Śukla . .	4 Āshāḍha .
4367	1188	1323	672	440-41	1265-66	59 Krōdhana .	4 Pramōda .	...
4368	1189	1324	673	441-42	1266-67	60 Kshaya .	5 Prājāpati .	...
4369	1190	1325	674	442-43	1267-68	1 Prabhava .	6 Āṅgirasa .	3 Jyēshṭha .
4370	1191	1326	675	443-44	*1268-69	2 Vibhava .	7 Śrīmukha .	...
4371	1192	1327	676	444-45	1269-70	3 Śukla . .	8 Bhāva . .	7 Āśvina .

† 45 Virōdhakṛit was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
Solar year.			Luni-solar year (mean sunrise of civil day on which Chaitra śukla 1 ends).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	a.	b.	c		
13	14	17	19	20	23	24	25		1
		H. M. S.							
25 Mar. (84)	0 Sat. .	1 52 30	28 Feb. (59)	3 Tues.	9802·0950	42·3977	208·7952		4347
25 Mar. (84)	1 Sun. .	8 5 0	20 Mar. (79)	3 Tues.	175·3365	14·6728	262·8427		4348
25 Mar. (84)	2 Mon. .	14 17 30	9 Mar. (68)	0 Sat. .	51·0499	861·9077	232·0187		4349
24 Mar. (84)	3 Tues.	20 30 0	27 Feb. (58)	5 Thur.	265·3651	745·4341	203·9327		4350
25 Mar. (84)	5 Thur.	2 42 30	17 Mar. (76)	4 Wed.	300·0047	681·4176	255·2424		4351
25 Mar. (84)	6 Fri. .	8 55 0	6 Mar. (65)	1 Sun. .	175·6881	528·6524	224·4186		4352
25 Mar. (84)	0 Sat. .	15 7 30	24 Mar. (83)	6 Fri. .	9871·6959	428·3444	274·9905		4353
24 Mar. (84)	1 Sun. .	21 20 0	12 Mar. (72)	3 Tues.	9747·3793	275·5791	242·1667		4354
25 Mar. (84)	3 Tues.	3 32 30	2 Mar. (61)	1 Sun. .	9961·6945	159·1055	214·0805		4355
25 Mar. (84)	4 Wed.	9 45 0	21 Mar. (80)	0 Sat. .	9996·3341	95·0891	265·3903		4356
25 Mar. (84)	5 Thur.	15 57 30	11 Mar. (70)	5 Thur.	210·6494	978·6154	237·3042		4357
24 Mar. (84)	6 Fri. .	22 10 0	28 Feb. (59)	2 Mon. .	86·3328	825·8503	206·4804		4358
25 Mar. (84)	1 Sun. .	4 22 30	18 Mar. (77)	1 Sun. .	120·9724	761·8338	257·7901		4359
25 Mar. (84)	2 Mon. .	10 35 0	7 Mar. (66)	5 Thur.	9996·6558	609·0686	226·9663		4360
25 Mar. (84)	3 Tues.	16 47 30	24 Feb. (55)	2 Mon. .	9872·3392	456·3034	196·1424		4361
24 Mar. (84)	4 Wed.	23 0 0	4 Mar. (74)	1 Sun. .	9906·9788	392·2869	247·4521		4362
25 Mar. (84)	6 Fri. .	5 12 30	3 Mar. (62)	5 Thur.	9782·6622	239·5218	216·6282		4363
25 Mar. (84)	0 Sat. .	11 25 0	22 Mar. (81)	4 Wed.	9817·3018	175·5052	267·9380		4364
25 Mar. (84)	1 Sun. .	17 37 30	12 Mar. (71)	2 Mon. .	31·6171	59·0317	239·8519		4365
24 Mar. (84)	2 Mon. .	23 50 0	29 Feb. (60)	6 Fri. .	9907·3005	906·2665	209·0281		4366
25 Mar. (84)	4 Wed.	6 2 30	20 Mar. (79)	6 Fri. .	280·5720	878·5417	263·0756		4367
25 Mar. (84)	5 Thur.	12 15 0	9 Mar. (68)	3 Tues.	156·2553	725·7764	232·2516		4368
25 Mar. (84)	6 Fri. .	18 27 30	26 Feb. (57)	0 Sat. .	31·9387	573·0112	201·4278		4369
25 Mar. (85)	1 Sun. .	0 40 0	16 Mar. (76)	6 Fri. .	66·5784	509·2864	255·4753		4370
25 Mar. (84)	2 Mon. .	6 52 30	5 Mar. (64)	3 Tues.	9942·2617	356·2295	221·9137		4371

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4372	1193	1328	677	445-46	1270-71	4 Pramōda .	9 Yuvan . .	...
4373	1194	1329	678	446-47	1271-72	5 Prajāpati .	10 Dhātṛi . .	...
4374	1195	1330	679	447-48	*1272-73	6 Āṅgirasa .	11 Īśvara . .	4 Āshāḍha .
4375	1196	1331	680	448-49	1273-74	7 Śrīmukha .	12 Bahudhānya .	...
4376	1197	1332	681	449-50	1274-75	8 Bhāva . .	13 Pramāthin .	...
4377	1198	1333	682	450-51	1275-76	9 Yuvan . .	14 Vikrama .	3 Jyēshṭha .
4378	1199	1334	683	451-52	*1276-77	10 Dhātṛi . .	15 Vṛisha . .	...
4379	1200	1335	684	452-53	1277-78	11 Īśvara . .	16 Chitrabhānu	9 Mārgaśira 10 *Pausha* (*ksh.*) 12 Phālguna
4380	1201	1336	685	453-54	1278-79	12 Bahudhānya .	17 Subhānu .	...
4381	1202	1337	686	454-55	1279-80	13 Pramāthin .	18 Tāraṇa . .	...
4382	1203	1338	687	455-56	*1280-81	14 Vikrama .	19 Pārthiva .	5 Śrāvaṇa .
4383	1204	1339	688	456-57	1281-82	15 Vṛisha . .	20 Vyaya . .	...
4384	1205	1340	689	457-58	1282-83	16 Chitrabhānu .	21 Sarvajit .	...
4385	1206	1341	690	458-59	1283-84	17 Subhānu .	22 Sarvadhārin .	4 Āshāḍha .
4386	1207	1342	691	459-60	*1284-85	18 Tāraṇa . .	23 Virōdhin .	...
4387	1208	1343	692	460-61	1285-86	19 Pārthiva .	24 Vikṛita . .	...
4388	1209	1344	693	461-62	1286-87	20 Vyaya . .	25 Khara . .	2 Vaiśākha .
4389	1210	1345	694	462-63	1287-88	21 Sarvajit. .	26 Nandana .	...
4390	1211	1346	695	463-64	*1288-89	22 Sarvadhārin .	27 Vijaya . .	6 Bhādrapada
4391	1212	1347	696	464-65	1289-90	23 Virōdhin .	28 Jaya . .	...
4392	1213	1348	697	465-66	1290-91	24 Vikṛita . .	29 Manmatha .	...
4393	1214	1349	698	466-67	1291-92	25 Khara . .	30 Durmukha .	4 Āshāḍha .
4394	1215	1350	699	467-68	*1292-93	26 Nandana .	31 Hēmalamba .	...
4395	1216	1351	700	468-69	1293-94	27 Vijaya . .	32 Vilamba .	...
4396	1217	1352	701	469-70	1294-95	28 Jaya . .	33 Vikārin . .	3 Jyēshṭha .

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day	a.	b.	c.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
25 Mar. (84)	3 Tues.	13 5 0	24 Mar. (83)	2 Mon.	9976·9014	292·2121	273·2234		4372
25 Mar. (84)	4 Wed.	19 17 30	13 Mar. (72)	6 Fri.	9852·5848	139·4479	242·3996		4373
25 Mar. (85)	6 Fri.	1 30 0	2 Mar. (62)	4 Wed.	66·9000	22·9743	214·3134		4374
25 Mar. (84)	0 Sat.	7 42 30	21 Mar. (80)	3 Tues.	101·5396	958·9578	265·6232		4375
25 Mar. (84)	1 Sun.	13 55 0	10 Mar. (69)	0 Sat.	9977·2230	806·1926	234·7993		4376
25 Mar. (84)	2 Mon.	20 7 30	28 Feb. (59)	5 Thur.	191·5382	689·7191	206·7133		4377
25 Mar. (85)	4 Wed.	2 20 0	18 Mar. (78)	4 Wed.	226·1778	624·7025	258·0230		4378
25 Mar. (84)	5 Thur.	8 32 30	7 Mar. (66)	1 Sun.	101·8612	472·9373	227·1992		4379
25 Mar. (84)	6 Fri.	14 45 0	25 Mar. (84)	6 Fri.	9797·8690	372·6293	275·7711		4380
25 Mar. (84)	0 Sat.	20 57 30	15 Mar. (74)	4 Wed.	12·1842	256·1556	247·6750		4381
25 Mar. (85)	2 Mon.	3 10 0	3 Mar. (63)	1 Sun.	9887·8676	103·3905	216·8611		4382
25 Mar. (84)	3 Tues.	9 22 30	22 Mar. (81)	0 Sat.	9922·5072	39·3740	268·1709		4383
25 Mar. (84)	4 Wed.	15 35 0	12 Mar. (71)	5 Thur.	136·8225	922·9004	240·0848		4384
25 Mar. (84)	5 Thur.	21 47 30	1 Mar. (60)	2 Mon.	12·5059	770·1352	209·2610		4385
25 Mar. (85)	0 Sat.	4 0 0	19 Mar. (79)	1 Sun.	47·1455	706·1187	260·5706		4386
25 Mar. (84)	1 Sun.	10 12 30	8 Mar. (67)	5 Thur.	9922·8289	553·3536	229·7458		4387
25 Mar. (84)	2 Mon.	16 25 0	25 Feb. (56)	2 Mon.	9798·5122	400·5883	198·9229		4388
25 Mar. (84)	3 Tues.	22 37 30	16 Mar. (75)	1 Sun.	9833·1519	336·5718	250·1827		4389
25 Mar. (85)	5 Thur.	4 50 0	5 Mar. (65)	6 Fri.	47·4671	220·0983	222·1466		4390
25 Mar. (84)	6 Fri.	11 2 30	23 Mar. (82)	4 Wed.	9743·4749	119·7901	270·7185		4391
25 Mar. (84)	0 Sat.	17 15 0	13 Mar. (72)	2 Mon.	9957·7901	3·3166	242·6325		4392
25 Mar. (84)	1 Sun.	23 27 30	3 Mar. (62)	0 Sat.	172·1054	886·8430	214 5463		4393
25 Mar. (85)	3 Tues.	5 40 0	21 Mar. (81)	6 Fri.	206·7450	822·8266	265·8561		4394
25 Mar. (84)	4 Wed.	11 52 30	10 Mar. (69)	3 Tues.	82·4284	670·0613	235·0322		4395
25 Mar. (84)	5 Thur.	18 5 0	27 Feb. (58)	0 Sat.	9958·1118	517·2962	204·2084		4396

TABLE

CONCURRENT YEAR.									INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrâdi Vikrama.	Mēshâdi solar year in Bengal.	Kollam.	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.		
1	2	3	3*a*	4	5	6	7		8
4397	1218	1353	702	470-71	1295-96	29 Manmatha .	34 Śārvarin .		...
4398	1219	1354	703	471-72	*1296-97	30 Durmukha .	35 Plava . .		12 Phālguna .
4399	1220	1355	704	472-73	1297-98	31 Hēmalamba .	36 Śubhakṛit .		...
4400	1221	1356	705	473-74	1298-99	32 Vilamba .	37 Śōbhana .		...
4401	1222	1357	706	474-75	1299-1300	33 Vikārin . .	38 Krōdhin .		5 Śrāvaṇa .
4402	1223	1358	707	475-76	*1300-01	34 Śārvarin .	39 Viśvāvasu .		...
4403	1224	1359	708	476-77	1301-02	35 Plava . .	40 Parābhava .		...
4404	1225	1360	709	477-78	1302-03	36 Śubhakṛit .	41 Plavaṅga .		4 Āshāḍha .
4405	1226	1361	710	478-79	1303-04	37 Śōbhana .	42 Kīlaka . .		...
4406	1227	1362	711	479-80	*1304-05	38 Krōdhin .	43 Saumya .		...
4407	1228	1363	712	480-81	1305-06	39 Viśvāvasu .	44 Sādhāraṇa .		2 Vaiśākha .
4408	1229	1364	713	481-82	1306-07	40 Parābhava .	45 Virōdhakrit .		...
4409	1230	1365	714	482-83	1307-08	41 Plavaṅga .	46 Paridhāvin .		6 Bhādrapada .
4410	1231	1366	715	483-84	*1308-09	42 Kīlaka . .	47 Pramādin .		...
4411	1232	1367	716	484-85	1309-10	43 Saumya .	48 Ānanda .		...
4412	1233	1368	717	485-86	1310-11	44 Sādhāraṇa .	49 Rākshasa .		4 Āshāḍha .
4413	1234	1369	718	486-87	1311-12	45 Virōdhakṛit .	50 Anala . .		...
4414	1235	1370	719	487-88	*1312-13	46 Paridhāvin .	51 Piṅgala .		...
4415	1236	1371	720	488-89	1313-14	47 Pramādin .	52 Kālayukta .		3 Jyēshṭha .
4416	1237	1372	721	489-90	1314-15	48 Ānanda .	53 Siddhārthin .		...
4417	1238	1373	722	490-91	1315-16	49 Rākshasa .	54 Raudra .		12 Phālguna .
4418	1239	1374	723	491-92	*1316-17	50 Anala . .	55 Durmati .		...
4419	1240	1375	724	492-93	1317-18	51 Piṅgala .	56 Dundubhi .		...
4420	1241	1376	725	493-94	1318-19	52 Kālayukta .	57 Rudhirōdgārin		5 Śrāvaṇa
4421	1242	1377	726	494-95	1319-20	53 Siddhārthin .	58 Raktāksha .		...

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day	a.	b.	c.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
26 Mar. (85)	0 Sat.	0 17 30	18 Mar. (77)	6 Fri.	9992·7514	453·2797	255·5181		4397
25 Mar. (85)	1 Sun.	6 30 0	6 Mar. (66)	3 Tues.	9868·4348	300·5144	224·6943		4398
25 Mar. (84)	2 Mon.	12 42 30	25 Mar. (84)	2 Mon.	9903·0744	236·4980	276·0039		4399
25 Mar. (84)	3 Tues.	18 55 0	14 Mar. (73)	6 Fri.	9778·7578	83·7328	245·1801		4400
26 Mar. (85)	5 Thur.	1 7 30	4 Mar. (63)	4 Wed.	9993·0731	967·2592	217·0940		4401
25 Mar. (85)	6 Fri.	7 20 0	22 Mar. (82)	3 Tues.	27·7127	903·2427	258·4038		4402
25 Mar. (84)	0 Sat.	13 32 30	12 Mar. (71)	1 Sun.	242·0280	786·7691	240·3177		4403
25 Mar. (84)	1 Sun.	19 45 0	1 Mar. (60)	5 Thur.	117·7114	634·0039	209·4938		4404
26 Mar. (85)	3 Tues.	1 57 30	20 Mar. (79)	4 Wed.	152·3510	569·9874	260·8035		4405
25 Mar. (85)	4 Wed.	8 10 0	8 Mar. (68)	1 Sun.	28·0344	417·2222	229·9797		4406
25 Mar. (84)	5 Thur.	14 22 30	25 Feb. (56)	5 Thur.	9903·7177	264·4570	199·1558		4407
25 Mar. (84)	6 Fri.	20 35 0	16 Mar. (75)	4 Wed.	9938·3574	200·4405	250·4656		4408
26 Mar. (85)	1 Sun.	2 47 30	5 Mar. (64)	1 Sun.	9814·0408	47·6754	219·6417		4409
25 Mar. (85)	2 Mon.	9 0 0	23 Mar. (83)	0 Sat.	9848·6804	983·7588	270·9514		4410
25 Mar. (84)	3 Tues.	15 12 30	13 Mar. (72)	5 Thur.	62·9956	867·1853	242·8653		4411
25 Mar. (84)	4 Wed.	21 25 0	3 Mar. (62)	3 Tues.	277·3109	750·7117	214·7792		4412
26 Mar. (85)	6 Fri.	3 37 30	21 Mar. (80)	1 Sun.	9973·3187	650·4036	263·3512		4413
25 Mar. (85)	0 Sat.	9 50 0	10 Mar. (70)	6 Fri.	187·6339	533·9300	235·2651		4414
25 Mar. (84)	1 Sun.	16 2 30	27 Feb. (58)	3 Tues.	63·3172	381·1648	204·4413		4415
25 Mar. (84)	2 Mon	22 15 0	17 Mar. (76)	1 Sun.	9759·3250	280·8568	253·0132		4416
26 Mar. (85)	4 Wed.	4 27 30	7 Mar. (66)	6 Fri.	9973·6403	164·3831	224·9271		4417
25 Mar. (85)	5 Thur.	10 40 0	25 Mar. (85)	5 Thur.	8·2799	100·3667	276·2368		4418
25 Mar. (84)	6 Fri.	16 52 30	14 Mar. (73)	2 Mon.	9883·9632	947·6015	245·4130		4419
25 Mar. (84)	0 Sat.	23 5 0	4 Mar. (63)	0 Sat.	98·2785	831·1279	217·3269		4420
26 Mar. (85)	2 Mon.	5 17 30	23 Mar. (82)	6 Fri.	132·9181	767·1114	268·6367		4421

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4422	1243	1378	727	495-96	*1320-21	54 Raudra .	59 Krōdhana .	...
4423	1244	1379	728	496-97	1321-22	55 Durmati .	60 Kshaya .	4 Āshāḍha .
4424	1245	1380	729	497-98	1322-23	56 Dundubhi .	1 Prabhava .	...
4425	1246	1381	730	498-99	1323-24	57 Rudhirōdgārin	2 Vibhava .	...
4426	1247	1382	731	499-500	*1324-25	58 Raktāksha .	3 Śukla . .	2 Vaiśākha .
4427	1248	1383	732	500-01	1325-26	59 Krōdhana .	4 Pramōda .	...
4428	1249	1384	733	501-02	1326-27	60 Kshaya .	5 Prajāpati .	6 Bhādrapada
4429	1250	1385	734	502-03	1327-28	1 Prabhava .	6 Āṅgirasa .	...
4430	1251	1386	735	503-04	*1328-29	2 Vibhava .	7 Śrīmukha .	...
4431	1252	1387	736	504-05	1329-30	3 Śukla . .	8 Bhāva . .	4 Āshāḍha .
4432	1253	1388	737	505-06	1330-31	4 Pramōda .	9 Yuvan . .	...
4433	1254	1389	738	506-07	1331-32	5 Prajāpati .	10 Dhātṛi † .	...
4434	1255	1390	739	507-08	*1332-33	6 Āṅgirasa .	12 *Bahudhānya* .	3 Jyēshṭha .
4435	1256	1391	740	508-09	1333-34	7 Śrīmukha .	13 *Pramāthin* .	...
4436	1257	1392	741	509-10	1334-35	8 Bhāva . .	14 *Vikrama*	{ 7 Āsvina 10 *Pausha* (*ksh.*) 12 Phālguna }
4437	1258	1393	742	510-11	1335-36	9 Yuvan . .	15 *Vṛisha* . .	...
4438	1259	1394	743	511-12	*1336-37	10 Dhātṛi . .	16 Chitrabhānu .	...
4439	1260	1395	744	512-13	1337-38	11 Īśvara . .	17 Subhānu .	5 Śrāvaṇa .
4440	1261	1396	745	513-14	1338-39	12 Bahudhānya .	18 Tāraṇa . .	...
4441	1262	1397	746	514-15	1339-40	13 Pramāthin .	19 Pārthiva .	...
4442	1263	1398	747	515-16	*1340-41	14 Vikrama .	20 Vyaya . .	4 Āshāḍha .
4443	1264	1399	748	516-17	1341-42	15 Vṛisha . .	21 Sarvajit .	...
4444	1265	1400	749	517-18	1342-43	16 Chitrabhānu .	22 Sarvadhārin .	...
4445	1266	1401	750	518-19	1343-44	17 Subhānu .	23 Virōdhin .	2 Vaiśākha .
4446	1267	1402	751	519-20	*1344-45	18 Tāraṇa . .	24 Vikṛita . .	...

† 11 Īśvara was suppressed in the north.

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COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
25 Mar. (85)	3 Tues.	11	30	0	11 Mar. (71)	3 Tues.	8·6015	614·3462	237·8628		4422
25 Mar. (84)	4 Wed.	17	42	30	28 Feb. (59)	0 Sat.	9884·2849	461·5811	206·9889		4423
25 Mar. (84)	5 Thur.	23	55	0	19 Mar. (78)	6 Fri.	9918·9245	397·5645	258·2986		4424
26 Mar. (85)	0 Sat.	6	7	30	8 Mar. (67)	3 Tues.	9794·6078	244·7993	227·4748		4425
25 Mar. (85)	1 Sun.	12	20	0	26 Feb. (57)	1 Sun.	8·9231	128·3258	199·3887		4426
25 Mar. (84)	2 Mon.	18	32	30	16 Mar. (75)	0 Sat.	43·5628	64·3092	250·6985		4427
26 Mar. (85)	4 Wed.	0	45	0	5 Mar. (64)	4 Wed.	9919·2462	911·5441	219·8746		4428
26 Mar. (85)	5 Thur.	6	57	30	24 Mar. (83)	3 Tues.	9953·8858	847·5276	271·1843		4429
25 Mar. (85)	6 Fri.	13	10	0	13 Mar. (73)	1 Sun.	168·3010	731·0530	243·0982		4430
25 Mar. (84)	0 Sat.	19	22	30	2 Mar. (61)	5 Thur.	43·8845	578·2878	212·2744		4431
26 Mar. (85)	2 Mon.	1	35	0	21 Mar. (80)	4 Wed.	78·5241	514·2714	263·5841		4432
26 Mar. (85)	3 Tues.	7	47	30	10 Mar. (69)	1 Sun.	9954·2074	361·5061	232·7602		4433
25 Mar. (85)	4 Wed.	14	0	0	27 Feb. (58)	5 Thur.	9829·8908	208·7409	202·1364		4434
25 Mar. (84)	5 Thur.	20	12	30	17 Mar. (76)	4 Wed.	9864·5305	144·7245	253·2461		4435
26 Mar. (85)	0 Sat.	2	25	0	7 Mar. (66)	2 Mon.	78·8457	28·2509	225·1600		4436
26 Mar. (85)	1 Sun.	8	37	30	26 Mar. (85)	1 Sun.	113·4853	964·2344	276·4697		4437
25 Mar. (85)	2 Mon.	14	50	0	14 Mar. (74)	5 Thur.	9989·1687	811·4702	245·6459		4438
25 Mar. (84)	3 Tues.	21	2	30	4 Mar. (63)	3 Tues.	203·4840	694·9967	217·5598		4439
26 Mar. (85)	5 Thur.	3	15	0	23 Mar. (82)	2 Mon.	238·1236	629·9801	268·8696		4440
26 Mar. (85)	6 Fri.	9	27	30	12 Mar. (71)	6 Fri.	113·8081	478·2149	238·0457		4441
25 Mar. (85)	0 Sat.	15	40	0	29 Feb. (60)	3 Tues.	9989·4904	325·4498	207·2219		4442
25 Mar. (84)	1 Sun	21	52	30	19 Mar. (78)	2 Mon.	24·1200	261·4333	259·5315		4443
26 Mar. (85)	3 Tues.	4	5	0	8 Mar. (67)	6 Fri.	9899·8134	108·6680	227·7077		4444
26 Mar. (85)	4 Wed.	10	17	30	26 Feb. (57)	4 Wed.	114·1286	992·1945	199·6316		4445
25 Mar. (85)	5 Thur.	16	30	0	16 Mar. (76)	3 Tues.	148·7682	928·1780	250·9314		4446

TABLE

CONCURRENT YEAR								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4447	1268	1403	752	520-21	1345-46	19 Pārthiva .	25 Khara . .	6 Bhādrapada
4448	1269	1404	753	521-22	1346-47	20 Vyaya . .	26 Nandana .	...
4449	1270	1405	754	522-23	1347-48	21 Sarvajit .	27 Vijaya . .	...
4450	1271	1406	755	523-24	*1348-49	22 Sarvadhārin .	28 Jaya . .	4 Āshāḍha .
4451	1272	1407	756	524-25	1349-50	23 Virōdhin .	29 Manmatha .	...
4452	1273	1408	757	525-26	1350-51	24 Vikṛita . .	30 Durmukha .	...
4453	1274	1409	758	526-27	1351-52	25 Khara . .	31 Hēmalamba .	2 Vaiśākha .
4454	1275	1410	759	527-28	*1352-53	26 Nandana .	32 Vilamba .	...
4455	1276	1411	760	528-29	1353-54	27 Vijaya . .	33 Vikārin . .	7 Āśvina 11 *Māgha (ksh.)* 12 Phālguna
4456	1277	1412	761	529-30	1354-55	28 Jaya . .	34 Śārvarin .	...
4457	1278	1413	762	530-31	1355-56	29 Manmatha .	35 Plava . .	...
4458	1279	1414	763	531-32	*1356-57	30 Durmukha .	36 Śubhakṛit .	5 Śrāvaṇa .
4459	1280	1415	764	532-33	1357-58	31 Hēmalamba .	37 Śōbhana .	...
4460	1281	1416	765	533-34	1358-59	32 Vilamba .	38 Krōdhin .	...
4461	1282	1417	766	534-35	1359-60	33 Vikārin . .	39 Viśvāvasu .	3 Jyēshṭha .
4462	1283	1418	767	535-36	*1360-61	34 Śārvarin .	40 Parābhava .	...
4463	1284	1419	768	536-37	1361-62	35 Plava . .	41 Plavaṅga .	...
4464	1285	1420	769	537-38	1362-63	36 Śubhakṛit .	42 Kīlaka . .	2 Vaiśākha .
4465	1286	1421	770	538-39	1363-64	37 Śōbhana .	43 Saumya . .	...
4466	1287	1422	771	539-40	*1364-65	38 Krōdhin .	44 Sādhāraṇa .	6 Bhādrapada
4467	1288	1423	772	540-41	1365-66	39 Viśvāvasu .	45 Virōdhakṛit .	...
4468	1289	1424	773	541-42	1366-67	40 Parābhava .	46 Paridhāvin .	...
4469	1290	1425	774	542-43	1367-68	41 Plavaṅga .	47 Pramādin .	4 Āshāḍha .
4470	1291	1426	775	543-44	*1368-69	42 Kīlaka . .	48 Ānanda .	...
4471	1292	1427	776	544-45	1369-70	43 Saumya .	49 Rākshasa .	...

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
25 Mar. (84)	6 Fri.	22 42 30	5 Mar. (64)	0 Sat.	24·4516	775·4128	220·1075		4447
26 Mar. (85)	1 Sun.	4 55 0	24 Mar. (83)	6 Fri.	59·0912	711·3963	271·4172		4448
26 Mar. (85)	2 Mon.	11 7 30	13 Mar. (72)	3 Tues	9934·7747	558·6312	240·5933		4449
25 Mar. (85)	3 Tues.	17 20 0	1 Mar. (61)	0 Sat.	9810·4580	405·8660	209·7695		4450
25 Mar. (84)	4 Wed.	23 32 30	20 Mar. (79)	6 Fri.	9845·0976	341·8494	261·0792		4451
26 Mar. (85)	6 Fri.	5 45 0	9 Mar. (68)	3 Tues.	9720·7810	189·0843	230·2554		4452
26 Mar. (85)	0 Sat.	11 57 30	27 Feb. (58)	1 Sun.	9935·0962	72·6107	202·1693		4453
25 Mar. (85)	1 Sun.	18 10 0	17 Mar. (77)	0 Sat.	9969·7359	8·5942	253·4790		4454
26 Mar. (85)	3 Tues.	0 22 30	7 Mar. (66)	5 Thur.	184·0511	892·1206	225·3929		4455
26 Mar. (85)	4 Wed.	6 35 0	26 Mar. (85)	4 Wed.	218·6907	828·1042	276·7026		4456
26 Mar. (85)	5 Thur.	12 47 30	15 Mar. (74)	1 Sun.	94·3741	675·3389	245·8788		4457
25 Mar. (85)	6 Fri.	19 0 0	3 Mar. (63)	5 Thur.	9970·0575	522·5737	215·4549		4458
26 Mar. (85)	1 Sun.	1 12 30	22 Mar. (81)	4 Wed.	4·6971	458·5573	266·3647		4459
26 Mar. (85)	2 Mon.	7 25 0	11 Mar. (70)	1 Sun.	9880·3805	305·7921	235·5408		4460
26 Mar. (85)	3 Tues.	13 37 30	28 Feb. (59)	5 Thur.	9756·0639	153·0269	204·7170		4461
25 Mar. (85)	4 Wed.	19 50 0	18 Mar. (78)	4 Wed.	9790·7035	89·0104	256·0266		4462
26 Mar. (85)	6 Fri.	2 2 30	8 Mar. (67)	2 Mon.	5·0188	972·5368	227·9406		4463
26 Mar. (85)	0 Sat.	8 15 0	26 Feb. (57)	0 Sat.	219·3338	856·0632	199·8545		4464
26 Mar. (85)	1 Sun.	14 27 30	17 Mar. (76)	6 Fri.	253·9737	792·0468	251·1642		4465
25 Mar. (85)	2 Mon.	20 40 0	5 Mar. (65)	3 Tues.	129·6571	639·2816	220·3404		4466
26 Mar. (85)	4 Wed.	2 52 30	24 Mar. (83)	2 Mon.	164·2967	575·2651	271·6501		4467
26 Mar. (85)	5 Thur.	9 5 0	13 Mar. (72)	6 Fri.	39·9801	422·4999	241·1180		4468
26 Mar. (85)	6 Fri.	15 17 30	2 Mar. (61)	3 Tues.	9915·6635	269·7347	210·0024		4469
25 Mar. (85)	0 Sat.	21 30 0	20 Mar. (80)	2 Mon.	9950·3031	205·7182	261·3121		4470
26 Mar. (85)	2 Mon.	3 42 30	9 Mar. (68)	6 Fri.	9825·9865	52·9530	230·4883		4471

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4472	1293	1428	777	545-46	1370-71	44 Sādhāraṇa	50 Anala	3 Jyēshṭha
4473	1294	1429	778	546-47	1371-72	45 Virōdhakṛit	51 Piṅgala	...
4474	1295	1430	779	547-48	*1372-73	46 Paridhāvin	52 Kālayukta	6 Bhādrapada
4475	1296	1431	780	548-49	1373-74	47 Pramādin	53 Siddhārthin	...
4476	1297	1432	781	549-50	1374-75	48 Ānanda	54 Raudra	...
4477	1298	1433	782	550-51	1375-76	49 Rākshasa	55 Durmati	5 Śrāvaṇa
4478	1299	1434	783	551-52	*1376-77	50 Anala	56 Dundubhi	...
4479	1300	1435	784	552-53	1377-78	51 Piṅgala	57 Rudhirōdgārin	...
4480	1301	1436	785	553-54	1378-79	52 Kālayukta	58 Raktāksha	3 Jyēshṭha
4481	1302	1437	786	554-55	1379-80	53 Siddhārthin	59 Krōdhana	...
4482	1303	1438	787	555-56	*1380-81	54 Raudra	60 Kshaya	...
4483	1304	1439	788	556-57	1381-82	55 Durmati	1 Prabhava	2 Vaiśākha
4484	1305	1440	789	557-58	1382-83	56 Dundubhi	2 Vibhava	...
4485	1306	1441	790	558-59	1383-84	57 Rudhirōdgārin	3 Śukla	6 Bhādrapada
4486	1307	1442	791	559-60	*1384-85	58 Raktāksha	4 Pramōda	...
4487	1308	1443	792	560-61	1385-86	59 Krōdhana	5 Prajāpati	...
4488	1309	1444	793	561-62	1386-87	60 Kshaya	6 Āṅgirasa	4 Āshāḍha
4489	1310	1445	794	562-63	1387-88	1 Prabhava	7 Śrīmukha	...
4490	1311	1446	795	563-64	*1388-89	2 Vibhava	8 Bhāva	...
4491	1312	1447	796	564-65	1389-90	3 Śukla	9 Yuvan	3 Jyēshṭha
4492	1313	1448	797	565-66	1390-91	4 Pramōda	10 Dhātṛi	...
4493	1314	1449	798	566-67	1391-92	5 Prajāpati	11 Īśvara	7 Āśvina
4494	1315	1450	799	567-68	*1392-93	6 Āṅgirasa	12 Bahudhānya	...
4495	1316	1451	800	568-69	1393-94	7 Śrīmukha	13 Pramāthin	...
4496	1317	1452	801	569-70	1394-95	8 Bhāva	14 Vikrama	5 Śrāvaṇa

LXI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
26 Mar. (85)	3 Tues.	9	55	0	27 Feb. (58)	4 Wed.	40·3017	936·4794	202·4022	4472
26 Mar. (85)	4 Wed.	16	7	30	18 Mar. (77)	3 Tues.	74·9414	872·4630	253·7119	4473
25 Mar. (85)	5 Thur.	22	20	0	7 Mar. (67)	1 Sun.	289·2566	755·9894	225·6258	4474
26 Mar. (85)	0 Sat.	4	32	30	25 Mar. (84)	6 Fri.	9985·2614	655·6813	274·1977	4475
26 Mar. (85)	1 Sun.	10	45	0	15 Mar. (74)	4 Wed.	199·5796	539·2077	246·1117	4476
26 Mar. (85)	2 Mon.	16	57	30	4 Mar. (63)	1 Sun.	75·2629	386·4425	215·2878	4477
25 Mar. (85)	3 Tues.	23	10	0	21 Mar. (81)	6 Fri.	9771·2707	286·1344	263·8598	4478
26 Mar. (85)	5 Thur.	5	22	30	11 Mar. (70)	4 Wed.	9985·5859	169·6608	235·7737	4479
26 Mar. (85)	6 Fri.	11	35	0	28 Feb. (59)	1 Sun.	9861·2694	16·8957	204·9499	4480
26 Mar. (85)	0 Sat.	17	47	30	19 Mar. (78)	0 Sat.	9895·9080	952·8791	256·2595	4481
26 Mar. (86)	2 Mon.	0	0	0	8 Mar. (68)	5 Thur.	110·2242	836·4055	228·1735	4482
26 Mar. (85)	3 Tues.	6	12	30	25 Feb. (56)	2 Mon.	9985·9076	683·6404	197·6414	4483
26 Mar. (85)	4 Wed.	12	25	0	16 Mar. (75)	1 Sun.	20·5472	619·6238	248·6594	4484
26 Mar. (85)	5 Thur.	18	37	30	5 Mar. (64)	5 Thur.	9896·2306	466·8587	217·8355	4485
26 Mar. (86)	0 Sat.	0	50	0	23 Mar. (83)	4 Wed.	9930·8702	402·8422	269·1452	4486
26 Mar. (85)	1 Sun.	7	2	30	12 Mar. (71)	1 Sun.	9806·5536	250·0770	238·3213	4487
26 Mar. (85)	2 Mon.	13	15	0	2 Mar. (61)	6 Fri.	20·8689	133·6034	210·2353	4488
26 Mar. (85)	3 Tues.	19	27	30	21 Mar. (80)	5 Thur.	55·5085	69·5869	261·5430	4489
26 Mar. (86)	5 Thur.	1	40	0	9 Mar. (69)	2 Mon.	9931·1919	916·8218	230·7212	4490
26 Mar. (85)	6 Fri.	7	52	30	27 Feb. (58)	0 Sat.	145·5071	800·3481	202·6351	4491
26 Mar. (85)	0 Sat.	14	5	0	18 Mar. (77)	6 Fri.	180·1467	736·0401	251·2070	4492
26 Mar. (85)	1 Sun.	20	17	30	7 Mar. (66)	3 Tues.	55·8301	583·5665	223·1209	4493
26 Mar. (86)	3 Tues.	2	30	0	25 Mar. (85)	2 Mon.	90·4698	519·5501	[illegible]	[illegible]
26 Mar. (85)	4 Wed.	8	42	30	14 Mar. (73)	6 Fri.	9966·1531	366·7848	243·6068	4495
26 Mar. (85)	5 Thur.	14	55	0	3 Mar. (62)	3 Tues.	9841·8365	214·0196	212·7829	4496

TABLE

CONCURRENT YEAR.								Intercalated (*adhika* and suppressed (*kshaya*) Lunar months (true).
						Jovian Samvatsara.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4497	1318	1453	802	570-71	1395-96	9 Yuvan . .	15 Vṛisha . .	...
4498	1319	1454	803	571-72	*1396-97	10 Dhātṛi . .	16 Chitrabhānu .	...
4499	1320	1455	804	572-73	1397-98	11 Īśvara . .	17 Subhānu .	3 Jyēshṭha .
4500	1321	1456	805	573-74	1398-99	12 Bahudhānya .	18 Tāraṇa . .	...
4501	1322	1457	806	574-75	1399-1400	13 Pramāthin .	19 Pārthiva	{ 8 Kārttika 10 *Pausha* (*ksh.*) }
4502	1323	1458	807	575-76	*1400-01	14 Vikrama .	20 Vyaya . .	1 Chaitra .
4503	1324	1459	808	576-77	1401-02	15 Vṛisha . .	21 Sarvajit .	...
4504	1325	1460	809	577-78	1402-03	16 Chitrabhānu .	22 Sarvadhārin .	6 Bhādrapada
4505	1326	1461	810	578-79	1403-04	17 Subhānu .	23 Virōdhin .	...
4506	1327	1462	811	579-80	*1404-05	18 Tāraṇa . .	24 Vikṛita . .	...
4507	1328	1463	812	580-81	1405-06	19 Pārthiva .	25 Khara . .	4 Āshāḍha .
4508	1329	1464	813	581-82	1406-07	20 Vyaya . .	26 Nandana .	...
4509	1330	1465	814	582-83	1407-08	21 Sarvajit .	27 Vijaya . .	...
4510	1331	1466	815	583-84	*1408-09	22 Sarvadhārin .	28 Jaya . .	3 Jyēshṭha .
4511	1332	1467	816	584-85	1409-10	23 Virōdhin .	29 Manmatha .	...
4512	1333	1468	817	585-86	1410-11	24 Vikṛita . .	30 Durmukha .	7 Āśvina .
4513	1334	1469	818	586-87	1411-12	25 Khara . .	31 Hēmalamba .	...
4514	1335	1470	819	587-88	*1412-13	26 Nandana .	32 Vilamba .	...
4515	1336	1471	820	588-89	1413-14	27 Vijaya . .	33 Vikārin . .	4 Āshāḍha .
4516	1337	1472	821	589-90	1414-15	28 Jaya . .	34 Śārvarin .	...
4517	1338	1473	822	590-91	1415-16	29 Manmatha .	35 Plava . .	...
4518	1339	1474	823	591-92	*1416-17	30 Durmukha .	36 Śubhakṛit† .	3 Jyēshṭha .
4519	1340	1475	824	592-93	1417-18	31 Hēmalamba .	38 *Krōdhin* .	...
4520	1341	1476	825	593-94	1418-19	32 Vilamba .	39 *Viśvāvasu* .	{ 8 Kārttika 11 *Māgha* (*ksh.*) 12 Phālguna }
4521	1342	1477	826	594-95	1419-20	33 Vikārin .	40 *Parābhava* .	...

† 37 Śōbhana was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
26 Mar. (85)	6 Fri. .	21	7	30	22 Mar. (81)	2 Mon. .	9876·4762	150·0032	264·0927	4497
26 Mar. (86)	1 Sun. .	3	20	0	11 Mar. (71)	0 Sat. .	90·7914	33·5295	236·0066	4498
26 Mar. (85)	2 Mon. .	9	32	30	28 Feb. (59)	4 Wed.	9966·4748	880·7644	205·1827	4499
26 Mar. (85)	3 Tues.	15	45	0	19 Mar. (78)	3 Tues.	1·1144	816·7479	256·4924	4500
26 Mar. (85)	4 Wed.	21	57	30	9 Mar. (68)	1 Sun. .	215·4296	700·2743	228·4064	4501
26 Mar. (86)	6 Fri. .	4	10	0	26 Feb. (57)	5 Thur.	91·1130	547·5092	197·5825	4502
26 Mar. (85)	0 Sat. .	10	22	30	16 Mar. (75)	4 Wed.	125·7526	483·4926	248·8923	4503
26 Mar. (85)	1 Sun. .	16	35	0	5 Mar. (64)	1 Sun. .	1·4360	330·7275	218·0683	4504
26 Mar. (85)	2 Mon.	22	47	30	24 Mar. (83)	0 Sat. .	36·0756	266·7110	269·3781	4505
26 Mar. (86)	4 Wed.	5	0	0	12 Mar. (72)	4 Wed.	9911·7590	113·9457	238·5542	4506
26 Mar. (85)	5 Thur.	11	12	30	2 Mar. (61)	2 Mon. .	126·0743	997·4722	210·4682	4507
26 Mar. (85)	6 Fri. .	17	25	0	21 Mar. (80)	1 Sun. .	160·7139	933·4557	261·7779	4508
26 Mar. (85)	0 Sat. .	23	37	30	10 Mar. (69)	5 Thur.	36·3973	780·6906	230·9541	4509
26 Mar. (86)	2 Mon. .	5	50	0	28 Feb. (59)	3 Tues.	250·7125	664·2169	202·8680	4510
26 Mar. (85)	3 Tues.	12	2	30	17 Mar. (76)	1 Sun. .	9946·7203	563·9089	251·4308	4511
26 Mar. (85)	4 Wed.	18	15	0	6 Mar. (65)	5 Thur.	9822·4037	411·1437	220·6160	4512
27 Mar. (86)	6 Fri. .	0	27	30	25 Mar. (84)	4 Wed.	9857·0433	347·1271	271·9257	4513
26 Mar. (86)	0 Sat. .	6	40	0	13 Mar. (73)	1 Sun. .	9732·7267	194·3620	241·1019	4514
26 Mar. (85)	1 Sun. .	12	52	30	3 Mar. (62)	6 Fri. .	9947·0419	77·8884	213·0161	4515
26 Mar. (85)	2 Mon. .	19	5	0	22 Mar. (81)	5 Thur.	9981·6815	13·8720	264·3256	4516
27 Mar. (86)	4 Wed.	1	17	30	12 Mar. (71)	3 Tues.	195·9968	897·3983	236·2394	4517
26 Mar. (86)	5 Thur.	7	30	0	29 Feb. (60)	0 Sat. .	71·6802	744·6332	205·4156	4518
26 Mar. (85)	6 Fri. .	13	42	30	19 Mar. (78)	6 Fri. .	106·3197	680·6167	256·7253	4519
26 Mar. (85)	0 Sat. .	19	55	0	8 Mar. (67)	3 Tues.	9982·0631	527·8514	225·9015	4520
27 Mar. (86)	2 Mon. .	2	7	30	27 Mar. (86)	2 Mon. .	16·6427	363·8350	277·2112	4521

TABLE

CONCURRENT YEAR.								Intercalated (*adhika*) and suppressed (*kshaya*) Lunar months (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Jovian Saṁvatsara. Southern system.	Jovian Saṁvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4522	1343	1478	827	595-96	*1420-21	34 Śārvarin .	41 *Plavaṅga* .	...
4523	1344	1479	828	596-97	1421-22	35 Plava . .	42 Kīlaka . .	5 Śrāvaṇa .
4524	1345	1480	829	597-98	1422-23	36 Śubhakṛit .	43 Saumya. .	...
4525	1346	1481	830	598-99	1423-24	37 Śōbhana .	44 Sādhāraṇa .	...
4526	1347	1482	831	599-600	*1424-25	38 Krōdhin .	45 Virōdhakrit .	4 Āshāḍha .
4527	1348	1483	832	600-01	1425-26	39 Viśvāvasu .	46 Paridhāvin .	...
4528	1349	1484	833	601-02	1426-27	40 Parābhava .	47 Pramādin .	...
4529	1350	1485	834	602-03	1427-28	41 Plavaṅga .	48 Ānanda .	2 Vaiśākha .
4530	1351	1486	835	603-04	*1428-29	42 Kīlaka .	49 Rākshasa .	...
4531	1352	1487	836	604-05	1429-30	43 Saumya .	50 Anala . .	6 Bhādrapada
4532	1353	1488	837	605-06	1430-31	44 Sādhāraṇa .	51 Piṅgala .	...
4533	1354	1489	838	606-07	1431-32	45 Virōdhakṛit .	52 Kālayukta .	...
4534	1355	1490	839	607-08	*1432-33	46 Paridhāvin .	53 Siddhārthin .	4 Āshāḍha
4535	1356	1491	840	608-09	1433-34	47 Pramādin .	54 Raudra .	...
4536	1357	1492	841	609-10	1434-35	48 Ānanda .	55 Durmati .	...
4537	1358	1493	842	610-11	1435-36	49 Rākshasa .	56 Dundubhi .	3 Jyēshṭha .
4538	1359	1494	843	611-12	*1436-37	50 Anala . .	57 Rudhirōdgārin	...
4539	1360	1495	844	612-13	1437-38	51 Piṅgala .	58 Raktāksha .	8 Kārttika .
4540	1361	1496	845	613-14	1438-39	52 Kālayukta .	59 Krōdhana .	...
4541	1362	1497	846	614-15	1439-40	53 Siddhārthin .	60 Kshaya .	...
4542	1363	1498	847	615-16	*1440-41	54 Raudra .	1 Prabhava .	5 Śrāvaṇa .
4543	1364	1499	848	616-17	1441-42	55 Durmati .	2 Vibhava .	...
4544	1365	1500	849	617-18	1442-43	56 Dundubhi .	3 Śukla . .	...
4545	1366	1501	850	618-19	1443-44	57 Rudhirōdgārin	4 Pramōda .	4 Āshāḍha .
4546	1367	1502	851	619-20	*1444-45	58 Raktāksha .	5 Prajāpati .	...

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
26 Mar. (86)	3 Tues.	8	20	0	15 Mar. (75)	6 Fri. .	9892·3261	311·0698	246·3894		4522
26 Mar. (85)	4 Wed.	14	32	30	4 Mar. (63)	3 Tues.	9768·0095	157·3046	215·5634		4523
26 Mar. (85)	5 Thur.	20	45	0	23 Mar. (82)	2 Mon. .	9802·6491	94·2881	266·8732		4524
27 Mar. (86)	0 Sat. .	2	57	30	13 Mar. (72)	0 Sat. .	16·9644	977·8145	238·7871		4525
26 Mar. (86)	1 Sun. .	9	10	0	2 Mar. (62)	5 Thur.	231·2797	861·3410	210·7011		4526
26 Mar. (85)	2 Mon.	15	22	30	21 Mar. (80)	4 Wed.	265·9193	796·3244	262·0208		4527
26 Mar. (85)	3 Tues.	21	35	0	10 Mar. (69)	1 Sun. .	141·6027	644·5593	231·1870		4528
27 Mar. (86)	5 Thur.	3	47	30	27 Feb. (58)	5 Thur.	17·2860	491·7941	200·3631		4529
26 Mar. (86)	6 Fri. .	10	0	0	17 Mar. (77)	4 Wed.	51·9257	427·7776	251·6727		4530
26 Mar. (85)	0 Sat. .	16	12	30	6 Mar. (65)	1 Sun. .	9927·6091	275·0124	220·8489		4531
26 Mar. (85)	1 Sun. .	22	25	0	25 Mar. (84)	0 Sat. .	9962·2487	210·9959	272·1586		4532
27 Mar. (86)	3 Tues.	4	37	30	14 Mar. (73)	4 Wed.	9837·1321	58·2307	241·3348		4533
26 Mar. (86)	4 Wed.	10	50	0	3 Mar. (63)	2 Mon. .	52·2473	941·7571	213·2487		4534
26 Mar. (85)	5 Thur.	17	2	30	22 Mar. (81)	1 Sun. .	86·8870	877·7407	264·5585		4535
26 Mar. (85)	6 Fri. .	23	15	0	12 Mar. (71)	6 Fri. .	301·2022	761·2671	236·4723		4536
27 Mar. (86)	1 Sun. .	5	27	30	1 Mar. (60)	3 Tues.	176·8856	608·5019	205·6485		4537
26 Mar. (86)	2 Mon. .	11	40	0	18 Mar. (78)	1 Sun. .	9872·8933	508·1938	254·2204		4538
26 Mar. (85)	3 Tues.	17	52	30	8 Mar. (67)	6 Fri. .	87·2086	391·7202	226·1344		4539
27 Mar. (86)	5 Thur.	0	5	0	26 Mar. (85)	4 Wed.	9783·2164	291·4121	274·7063		4540
27 Mar. (86)	6 Fri. .	6	17	30	16 Mar. (75)	2 Mon. .	9997·5316	174·9385	246·6203		4541
26 Mar. (86)	0 Sat. .	12	30	0	4 Mar. (64)	6 Fri. .	9873·2150	22·1734	216·7964		4542
26 Mar. (85)	1 Sun. .	18	42	30	23 Mar. (82)	5 Thur.	9907·8546	958·1569	267·1061		4543
27 Mar. (86)	3 Tues.	0	55	0	13 Mar. (72)	3 Tues.	122·4699	841·6932	239·0200		4544
27 Mar. (86)	4 Wed.	7	7	30	2 Mar. (61)	0 Sat. .	9997·8533	688·9181	208·1962		4545
26 Mar. (86)	5 Thur.	13	20	0	20 Mar. (80)	6 Fri. .	32·4928	624·9016	259·5059		4546

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4547	1368	1503	852	620-21	1445-46	59 Krōdhana	6 Āṅgirasa	...
4548	1369	1504	853	621-22	1446-47	60 Kshaya	7 Śrīmukha	2 Vaiśākha
4549	1370	1505	854	622-23	1447-48	1 Prabhava	8 Bhāva	...
4550	1371	1506	855	623-24	*1448-49	2 Vibhava	9 Yuvan	6 Bhādrapada
4551	1372	1507	856	624-25	1449-50	3 Śukla	10 Dhātṛi	...
4552	1373	1508	857	625-26	1450-51	4 Pramōda	11 Īśvara	...
4553	1374	1509	858	626-27	1451-52	5 Prajāpati	12 Bahudhānya	4 Āshāḍha
4554	1375	1510	859	627-28	*1452-53	6 Āṅgirasa	13 Pramāthin	...
4555	1376	1511	860	628-29	1453-54	7 Śrīmukha	14 Vikrama	...
4556	1377	1512	861	629-30	1454-55	8 Bhāva	15 Vṛisha	3 Jyēshṭha
4557	1378	1513	862	630-31	1455-56	9 Yuvan	16 Chitrabhānu	...
4558	1379	1514	863	631-32	*1456-57	10 Dhātṛi	17 Subhānu	8 Kārttika, 10 *Pausha* (*ksh.*), 12 Phālguna
4559	1380	1515	864	632-33	1457-58	11 Īśvara	18 Tāraṇa	..
4560	1381	1516	865	633-34	1458-59	12 Bahudhānya	19 Pārthiva	...
4561	1382	1517	866	634-35	1459-60	13 Pramāthin	20 Vyaya	5 Śrāvaṇa
4562	1383	1518	867	635-36	*1460-61	14 Vikrama	21 Sarvajit	...
4563	1384	1519	868	636-37	1461-62	15 Vṛisha	22 Sarvadhārin	...
4564	1385	1520	869	637-38	1462-63	16 Chitrabhānu	23 Virōdhin	4 Āshāḍha
4565	1386	1521	870	638-39	1463-64	17 Subhānu	24 Vikṛita	...
4566	1387	1522	871	639-40	*1464-65	18 Tāraṇa	25 Khara	...
4567	1388	1523	872	640-41	1465-66	19 Pārthiva	26 Nandana	2 Vaiśākha
4568	1389	1524	873	641-42	1466-67	20 Vyaya	27 Vijaya	...
4569	1390	1525	874	642-43	1467-68	21 Sarvajit	28 Jaya	6 Bhādrapada
4570	1391	1526	875	643-44	*1468-69	22 Sarvadhārin	29 Manmatha	...
4571	1392	1527	876	644-45	1469-70	23 Virōdhin	30 Durmukha	...

LXI—*Contd.*

COMMENCEMENT OF THE										
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
26 Mar. (85)	6 Fri.	19	32	30	9 Mar. (68)	3 Tues.	9908·1762	472·1363	228·6821	4547
27 Mar. (86)	1 Sun.	1	45	0	26 Feb. (57)	0 Sat.	9784·8596	319·3712	197·8582	4548
27 Mar. (86)	2 Mon.	7	57	30	17 Mar. (76)	6 Fri.	9818·4993	255·3547	249·1679	4549
26 Mar. (86)	3 Tues.	14	10	0	6 Mar. (66)	4 Wed.	32·8145	138·8812	221·0818	4550
26 Mar. (85)	4 Wed.	20	22	30	25 Mar. (84)	3 Tues.	67·4541	74·8646	272·3915	4551
27 Mar. (86)	6 Fri.	2	35	0	14 Mar. (73)	0 Sat.	9943·1375	922·0995	241·5677	4552
27 Mar. (86)	0 Sat.	8	47	30	4 Mar. (63)	5 Thur.	157·4527	805·6259	213·4816	4553
26 Mar. (86)	1 Sun.	15	0	0	22 Mar. (82)	4 Wed.	192·0924	741·6094	264·7914	4554
26 Mar. (85)	2 Mon.	21	12	30	11 Mar. (70)	1 Sun.	67·7757	588·8442	233·9674	4555
27 Mar. (86)	4 Wed.	3	25	0	28 Feb. (59)	5 Thur.	9943·4591	436·0790	203·1436	4556
27 Mar. (86)	5 Thur.	9	37	30	19 Mar. (78)	4 Wed.	9978·0987	372·0625	254·4533	4557
26 Mar. (86)	6 Fri.	15	50	0	7 Mar. (67)	1 Sun.	9853·7821	219·2973	223·6295	4558
26 Mar. (85)	0 Sat.	22	2	30	26 Mar. (85)	0 Sat.	9888·4218	155·2809	274·9392	4559
27 Mar. (86)	2 Mon.	4	15	0	16 Mar. (75)	5 Thur.	102·7370	38·8073	246·8532	4560
27 Mar. (86)	3 Tues.	10	27	30	5 Mar. (64)	2 Mon.	9978·4204	885·0421	216·0293	4561
26 Mar. (86)	4 Wed.	16	40	0	23 Mar. (83)	1 Sun.	13·0600	822·0256	267·3390	4562
26 Mar. (85)	5 Thur.	22	52	30	13 Mar. (72)	6 Fri.	227·3753	705·5520	239·2529	4563
27 Mar. (86)	0 Sat.	5	5	0	2 Mar. (61)	3 Tues.	103·0587	552·7868	208·4291	4564
27 Mar. (86)	1 Sun.	11	17	30	21 Mar. (80)	2 Mon.	137·6983	488·7703	259·7388	4565
26 Mar. (86)	2 Mon.	17	30	0	9 Mar. (69)	6 Fri.	13·3817	336·0051	228·9150	4566
26 Mar. (85)	3 Tues.	23	42	30	26 Feb. (57)	3 Tues.	9889·0651	183·2400	198·0911	4567
27 Mar. (86)	5 Thur.	5	55	0	17 Mar. (76)	2 Mon.	9923·7047	119·2214	249·4008	4568
27 Mar. (86)	6 Fri.	12	7	30	7 Mar. (66)	0 Sat.	138·0199	2·7499	221·3147	4569
26 Mar. (86)	0 Sat.	18	20	0	25 Mar. (85)	6 Fri.	172·6596	938·7334	272·6244	4570
27 Mar. (86)	2 Mon.	0	32	30	14 Mar. (73)	3 Tues.	48·3430	785·9682	241·8006	4571

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4572	1393	1528	877	645-46	1470-71	24 Vikṛita . .	31 Hēmalamba .	4 Āshāḍha .
4573	1394	1529	878	646-47	1471-72	25 Khara . .	32 Vilamba .	...
4574	1395	1530	879	647-48	*1472-73	26 Nandana .	33 Vikārin . .	...
4575	1396	1531	880	648-49	1473-74	27 Vijaya . .	34 Śārvarin .	3 Jyēshṭha .
4576	1397	1532	881	649-50	1474-75	28 Jaya . .	35 Plava . .	...
4577	1398	1533	882	650-51	1475-76	29 Manmatha .	36 Śubhakṛit	{ 7 Āśvina, 10 *Pausha* (*ksh.*), 12 Phālguna }
4578	1399	1534	883	651-52	*1476-77	30 Durmukha .	37 Śōbhana .	...
4579	1400	1535	884	652-53	1477-78	31 Hēmalamba .	38 Krōdhin .	...
4580	1401	1536	885	653-54	1478-79	32 Vilamba .	39 Viśvāvasu .	5 Śrāvaṇa .
4581	1402	1537	886	654-55	1479-80	33 Vikārin . .	40 Parābhava .	...
4582	1403	1538	887	655-56	*1480-81	34 Śārvarin .	41 Plavaṅga .	...
4583	1404	1539	888	656-57	1481-82	35 Plava . .	42 Kīlaka . .	4 Āshāḍha .
4584	1405	1540	889	657-58	1482-83	36 Śubhakṛit .	43 Saumya .	...
4585	1406	1541	890	658-59	1483-84	37 Śōbhana .	44 Sādhāraṇa .	...
4586	1407	1542	891	659-60	*1484-85	38 Krōdhin .	45 Virōdhakṛit .	1 Chaitra .
4587	1408	1543	892	660-61	1485-86	39 Viśvāvasu .	46 Paridhāvin .	...
4588	1409	1544	893	661-62	1486-87	40 Parābhava .	47 Pramādin .	6 Bhādrapada
4589	1410	1545	894	662-63	1487-88	41 Plavaṅga .	48 Ānanda .	...
4590	1411	1546	895	663-64	*1488-89	42 Kīlaka . .	49 Rākshasa .	...
4591	1412	1547	896	664-65	1489-90	43 Saumya .	50 Anala . .	4 Āshāḍha .
4592	1413	1548	897	665-66	1490-91	44 Sādhāraṇa .	51 Piṅgala .	...
4593	1414	1549	898	666-67	1491-92	45 Virōdhakṛit .	52 Kālayukta .	...
4594	1415	1550	899	667-68	*1492-93	46 Paridhāvin .	53 Siddhārthin .	2 Vaiśākha .
4595	1416	1551	900	668-69	1493-94	47 Pramādin .	54 Raudra .	...
4596	1417	1552	901	669-70	1494-95	48 Ānanda .	55 Durmati .	6 Bhādrapada

LXI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali.
Day and month, A.D.	Week-day.	Time of true-Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a*.	*b*.	*c*.	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
27 Mar. (86)	3 Tues.	6	45	0	4 Mar. (63)	1 Sun.	262·6582	669·4946	213·7145	4572
27 Mar. (86)	4 Wed.	12	57	30	22 Mar. (81)	6 Fri.	9958·6660	569·1865	262·2865	4573
26 Mar. (86)	5 Thur.	19	10	0	10 Mar. (70)	3 Tues.	9838·3494	416·4214	231·4626	4574
27 Mar. (86)	0 Sat.	1	22	30	28 Feb. (59)	1 Sun.	48·6646	299·9477	203·3765	4575
27 Mar. (86)	1 Sun.	7	35	0	18 Mar. (77)	6 Fri.	9744·6724	199·6397	251·9484	4576
27 Mar. (86)	2 Mon.	13	47	30	8 Mar. (67)	4 Wed.	9958·9875	83·1661	223·8624	4577
26 Mar. (86)	3 Tues.	20	0	0	26 Mar. (86)	3 Tues.	9993·6272	19·1496	275·1721	4578
27 Mar. (86)	5 Thur.	2	12	30	16 Mar. (75)	1 Sun.	207·9424	902·6760	247·0861	4579
27 Mar. (86)	6 Fri.	8	25	0	5 Mar. (64)	5 Thur.	83·6259	749·9109	216·2622	4580
27 Mar. (86)	0 Sat.	14	37	30	24 Mar. (83)	4 Wed.	118·2654	685·8943	267·5720	4581
26 Mar. (86)	1 Sun.	20	50	0	12 Mar. (72)	1 Sun.	9993·9488	533·1291	236·7480	4582
27 Mar. (86)	3 Tues.	3	2	30	1 Mar. (60)	5 Thur.	9869·6322	380·3640	205·9242	4583
27 Mar. (86)	4 Wed.	9	15	0	20 Mar. (79)	4 Wed.	9904·2718	316·3474	257·2339	4584
27 Mar. (86)	5 Thur.	15	27	30	9 Mar. (68)	1 Sun.	9779·9552	163·5822	226·4101	4585
26 Mar. (86)	6 Fri.	21	40	0	27 Feb. (58)	6 Fri.	9994·2705	47·1087	198·3239	4586
27 Mar. (86)	1 Sun.	3	52	30	17 Mar. (76)	5 Thur.	28·9101	983·0922	249·6337	4587
27 Mar. (86)	2 Mon.	10	5	0	7 Mar. (66)	3 Tues.	243·2253	866·6186	221·5476	4588
27 Mar. (86)	3 Tues.	16	17	30	26 Mar. (85)	2 Mon.	277·8650	802·6021	272·8573	4589
26 Mar. (86)	4 Wed.	22	30	0	14 Mar. (74)	6 Fri.	153·5484	649·8370	242·0335	4590
27 Mar. (86)	6 Fri.	4	42	30	3 Mar. (62)	3 Tues.	29·2318	497·0717	211·2097	4591
27 Mar. (86)	0 Sat.	10	55	0	22 Mar. (81)	2 Mon.	63·8714	433·0553	262·5194	4592
27 Mar. (86)	1 Sun.	17	7	30	11 Mar. (70)	6 Fri.	9939·5548	280·2901	231·6955	4593
26 Mar. (86)	2 Mon.	23	20	0	28 Feb. (59)	3 Tues.	9815·2381	127·5249	200·8716	4594
27 Mar. (86)	4 Wed.	5	32	30	18 Mar. (77)	2 Mon.	9849·8778	63·5084	252·1813	4595
27 Mar. (86)	5 Thur.	11	45	0	8 Mar. (67)	0 Sat.	64·1930	947·0348	224·0953	4596

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4597	1418	1553	902	670-71	1495-96	49 Rākshasa .	56 Dundubhi .	...
4598	1419	1554	903	671-72	*1496-97	50 Anala . .	57 Rudhirōdgārin	...
4599	1420	1555	904	672-73	1497-98	51 Piṅgala .	58 Raktāksha .	5 Śrāvaṇa .
4600	1421	1556	905	673-74	1498-99	52 Kālayukta .	59 Krōdhana .	...
4601	1422	1557	906	674-75	1499-1500	53 Siddhārthin .	60 Kshaya .	...
4602	1423	1558	907	675-76	*1500-01	54 Raudra .	1 Prabhava .	3 Jyēshṭha .
4603	1424	1559	908	676-77	1501-02	55 Durmati .	2 Vibhava† .	...
4604	1425	1560	909	677-78	1502-03	56 Dundubhi .	4 *Pramōda* .	...
4605	1426	1561	910	678-79	1503-04	57 Rudhirōdgārin	5 *Prajāpati* .	2 Vaiśākha .
4606	1427	1562	911	679-80	*1504-05	58 Raktāksha .	6 *Āṅgirasa* .	...
4607	1428	1563	912	680-81	1505-06	59 Krōdhana .	7 *Śrīmukha* .	6 Bhādrapada
4608	1429	1564	913	681-82	1506-07	60 Kshaya .	8 *Bhāva* . .	...
4609	1430	1565	914	682-83	1507-08	1 Prabhava .	9 *Yuvan* . .	...
4610	1431	1566	915	683-84	*1508-09	2 Vibhava .	10 *Dhātṛi* . .	4 Āshāḍha .
4611	1432	1567	916	684-85	1509-10	3 Śukla . .	11 *Īśvara* . .	...
4612	1433	1568	917	685-86	1510-11	4 Pramōda .	12 *Bahudhānya* .	...
4613	1434	1569	918	686-87	1511-12	5 Prajāpati .	13 *Pramāthin* .	2 Vaiśākha .
4614	1435	1570	919	687-88	*1512-13	6 Āṅgirasa .	14 *Vikrama* .	...
4615	1436	1571	920	688-89	1513-14	7 Śrīmukha .	15 *Vṛisha* . .	6 Bhādrapada
4616	1437	1572	921	689-90	1514-15	8 Bhāva . .	16 *Chitrabhānu* .	...
4617	1438	1573	922	690-91	1515-16	9 Yuvan . .	17 Subhānu .	...
4618	1439	1574	923	691-92	*1516-17	10 Dhātṛi . .	18 Tāraṇa . .	5 Śrāvaṇa .
4619	1440	1575	924	692-93	1517-18	11 Īśvara . .	19 Pārthiva .	...
4620	1441	1576	925	693-94	1518-19	12 Bahudhānya .	20 Vyaya . .	...
4621	1442	1577	926	694-95	1519-20	13 Pramāthin .	21 Sarvajit .	3 Jyēshṭha .

† No. 3 Śukla was suppressed in the north.

LXI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
27 Mar. (86)	6 Fri.	17	57	30	27 Mar. (86)	6 Fri.	98·8327	883·0184	275·4050	4597
27 Mar. (87)	1 Sun.	0	10	0	16 Mar. (76)	4 Wed.	313·1479	766·5447	247·3190	4598
27 Mar. (86)	2 Mon.	6	22	30	5 Mar. (64)	1 Sun.	188·8313	613·7796	216·4950	4599
27 Mar. (86)	3 Tues.	12	35	0	23 Mar. (82)	6 Fri.	9884·8390	513·4715	265·0670	4600
27 Mar. (86)	4 Wed.	18	47	30	12 Mar. (71)	3 Tues.	9760·5224	360·7063	234·2431	4601
27 Mar. (87)	6 Fri.	1	0	0	1 Mar. (61)	1 Sun.	9974·8377	244·2328	206·1571	4602
27 Mar. (86)	0 Sat.	7	12	30	20 Mar. (79)	0 Sat.	9·4773	180·2162	257·4668	4603
27 Mar. (86)	1 Sun.	13	25	0	9 Mar. (68)	4 Wed.	9885·1607	27·4510	226·6429	4604
27 Mar. (86)	2 Mon.	19	37	30	27 Feb. (58)	2 Mon.	99·4760	910·9775	198·5568	4605
27 Mar. (87)	4 Wed.	1	50	0	17 Mar. (77)	1 Sun.	134·1156	846·9609	249·8666	4606
27 Mar. (86)	5 Thur.	8	2	30	6 Mar. (65)	5 Thur.	9·7990	694·1958	219·0427	4607
27 Mar. (86)	6 Fri.	14	15	0	25 Mar. (84)	4 Wed.	44·4386	630·1793	270·3525	4608
27 Mar. (86)	0 Sat.	20	27	30	14 Mar. (73)	1 Sun.	9920·1220	477·4141	239·5286	4609
27 Mar. (87)	2 Mon.	2	40	0	2 Mar. (62)	5 Thur.	9795·8054	324·6489	208·7048	4610
27 Mar. (86)	3 Tues.	8	52	30	21 Mar. (80)	4 Wed.	9830·4450	260·6324	260·0144	4611
27 Mar. (86)	4 Wed.	15	5	0	11 Mar. (70)	2 Mon.	44·7603	144·1589	231·9284	4612
27 Mar. (86)	5 Thur.	21	17	30	28 Feb. (59)	6 Fri.	9920·4426	991·3936	201·1045	4613
27 Mar. (87)	0 Sat.	3	30	0	18 Mar. (78)	5 Thur.	9955·0933	927·3772	252·4142	4614
27 Mar. (86)	1 Sun.	9	42	30	8 Mar. (67)	3 Tues.	169·3984	810·9036	224·3282	4615
27 Mar. (86)	2 Mon.	15	55	0	27 Mar. (86)	2 Mon.	202·0381	746·8872	275·6379	4616
27 Mar. (86)	3 Tues.	22	7	30	16 Mar. (75)	6 Fri.	79·7215	594·1219	244·8140	4617
27 Mar. (87)	5 Thur.	4	20	0	4 Mar. (64)	3 Tues.	9955·4049	441·3567	213·9901	4618
27 Mar. (86)	6 Fri.	10	32	30	23 Mar. (82)	2 Mon.	9990·0445	377·3403	265·2999	4619
27 Mar. (86)	0 Sat.	16	45	0	12 Mar. (71)	6 Fri.	9865·7278	224·5750	234·4760	4620
27 Mar. (86)	1 Sun.	22	57	30	2 Mar. (61)	4 Wed.	80·0431	108·1015	206·3800	4621

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4622	1443	1578	927	695-96	*1520-21	14 Vikrama .	22 Sarvadhārin .	...
4623	1444	1579	928	696-97	1521-22	15 Vṛisha . .	23 Virōdhin .	...
4624	1445	1580	929	697-98	1522-23	16 Chitrabhānu .	24 Vikṛita .	2 Vaiśākha .
4625	1446	1581	930	698-99	1523-24	17 Subhānu .	25 Khara . .	...
4626	1447	1582	931	699-700	*1524-25	18 Tāraṇa . .	26 Nandana .	6 Bhādrapada
4627	1448	1583	932	700-01	1525-26	19 Pārthiva .	27 Vijaya . .	...
4628	1449	1584	933	701-02	1526-27	20 Vyaya . .	28 Jaya . .	...
4629	1450	1585	934	702-03	1527-28	21 Sarvajit .	29 Manmatha .	4 Āshāḍha .
4630	1451	1586	935	703-04	*1528-29	22 Sarvadhārin .	30 Durmukha .	...
4631	1452	1587	936	704-05	1529-30	23 Virōdhin .	31 Hēmalamba .	...
4632	1453	1588	937	705-06	1530-31	24 Vikṛita . .	32 Vilamba .	2 Vaiśākha .
4633	1454	1589	938	706-07	1531-32	25 Khara . .	33 Vikārin . .	...
4634	1455	1590	939	707-08	*1532-33	26 Nandana .	34 Śārvarin .	6 Bhādrapada
4635	1456	1591	940	708-09	1533-34	27 Vijaya . .	35 Plava . .	...
4636	1457	1592	941	709-10	1534-35	28 Jaya . .	36 Śubhakṛit .	...
4637	1458	1593	942	710-11	1535-36	29 Manmatha .	37 Śōbhana .	5 Śrāvaṇa .
4638	1459	1594	943	711-12	*1536-37	30 Durmukha .	38 Krōdhin .	...
4639	1460	1595	944	712-13	1537-38	31 Hēmalamba .	39 Viśvāvasu .	...
4640	1461	1596	945	713-14	1538-39	32 Vilamba .	40 Parābhava .	3 Jyēshṭha .
4641	1462	1597	946	714-15	1539-40	33 Vikārin . .	41 Plavaṅga .	...
4642	1463	1598	947	715-16	*1540-41	34 Śārvarin .	42 Kīlaka .	{ 7 Āśvina* / 10 *Pausha* (*ksh.*) }
4643	1464	1599	948	716-17	1541-42	35 Plava . .	43 Saumya .	1 Chaitra .
4644	1465	1600	949	717-18	1542-43	36 Śubhakṛit .	44 Sādhāraṇa .	...
4645	1466	1601	950	718-19	1543-44	37 Śōbhana .	45 Virōdhakṛit .	6 Bhādrapada
4646	1467	1602	951	719-20	*1544-45	38 Krōdhin .	46 Paridhāvin .	...

* A close case. At the Tulā-saṁkrānti the moon had been waxing for less than 2 minutes.

LXI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (87)	3 Tues.	5	10	0	20 Mar. (80)	3 Tues.	114·6827	44·0850	257·6997		4622
27 Mar. (86)	4 Wed.	11	22	30	9 Mar. (68)	0 Sat.	9990·3661	891·3198	226·8758		4623
27 Mar. (86)	5 Thur.	17	35	0	27 Feb. (58)	5 Thur.	204·6814	774·8462	198·7897		4624
27 Mar. (86)	6 Fri.	23	47	30	18 Mar. (77)	4 Wed.	239·3210	710·8297	250·0995		4625
27 Mar. (87)	1 Sun.	6	0	0	6 Mar. (66)	1 Sun.	115·0044	558·0646	219·2756		4626
27 Mar. (86)	2 Mon.	12	12	30	25 Mar. (84)	0 Sat.	149·6440	494·0480	270·5854		4627
27 Mar. (86)	3 Tues.	18	25	0	14 Mar. (73)	4 Wed.	25·3274	341·2828	239·7615		4628
28 Mar. (87)	5 Thur.	0	37	30	3 Mar. (62)	1 Sun.	9901·0108	188·5177	208·9577		4629
27 Mar. (87)	6 Fri.	6	50	0	21 Mar. (81)	0 Sat.	9935·6504	124·5011	160·2473		4630
27 Mar. (86)	0 Sat.	13	2	30	11 Mar. (70)	5 Thur.	149·9657	8·0276	232·1613		4631
27 Mar. (86)	1 Sun.	19	15	0	28 Feb. (59)	2 Mon.	25·6490	855·2624	201·3374		4632
28 Mar. (87)	3 Tues.	1	27	30	19 Mar. (78)	1 Sun.	60·2887	791·2459	252·6471		4633
27 Mar. (87)	4 Wed.	7	40	0	8 Mar. (68)	6 Fri.	274·6009	674·7723	224·5641		4634
27 Mar. (86)	5 Thur.	13	52	30	26 Mar. (85)	4 Wed.	9970·6117	574·4642	273·1330		4635
27 Mar. (86)	6 Fri.	20	5	0	15 Mar. (74)	1 Sun.	9846·2851	421·6991	242·3091		4636
28 Mar. (87)	1 Sun.	2	17	30	4 Mar. (63)	5 Thur.	9721·9785	268·9338	211·4853		4637
27 Mar. (87)	2 Mon.	8	30	0	22 Mar. (82)	4 Wed.	9756·6181	204·9174	262·7950		4638
27 Mar. (86)	3 Tues.	14	42	30	12 Mar. (71)	2 Mon.	9970·9333	88·4438	234·7089		4639
27 Mar. (86)	4 Wed.	20	55	0	2 Mar. (61)	0 Sat.	185·2486	971·8702	206·6229		4640
28 Mar. (87)	6 Fri.	3	7	30	21 Mar. (80)	6 Fri.	219·8882	907·9537	257·9326		4641
27 Mar. (87)	0 Sat.	9	20	0	9 Mar. (69)	3 Tues.	95·5716	755·1885	227·1088		4642
27 Mar. (86)	1 Sun.	15	32	30	26 Feb. (57)	0 Sat.	9971·2550	602·4234	196·2848		4643
27 Mar. (86)	2 Mon.	21	45	0	17 Mar. (76)	6 Fri.	5·8946	538·4068	247·5946		4644
28 Mar. (87)	4 Wed.	3	57	30	6 Mar. (65)	3 Tues.	9881·5780	385·6417	216·7707		4645
27 Mar. (87)	5 Thur.	10	10	0	24 Mar. (84)	2 Mon.	9916·2175	321·6252	268·0805		4646

TABLE

CONCURRENT YEAR.								Intercalated (*adhika*) and suppressed (*kshaya*) Lunar months (true).
						Jovian Saṁvatsara.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4647	1468	1603	952	720-21	1545-46	39 Viśvâvasu	47 Pramādin	...
4648	1469	1604	953	721-22	1546-47	40 Parābhava	48 Ānanda	4 Āshāḍha
4649	1470	1605	954	722-23	1547-48	41 Plavaṅga	49 Rākshasa	...
4650	1471	1606	955	723-24	*1548-49	42 Kīlaka	50 Anala	...
4651	1472	1607	956	724-25	1549-50	43 Saumya	51 Piṅgala	2 Vaiśākha
4652	1473	1608	957	725-26	1550-51	44 Sādhāraṇa	52 Kālayukta	...
4653	1474	1609	958	726-27	1551-52	45 Virōdhakṛit	53 Siddhārthin	6 Bhādrapada
4654	1475	1610	959	727-28	*1552-53	46 Paridhāvin	54 Raudra	...
4655	1476	1611	960	728-29	1553-54	47 Pramādin	55 Durmati	...
4656	1477	1612	961	729-30	1554-55	48 Ānanda	56 Dundubhi	4 Āshāḍha
4657	1478	1613	962	730-31	1555-56	49 Rākshasa	57 Rudhirōdgārin	...
4658	1479	1614	963	731-32	*1556-57	50 Anala	58 Raktāksha	...
4659	1480	1615	964	732-33	1557-58	51 Piṅgala	59 Krōdhana	3 Jyēshṭha
4660	1481	1616	965	733-34	1558-59	52 Kālayukta	60 Kshaya	...
4661	1482	1617	966	734-35	1559-60	53 Siddhārthin	1 Prabhava	{ 8 Kārttika, 11 *Māgha* (*ksh.*), 12 Phālguna }
4662	1483	1618	967	735-36	*1560-61	54 Raudra	2 Vibhava	...
4663	1484	1619	968	736-37	1561-62	55 Durmati	3 Śukla	...
4664	1485	1620	969	737-38	1562-63	56 Dundubhi	4 Pramōda	5 Śrāvaṇa
4665	1486	1621	970	738-39	1563-64	57 Rudhirōdgārin	5 Prajāpati	...
4666	1487	1622	971	739-40	*1564-65	58 Raktāksha	6 Āṅgirasa	...
4667	1488	1623	972	740-41	1565-66	59 Krōdhana	7 Śrīmukha	4 Āshāḍha
4668	1489	1624	973	741-42	1566-67	60 Kshaya	8 Bhāva	...
4669	1490	1625	974	742-43	1567-68	1 Prabhava	9 Yuvan	...
4670	1491	1626	975	743-44	*1568-69	2 Vibhava	10 Dhātṛi	2 Vaiśākha
4671	1492	1627	976	744-45	1569-70	3 Śukla	11 Īśvara	...

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a*.	*b*.	*c*.		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (86)	6 Fri.	16	22	30	13 Mar. (72)	6 Fri.	9791·9009	168·8599	237·2566		4647
27 Mar. (86)	0 Sat.	22	35	0	3 Mar. (62)	4 Wed.	6·2162	52·3864	209·1706		4648
28 Mar. (87)	2 Mon.	4	47	30	22 Mar. (81)	3 Tues.	40·9559	988·3699	260·4802		4649
27 Mar. (87)	3 Tues.	11	0	0	11 Mar. (71)	1 Sun.	255·1711	871·8964	232·3942		4650
27 Mar. (86)	4 Wed.	17	12	30	28 Feb. (59)	5 Thur.	130·8544	719·1311	201·5703		4651
27 Mar. (86)	5 Thur.	23	25	0	19 Mar. (78)	4 Wed.	165·4941	655·1147	252·8800		4652
28 Mar. (87)	0 Sat.	5	37	30	8 Mar. (67)	1 Sun.	41·1774	502·3495	222·0562		4653
27 Mar. (87)	1 Sun.	11	50	0	26 Mar. (86)	0 Sat.	75·8171	438·3329	273·3659		4654
27 Mar. (86)	2 Mon.	18	2	30	15 Mar. (74)	4 Wed.	9952·5005	285·5678	242·5420		4655
28 Mar. (87)	4 Wed.	0	15	0	4 Mar. (63)	1 Sun.	9827·1839	132·8021	211·7182		4656
28 Mar. (87)	5 Thur.	6	27	30	23 Mar. (82)	0 Sat.	9861·8235	68·7856	263·0279		4657
27 Mar. (87)	6 Fri.	12	40	0	12 Mar. (72)	5 Thur.	76·1387	952·3120	234·9418		4658
27 Mar. (86)	0 Sat.	18	52	30	2 Mar. (61)	3 Tues.	290·4540	835·8385	206·8558		4659
28 Mar. (87)	2 Mon.	1	5	0	21 Mar. (80)	2 Mon.	325·0936	760·8220	258·1655		4660
28 Mar. (87)	3 Tues.	7	17	30	10 Mar. (69)	6 Fri.	200·7771	619·0567	227·3417		4661
27 Mar. (87)	4 Wed.	13	30	0	27 Mar. (87)	4 Wed.	9896·7848	518·7487	275·9135		4662
27 Mar. (86)	5 Thur.	19	42	30	16 Mar. (75)	1 Sun.	9772·4681	365·9835	245·0897		4663
28 Mar. (87)	0 Sat.	1	55	0	6 Mar. (65)	6 Fri.	9986·7834	249·5104	217·0036		4664
28 Mar. (87)	1 Sun.	8	7	30	25 Mar. (84)	5 Thur.	21·4230	185·4939	268·3134		4665
27 Mar. (87)	2 Mon.	14	20	0	13 Mar. (73)	2 Mon.	9897·1064	32·7287	237·4895		4666
27 Mar. (86)	3 Tues.	20	32	30	3 Mar. (62)	0 Sat.	111·4197	916·2552	209·4035		4667
28 Mar. (87)	5 Thur.	2	45	0	22 Mar. (81)	6 Fri.	146·0613	852·2386	260·7131		4668
28 Mar. (87)	6 Fri.	8	57	30	11 Mar. (70)	3 Tues.	21·7447	699·4735	229·8883		4669
27 Mar. (87)	0 Sat.	15	10	0	28 Feb. (59)	0 Sat.	9897·4281	546·7083	199·0654		4670
27 Mar. (86)	1 Sun.	21	22	30	18 Mar. (77)	6 Fri.	9932·0677	482·6917	250·3752		4671

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4672	1493	1628	977	745-46	1570-71	4 Pramōda .	12 Bahudhānya .	6 Bhādrapada.
4673	1494	1629	978	746-47	1571-72	5 Prajāpati .	13 Pramāthin .	...
4674	1495	1630	979	747-48	*1572-73	6 Āṅgirasa .	14 Vikrama .	...
4675	1496	1631	980	748-49	1573-74	7 Śrīmukha .	15 Vṛisha . .	4 Āshāḍha .
4676	1497	1632	981	749-50	1574-75	8 Bhāva . .	16 Chitrabhānu .	...
4677	1498	1633	982	750-51	1575-76	9 Yuvan . .	17 Subhānu .	...
4678	1499	1634	983	751-52	*1576-77	10 Dhātṛi . .	18 Tāraṇa . .	3 Jyēshṭha .
4679	1500	1635	984	752-53	1577-78	11 Īśvara . .	19 Pārthiva .	...
4680	1501	1636	985	753-54	1578-79	12 Bahudhānya .	20 Vyaya . .	8 Kārttika .
4681	1502	1637	986	754-55	1579-80	13 Pramāthin .	21 Sarvajit .	...
4682	1503	1638	987	755-56	*1580-81	14 Vikrama .	22 Sarvadhārin .	...
4683	1504	1639	988	756-57	1581-82	15 Vṛisha . .	23 Virōdhin .	5 Śrāvaṇa .
4684	1505	1640	989	757-58	1582-83	16 Chitrabhānu .	24 Vikṛita . .	...
4685	1506	1641	990	758-59	1583-84	17 Subhānu .	25 Khara . .	...
4686	1507	1642	991	759-60	*1584-85	18 Tāraṇa . .	26 Nandana .	4 Āshāḍha .
4687	1508	1643	992	760-61	1585-86	19 Pārthiva .	27 Vijaya . .	...
4688	1509	1644	993	761-62	1586-87	20 Vyaya . .	28 Jaya . .	...
4689	1510	1645	994	762-63	1587-88	21 Sarvajit .	29 Manmatha† .	2 Vaiśākha .
4690	1511	1646	995	763-64	*1588-89	22 Sarvadhārin .	31 *Hēmalamba* .	...
4691	1512	1647	996	764-65	1589-90	23 Virōdhin .	32 *Vilamba* .	6 Bhādrapada
4692	1513	1648	997	765-66	1590-91	24 Vikṛita . .	33 *Vikārin*. .	...
4693	1514	1649	998	766-67	1591-92	25 Khara . .	34 *Śārvarin* .	...
4694	1515	1650	999	767-68	*1592-93	26 Nandana .	35 *Plava* . .	4 Āshāḍha .
4695	1516	1651	1000	768-69	1593-94	27 Vijaya . .	36 *Śubhakṛit* .	...
4696	1517	1652	1001	769-70	1594-95	28 Jaya . .	37 *Śōbhana* .	...

† No. 30, Durmati, was suppressed in the north.

I.XI—*Contd.*

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).					Kali.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
28 Mar. (87)	3 Tues.	3	35	0	7 Mar. (66)	3 Tues.	9807·7511	330·2366	219·5513	4672
28 Mar. (87)	4 Wed.	9	47	30	26 Mar. (85)	2 Mon. .	9842·3907	265·9101	270·8611	4673
27 Mar. (87)	5 Thur.	16	0	0	15 Mar. (75)	0 Sat. .	56·7060	149·4366	242·7749	4674
27 Mar. (86)	6 Fri. .	22	12	30	4 Mar. (63)	4 Wed.	9932·3894	996·6713	211·9511	4675
28 Mar. (87)	1 Sun. .	4	25	0	23 Mar. (82)	3 Tues.	9967·0290	932·6549	263·2608	4676
28 Mar. (87)	2 Mon. .	10	37	30	13 Mar. (72)	1 Sun. .	181·3441	816·1813	235·1747	4677
27 Mar. (87)	3 Tues.	16	50	0	1 Mar. (61)	5 Thur.	57·0275	663·4160	204·3509	4678
27 Mar. (86)	4 Wed.	23	2	30	20 Mar. (79)	4 Wed.	91·6671	599·3996	255·9524	4679
28 Mar. (87)	6 Fri. .	5	15	0	9 Mar. (68)	1 Sun. .	9967·3506	446·6344	224·8368	4680
28 Mar. (87)	0 Sat. .	11	27	30	28 Mar. (87)	0 Sat. .	1·9902	382·6179	276·1464	4681
27 Mar. (87)	1 Sun. .	17	40	0	16 Mar. (76)	4 Wed.	9877·6735	229·8527	245·3226	4682
27 Mar. (86)	2 Mon. .	23	52	30	6 Mar. (65)	2 Mon. .	91·9888	113·3791	217·2365	4683
28 Mar. (87)	4 Wed.	6	5	0	25 Mar. (84)	1 Sun. .	126·6284	49·3626	268·5463	4684
28 Mar. (87)	5 Thur.	12	17	30	14 Mar. (73)	5 Thur.	2·3118	896·5974	237·7224	4685
27 Mar. (87)	6 Fri.	18	30	0	3 Mar. (63)	3 Tues.	216·6271	780·1239	209·6363	4686
28 Mar. (87)	1 Sun. .	0	42	30	22 Mar. (81)	2 Mon. .	251·2667	716·1074	260·9460	4687
28 Mar. (87)	2 Mon. .	6	55	0	11 Mar. (70)	6 Fri. .	126·9501	563·3422	230·1222	4688
28 Mar. (87)	3 Tues.	13	7	30	28 Feb. (59)	3 Tues.	2·6335	410·5770	199·2983	4689
27 Mar. (87)	4 Wed.	19	20	0	18 Mar. (78)	2 Mon. .	37·2731	346·5605	250·6081	4690
28 Mar. (87)	6 Fri. .	1	32	30	7 Mar. (66)	6 Fri. .	9912·9565	193·7953	219·7842	4691
28 Mar. (87)	0 Sat. .	7	45	0	26 Mar. (85)	5 Thur.	9947·5961	129·7788	271·0939	4692
28 Mar. (87)	1 Sun. .	13	57	30	16 Mar. (75)	3 Tues.	161·9114	13·2053	243·0078	4693
27 Mar. (87)	2 Mon. .	20	10	0	4 Mar. (64)	0 Sat. .	37·5948	860·5401	212·1840	4694
28 Mar. (87)	4 Wed.	2	22	30	23 Mar. (82)	6 Fri. .	72·2344	796·5236	263·4937	4695
28 Mar (87)	5 Thur.	8	35	0	13 Mar. (72)	4 Wed.	286·5496	680·0500	235·4076	4696

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4697	1518	1653	1002	770-71	1595-96	29 Manmatha	38 *Krōdhin*	3 Jyēshṭha
4698	1519	1654	1003	771-72	*1596-97	30 Durmukha	39 *Viśvāvasu*	...
4699	1520	1655	1004	772-73	1597-98	31 Hēmalamba	40 *Parābhava*	8 Kārttika
4700	1521	1656	1005	773-74	1598-99	32 Vilamba	41 *Plavaṅga*	...
4701	1522	1657	1006	774-75	1599-1600	33 Vikārin	42 *Kīlaka*	...
4702	1523	1658	1007	775-76	*1600-01	34 Śārvarin	43 *Saumya*	5 Śrāvaṇa
4703	1524	1659	1008	776-77	1601-02	35 Plava	44 Sādhāraṇa	...
4704	1525	1660	1009	777-78	1602-03	36 Śubhakrit	45 Virōdhakṛit	...
4705	1526	1661	1010	778-79	1603-04	37 Śōbhana	46 Paridhāvin	4 Āshāḍha
4706	1527	1662	1011	779-80	*1604-05	38 Krōdhin	47 Pramādin	...
4707	1528	1663	1012	780-81	1605-06	39 Viśvāvasu	48 Ānanda	...
4708	1529	1664	1013	781-82	1606-07	40 Parābhava	49 Rākshasa	1 Chaitra
4709	1530	1665	1014	782-83	1607-08	41 Plavaṅga	50 Anala	...
4710	1531	1666	1015	783-84	*1608-09	42 Kīlaka	51 Piṅgala	6 Bhādrapada
4711	1532	1667	1016	784-85	1609-10	43 Saumya	52 Kālayukta	...
4712	1533	1668	1017	785-86	1610-11	44 Sādhāraṇa	53 Siddhārthin	...
4713	1534	1669	1018	786-87	1611-12	45 Virōdhakṛit	54 Raudra	4 Āshāḍha
4714	1535	1670	1019	787-88	*1612-13	46 Paridhāvin	55 Durmati	...
4715	1536	1671	1020	788-89	1613-14	47 Pramādin	56 Dundubhi	...
4716	1537	1672	1021	789-90	1614-15	48 Ānanda	57 Rudhirōdgārin	3 Jyēshṭha
4717	1538	1673	1022	790-91	1615-16	49 Rākshasa	58 Raktāksha	...
4718	1539	1674	1023	791-92	*1616-17	50 Anala	59 Krōdhana	7 Āśvina
4719	1540	1675	1024	792-93	1617-18	51 Piṅgala	60 Kshaya	...
4720	1541	1676	1025	793-94	1618-19	52 Kālayukta	1 Prabhava	...
4721	1542	1677	1026	794-95	1619-20	53 Siddhārthin	2 Vibhava	5 Śrāvaṇa

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mêsha-saṁkrânti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
28 Mar. (87)	6 Fri. .	14 47 30	2 Mar. (61)	1 Sun. .	162·2330	527·2848	204·5838		4697
27 Mar. (87)	0 Sat. .	21 0 0	19 Mar. (79)	6 Fri. .	9858·2408	426·9767	253·1557		4698
28 Mar. (87)	2 Mon. .	3 12 30	8 Mar. (67)	3 Tues.	9733·9241	274·2115	222·3318		4699
28 Mar. (87)	3 Tues.	9 25 0	27 Mar. (86)	2 Mon. .	9768·5638	210·1951	273·6415		4700
28 Mar. (87)	4 Wed.	15 37 30	17 Mar. (76)	0 Sat. .	9982·8789	93·7214	245·5555		4701
27 Mar. (87)	5 Thur.	21 50 0	6 Mar. (66)	5 Thur.	197·1942	977·2479	218·4694		4702
28 Mar. (87)	0 Sat. .	4 2 30	25 Mar. (84)	4 Wed.	231·8338	913·2313	268·7792		4703
28 Mar. (87)	1 Sun. .	10 15 0	14 Mar. (73)	1 Sun. .	107·5172	760·4661	237·9552		4704
28 Mar. (87)	2 Mon. .	16 27 30	3 Mar. (62)	5 Thur.	9983·2006	607·7010	207·1314		4705
27 Mar. (87)	3 Tues.	22 40 0	21 Mar. (81)	4 Wed.	17·8402	543·6844	258·4411		4706
28 Mar. (87)	5 Thur.	4 52 30	10 Mar. (69)	1 Sun. .	9893·5236	390·9192	227·6173		4707
28 Mar. (87)	6 Fri. .	11 5 0	27 Feb. (58)	5 Thur.	9769·2070	238·1541	196·7934		4708
28 Mar. (87)	0 Sat. .	17 17 30	18 Mar. (77)	4 Wed.	9803·8466	174·1376	248·1032		4709
27 Mar. (87)	1 Sun. .	23 30 0	7 Mar. (67)	2 Mon. .	18·1619	57·6640	220·0171		4710
28 Mar. (87)	3 Tues.	5 42 30	26 Mar. (85)	1 Sun. .	52·8015	993·6475	271·3267		4711
28 Mar. (87)	4 Wed.	11 55 0	16 Mar. (75)	6 Fri. .	267·1178	877·1740	243·2407		4712
28 Mar. (87)	5 Thur.	18 7 30	5 Mar. (64)	3 Tues.	142·8002	724·4087	212·4169		4713
28 Mar. (88)	0 Sat. .	0 20 0	23 Mar. (83)	2 Mon. .	177·4398	660·3923	263·7266		4714
28 Mar. (87)	1 Sun. .	6 32 30	12 Mar. (71)	6 Fri. .	53·1233	507·6271	232·9028		4715
28 Mar. (87)	2 Mon. .	12 45 0	1 Mar. (60)	3 Tues.	9928·8064	354·8619	202·0789		4716
28 Mar. (87)	3 Tues.	18 57 30	20 Mar. (79)	2 Mon. .	9962·4462	290·8454	253·3885		4717
28 Mar. (88)	5 Thur.	1 10 0	8 Mar. (68)	6 Fri. .	9839·1305	138·0802	222·5647		4718
28 Mar. (87)	6 Fri. .	7 22 30	27 Mar. (86)	5 Thur.	9874·7691	74·0637	273·8744		4719
28 Mar. (87)	0 Sat. .	13 35 0	17 Mar. (76)	3 Tues.	88·0843	957·5901	245·7884		4720
28 Mar. (87)	1 Sun. .	19 47 30	7 Mar. (66)	1 Sun. .	302·3996	841·1165	217·7023		4721

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Jovian Saṁvatsara. Southern system.	Jovian Saṁvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4722	1543	1678	1027	795-96	*1620-21	54 Raudra .	3 Śukla . .	...
4723	1544	1679	1028	796-97	1621-22	55 Durmati .	4 Pramōda .	...
4724	1545	1680	1029	797-98	1622-23	56 Dundubhi .	5 Prajāpati .	4 Āshāḍha .
4725	1546	1681	1030	798-99	1623-24	57 Rudhirōdgārin	6 Āṅgirasa .	...
4726	1547	1682	1031	799-800	*1624-25	58 Raktāksha .	7 Śrīmukha .	...
4727	1548	1683	1032	800-01	1625-26	59 Krōdhana .	8 Bhāva . .	1 Chaitra .
4728	1549	1684	1033	801-02	1626-27	60 Kshaya .	9 Yuvan . .	...
4729	1550	1685	1034	802-03	1627-28	1 Prabhava .	10 Dhātṛi . .	5 Śrāvaṇa .
4730	1551	1686	1035	803-04	*1628-29	2 Vibhava .	11 Īśvara . .	...
4731	1552	1687	1036	804-05	1629-30	3 Śukla . .	12 Bahudhānya .	...
4732	1553	1688	1037	805-06	1630-31	4 Pramōda .	13 Pramāthin .	4 Āshāḍha .
4733	1554	1689	1038	806-07	1631-32	5 Prajāpati .	14 Vikrama .	...
4734	1555	1690	1039	807-08	*1632-33	6 Āṅgirasa .	15 Vṛisha . .	...
4735	1556	1691	1040	808-09	1633-34	7 Śrīmukha .	16 Chitrabhānu .	2 Vaiśākha .
4736	1557	1692	1041	809-10	1634-35	8 Bhāva . .	17 Subhānu .	...
4737	1558	1693	1042	810-11	1635-36	9 Yuvan . .	18 Tāraṇa . .	6 Bhādrapada
4738	1559	1694	1043	811-12	*1636-37	10 Dhātṛi . .	19 Pārthiva .	...
4739	1560	1695	1044	812-13	1637-38	11 Īśvara . .	20 Vyaya . .	...
4740	1561	1696	1045	813-14	1638-39	12 Bahudhānya .	21 Sarvajit. .	5 Śrāvaṇa .
4741	1562	1697	1046	814-15	1639-40	13 Pramāthin .	22 Sarvadhārin .	...
4742	1563	1698	1047	815-16	*1640-41	14 Vikrama .	23 Virōdhin .	...
4743	1564	1699	1048	816-17	1641-42	15 Vṛisha . .	24 Vikṛita . .	3 Jyēshṭha .
4744	1565	1700	1049	817-18	1642-43	16 Chitrabhānu .	25 Khara . .	...
4745	1566	1701	1050	818-19	1643-44	17 Subhānu .	26 Nandana .	...
4746	1567	1702	1051	819-20	*1644-45	18 Tāraṇa . .	27 Vijaya . .	1 Chaitra .

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
28 Mar. (88)	3 Tues.	2	0	0	24 Mar. (84)	6 Fri.	9998·4073	740·8085	266·2743		4722
28 Mar. (87)	4 Wed.	8	12	30	14 Mar. (73)	4 Wed.	212·7226	624·3349	238·1881		4723
28 Mar. (87)	5 Thur.	14	25	0	3 Mar. (62)	1 Sun.	88·4060	471·5697	207·3643		4724
28 Mar. (87)	6 Fri.	20	37	30	21 Mar. (80)	6 Fri.	9784·4137	371·2616	255·9362		4725
28 Mar. (88)	1 Sun.	2	50	0	10 Mar. (70)	4 Wed.	9998·7290	254·7880	227·8502		4726
28 Mar. (87)	2 Mon.	9	2	30	27 Feb. (58)	1 Sun.	9874·4124	102·0228	197·0263		4727
28 Mar. (87)	3 Tues.	15	15	0	18 Mar. (77)	0 Sat.	9909·0520	38·0063	248·3361		4728
28 Mar. (87)	4 Wed.	21	27	30	8 Mar. (67)	5 Thur.	123·3673	921·5328	220·2500		4729
28 Mar. (88)	6 Fri.	3	40	0	26 Mar. (86)	4 Wed.	158·0079	857·5162	271·4596		4730
28 Mar. (87)	0 Sat.	9	52	30	15 Mar. (74)	1 Sun.	33·6902	704·7511	240·7358		4731
28 Mar. (87)	1 Sun.	16	5	0	4 Mar. (63)	5 Thur.	9909·3737	551·9859	209·9120		4732
28 Mar. (87)	2 Mon.	22	17	30	23 Mar. (82)	4 Wed.	9944·0133	487·9693	261·2217		4733
28 Mar. (88)	4 Wed.	4	30	0	11 Mar. (71)	1 Sun.	9819·6967	335·2042	230·3979		4734
28 Mar. (87)	5 Thur.	10	42	30	1 Mar. (60)	6 Fri.	34·0119	218·7306	202·3118		4735
28 Mar. (87)	6 Fri.	16	55	0	20 Mar. (79)	5 Thur.	68·6516	154·7141	253·1575		4736
28 Mar. (87)	0 Sat.	23	7	30	9 Mar. (68)	2 Mon.	9944·3349	1·9489	222·7976		4737
28 Mar. (88)	2 Mon.	5	20	0	27 Mar. (87)	1 Sun.	9978·9746	937·9325	274·1073		4738
28 Mar. (87)	3 Tues.	11	32	30	17 Mar. (76)	6 Fri.	193·2898	821·4589	246·0213		4739
28 Mar. (87)	4 Wed.	17	45	0	6 Mar. (65)	3 Tues.	68·9732	668·6936	215·1974		4740
28 Mar. (87)	5 Thur.	23	57	30	25 Mar. (84)	2 Mon.	103·6128	604·6772	266·5072		4741
28 Mar. (88)	0 Sat.	6	10	0	13 Mar. (73)	6 Fri.	9979·2962	451·9120	235·6833		4742
28 Mar. (87)	1 Sun.	12	22	30	2 Mar. (61)	3 Tues.	9854·9796	299·1468	204·8594		4743
28 Mar. (87)	2 Mon.	18	35	0	21 Mar. (80)	2 Mon.	9890·6192	235·1303	256·1691		4744
29 Mar. (88)	4 Wed.	0	47	30	10 Mar. (69)	6 Fri.	9765·3026	82·3651	225·3453		4745
28 Mar. (88)	5 Thur.	7	0	0	28 Feb. (59)	4 Wed.	9979·6178	965·8916	197·2592		4746

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4747	1568	1703	1052	820-21	1645-46	19 Pārthiva .	28 Jaya . .	...
4748	1569	1704	1053	821-22	1646-47	20 Vyaya . .	29 Manmatha .	5 Śrāvaṇa .
4749	1570	1705	1054	822-23	1647-48	21 Sarvajit .	30 Durmukha .	...
4750	1571	1706	1055	823-24	*1648-49	22 Sarvadhārin .	31 Hēmalamba .	...
4751	1572	1707	1056	824-25	1649-50	23 Virōdhin .	32 Vilamba .	4 Āshāḍha .
4752	1573	1708	1057	825-26	1650-51	24 Vikṛita . .	33 Vikārin . .	...
4753	1574	1709	1058	826-27	1651-52	25 Khara . .	34 Śārvarin .	...
4754	1575	1710	1059	827-28	*1652-53	26 Nandana .	35 Plava . .	2 Vaiśākha .
4755	1576	1711	1060	828-29	1653-54	27 Vijaya . .	36 Śubhakṛit .	...
4756	1577	1712	1061	829-30	1654-55	28 Jaya . .	37 Śōbhana .	6 Bhādrapada
4757	1578	1713	1062	830-31	1655-56	29 Manmatha .	38 Krōdhin .	...
4758	1579	1714	1063	831-32	*1656-57	30 Durmukha .	39 Viśvāvasu .	...
4759	1580	1715	1064	832-33	1657-58	31 Hēmalamba .	40 Parābhava .	5 Śrāvaṇa .
4760	1581	1716	1065	833-34	1658-59	32 Vilamba .	41 Plavaṅga .	...
4761	1582	1717	1066	834-35	1659-60	33 Vikārin . .	42 Kīlaka . .	...
4762	1583	1718	1067	835-36	*1660-61	34 Śārvarin .	43 Saumya .	3 Jyēshṭha .
4763	1584	1719	1068	836-37	1661-62	35 Plava . .	44 Sādhāraṇa .	...
4764	1585	1720	1069	837-38	1662-63	36 Śubhakṛit .	45 Virōdhakṛit .	...
4765	1586	1721	1070	838-39	1663-64	37 Śobhana .	46 Paridhāvin .	1 Chaitra .
4766	1587	1722	1071	839-40	*1664-65	38 Krōdhin .	47 Pramādhin .	...
4767	1588	1723	1072	840-41	1665-66	39 Viśvāvasu .	48 Ānanda .	5 Śrāvaṇa .
4768	1589	1724	1073	841-42	1666-67	40 Parābhava .	49 Rākshasa .	...
4769	1590	1725	1074	842-43	1667-68	41 Plavaṅga .	50 Anala . .	...
4770	1591	1726	1075	843-44	*1668-69	42 Kīlaka . .	51 Piṅgala .	4 Āshāḍha .
4771	1592	1727	1076	844-45	1669-70	43 Saumya .	52 Kālayukta .	...

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
28 Mar. (87)	6 Fri. .	13 12 30	18 Mar. (77)	3 Tues.	14·2674	901·8750	248·4690		4747
28 Mar. (87)	0 Sat. .	19 25 0	8 Mar. (67)	1 Sun. .	229·5727	785·4015	220·4829		4748
29 Mar. (88)	2 Mon. .	1 37 30	27 Mar. (86)	0 Sat. .	263·2124	720·3850	271·7925		4749
28 Mar. (88)	3 Tues.	7 50 0	15 Mar. (75)	4 Wed.	138·8957	568·6198	240·9687		4750
28 Mar. (87)	4 Wed.	14 2 30	4 Mar. (63)	1 Sun. .	14·5791	415·8546	210·1449		4751
28 Mar. (87)	5 Thur.	20 15 0	23 Mar. (82)	0 Sat. .	49·2187	351·8381	261·4546		4752
29 Mar. (88)	0 Sat. .	2 27 30	12 Mar. (71)	4 Wed. .	9924·9021	199·0730	230·6308		4753
28 Mar. (88)	1 Sun. .	8 40 0	29 Feb. (60)	1 Sun. .	9800·5855	46·3077	199·8269		4754
28 Mar. (87)	2 Mon. .	14 52 30	20 Mar. (79)	1 Sun. .	173·8570	18·5828	254·8044		4755
28 Mar. (87)	3 Tues.	21 5 0	9 Mar. (68)	5 Thur.	49·5403	865·8177	223·0305		4756
29 Mar. (88)	5 Thur.	3 17 30	28 Mar. (87)	4 Wed.	84·1800	801·8012	274·3402		4757
28 Mar. (88)	6 Fri. .	9 30 0	17 Mar. (77)	2 Mon. .	298·4953	685·3276	246·2542		4758
28 Mar. (87)	0 Sat. .	15 42 30	6 Mar. (65)	6 Fri. .	174·7786	532·5624	215·4303		4759
28 Mar. (87)	1 Sun. .	21 55 0	24 Mar. (83)	4 Wed. .	9870·7864	432·2544	264·0023		4760
29 Mar. (88)	3 Tues.	4 7 30	13 Mar. (72)	1 Sun. .	9746·4697	279·4893	233·1784		4761
28 Mar. (88)	4 Wed.	10 20 0	2 Mar. (62)	6 Fri. .	9960·7850	163·0155	205·0743		4762
28 Mar. (87)	5 Thur.	16 32 30	21 Mar. (80)	5 Thur.	9995·4246	98·9991	256·4020		4763
28 Mar. (87)	6 Fri. .	22 45 0	10 Mar. (69)	2 Mon. .	9871·1080	946·2338	225·5782		4764
29 Mar. (88)	1 Sun. .	4 57 30	28 Feb. (59)	0 Sat. .	84·8233	829·7603	197·4921		4765
28 Mar. (88)	2 Mon. .	11 10 0	18 Mar. (78)	6 Fri. .	119·4629	765·8038	248·8019		4766
28 Mar. (87)	3 Tues.	17 22 30	7 Mar. (66)	3 Tues.	9996·1463	612·9787	217·9780		4767
28 Mar. (87)	4 Wed.	23 35 0	26 Mar. (85)	2 Mon. .	29·7859	548·9621	259·2877		4768
29 Mar. (88)	6 Fri. .	5 47 30	15 Mar. (74)	6 Fri. .	9905·4693	396·1969	238·4628		4769
28 Mar. (88)	0 Sat. .	12 0 0	3 Mar. (63)	3 Tues.	9781·1527	243·4318	207·6400		4770
28 Mar. (87)	1 Sun. .	18 12 30	22 Mar. (81)	2 Mon. .	9815·7923	179·4152	258·9497		4771

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAṀVATSARA. Southern system.	JOVIAN SAṀVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4772	1593	1728	1077	845-46	1670-71	44 Sādhāraṇa .	53 Siddhārthin .	...
4773	1594	1729	1078	846-47	1671-72	45 Virōdhakṛit .	54 Raudra .	2 Vaiśākha .
4774	1595	1730	1079	847-48	*1672-73	46 Paridhāvin .	55 Durmati† .	...
4775	1596	1731	1080	848-49	1673-74	47 Pramādin .	57 *Rudhirōdgārin*	6 Bhādrapada
4776	1597	1732	1081	849-50	1674-75	48 Ānanda .	58 *Rak āksha* .	...
4777	1598	1733	1082	850-51	1675-76	49 Rākshasa .	59 *Krōdhana* .	...
4778	1599	1734	1083	851-52	*1676-77	50 Anala .	60 *Kshaya* . .	5 Śrāvaṇa .
4779	1600	1735	1084	852-53	1677-78	51 Piṅgala .	1 *Prabhava* .	...
4780	1601	1736	1085	853-54	1678-79	52 Kālayukta .	2 *Vibhava* .	...
4781	1602	1737	1086	854-55	1679-80	53 Siddhārthin .	3 *Śukla* . .	3 Jyēshṭha .
4782	1603	1738	1087	855-56	*1680-81	54 Raudra .	4 *Pramōda* .	...
4783	1604	1739	1088	856-57	1681-82	55 Durmati .	5 *Prajāpati*	7 Āśvina 10 *Pausha* (*ksh.*)
4784	1605	1740	1089	857-58	1682-83	56 Dundubhi .	6 *Aṅgirasa* .	1 Chaitra
4785	1606	1741	1090	858-59	1683-84	57 Rudhirōdgārin	7 *Śrīmukha* .	...
4786	1607	1742	1091	859-60	*1684-85	58 Raktāksha .	8 *Bhāva* . .	5 Śrāvaṇa .
4787	1608	1743	1092	860-61	1685-86	59 Krōdhana .	9 *Yuvan* . .	...
4788	1609	1744	1093	861-62	1686-87	60 Kshaya .	10 Dhātṛi . .	...
4789	1610	1745	1094	862-63	1687-88	1 Prabhava .	11 Īśvara . .	4 Āshāḍha .
4790	1611	1746	1095	863-64	*1688-89	2 Vibhava .	12 Bahudhānya .	...
4791	1612	1747	1096	864-65	1689-90	3 Śukla .	13 Pramāthin .	...
4792	1613	1748	1097	865-66	1690-91	4 Pramōda .	14 Vikrama .	2 Vaiśākha .
4793	1614	1749	1098	866-67	1691-92	5 Prajāpati .	15 Vṛisha . .	...
4794	1615	1750	1099	867-68	*1692-93	6 Āṅgirasa .	16 Chitrabhānu .	6 Bhādrapada
4795	1616	1751	1100	868-69	1693-94	7 Śrīmukha .	17 Subhānu .	...
4796	1617	1752	1101	869-70	1694-95	8 Bhāva .	18 Tāraṇa . .	...

† No. 56 Dundubhi was suppressed in the north.

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COMMENCEMENT OF THE									Kali.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	a.	b.	c.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
29 Mar. (88)	3 Tues.	0 25 0	12 Mar. (71)	0 Sat.	30·1076	62·9417	230·8637		4772
29 Mar. (88)	4 Wed.	6 37 30	1 Mar. (60)	4 Wed.	9905·7910	910·1765	200·0398		4773
28 Mar. (88)	5 Thur.	12 50 0	20 Mar. (80)	4 Wed.	279·0625	882·4516	254·0873		4774
28 Mar. (87)	6 Fri.	19 2 30	9 Mar. (68)	1 Sun.	154·7458	729·6864	223·2634		4775
29 Mar. (88)	1 Sun.	1 15 0	28 Mar. (87)	0 Sat.	189·3855	665·6700	274·5731		4776
29 Mar. (88)	2 Mon.	7 27 30	17 Mar. (76)	4 Wed.	65·0688	512·9048	253·7493		4777
28 Mar. (88)	3 Tues.	13 40 0	5 Mar. (65)	1 Sun.	9940·7522	360·1395	212·9255		4778
28 Mar. (87)	4 Wed.	19 52 30	24 Mar. (83)	0 Sat.	9975·3918	296·1231	264·2352		4779
29 Mar. (88)	6 Fri.	2 5 0	13 Mar. (72)	4 Wed.	9851·0752	143·3579	233·4113		4780
29 Mar. (88)	0 Sat.	8 17 30	3 Mar. (62)	2 Mon.	65·3904	26·8842	205·3252		4781
28 Mar. (88)	1 Sun.	14 30 0	21 Mar. (81)	1 Sun.	100·0300	962·8678	256·6349		4782
28 Mar. (87)	2 Mon.	20 42 30	10 Mar. (69)	5 Thur.	9975·7134	810·1026	225·8111		4783
29 Mar. (88)	4 Wed.	2 55 0	28 Feb. (59)	3 Tues.	190·0287	693·6290	197·7250		4784
29 Mar. (88)	5 Thur.	9 7 30	19 Mar. (78)	2 Mon.	224·6683	629·6125	249·0348		4785
28 Mar. (88)	6 Fri.	15 20 0	7 Mar. (67)	6 Fri.	100·3517	476·8474	218·2108		4786
28 Mar. (87)	0 Sat.	21 32 30	25 Mar. (84)	4 Wed.	9796·3594	376·5391	266·7828		4787
29 Mar. (88)	2 Mon.	3 45 0	15 Mar. (74)	2 Mon.	10·6747	260·0656	238·6967		4788
29 Mar. (88)	3 Tues.	9 57 30	4 Mar. (63)	6 Fri.	9886·3581	107·3005	207·8729		4789
28 Mar. (88)	4 Wed.	16 10 0	22 Mar. (82)	5 Thur.	9920·9977	43·2840	259·1826		4790
28 Mar. (87)	5 Thur.	22 22 30	12 Mar. (71)	3 Tues.	135·3130	926·8104	231·0966		4791
29 Mar. (88)	0 Sat.	4 35 0	1 Mar. (60)	0 Sat.	10·9963	774·0452	200·2727		4792
29 Mar. (88)	1 Sun.	10 47 30	20 Mar. (79)	6 Fri.	45·6360	710·0287	251·5824		4793
28 Mar. (88)	2 Mon.	17 0 0	8 Mar. (68)	3 Tues.	9921·3194	557·2636	220·7585		4794
28 Mar. (87)	3 Tues.	23 12 30	27 Mar. (86)	2 Mon.	9955·9590	493·2471	272·0682		4795
29 Mar. (88)	5 Thur.	5 25 0	16 Mar. (75)	6 Fri.	9831·6424	340·4819	241·2444		4796

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4797	1618	1753	1102	870-71	1695-96	9 Yuvan .	19 Pārthiva .	4 Āshāḍha .
4798	1619	1754	1103	871-72	*1696-97	10 Dhātṛi .	20 Vyaya . .	...
4799	1620	1755	1104	872-73	1697-98	11 Īśvara .	21 Sarvajit .	...
4800	1621	1756	1105	873-74	1698-99	12 Bahudhānya .	22 Sarvadhārin .	3 Jyēshṭha .
4801	1622	1757	1106	874-75	1699-1700	13 Pramāthin .	23 Virōdhin .	...
4802	1623	1758	1107	875-76	*1700-01	14 Vikrama .	24 Vikṛita . .	7 Āśvina 11 *Magha* (*ksh.*)
4803	1624	1759	1108	876-77	1701-02	15 Vṛisha .	25 Khara . .	1 Chaitra .
4804	1625	1760	1109	877-78	1702-03	16 Chitrabhānu	26 Nandana .	...
4805	1626	1761	1110	878-79	1703-04	17 Subhānu .	27 Vijaya . .	5 Śrāvaṇa .
4806	1627	1762	1111	879-80	*1704-05	18 Tāraṇa .	28 Jaya . .	...
4807	1628	1763	1112	880-81	1705-06	19 Pārthiva .	29 Manmatha .	...
4808	1629	1764	1113	881-82	1706-07	20 Vyaya .	30 Durmukha .	4 Āshāḍha .
4809	1630	1765	1114	882-83	1707-08	21 Sarvajit .	31 Hēmalamba .	...
4810	1631	1766	1115	883-84	*1708-09	22 Sarvadhārin .	32 Vilamba .	...
4811	1632	1767	1116	884-85	1709-10	23 Virōdhin .	33 Vikārin .	2 Vaiśākha .
4812	1633	1768	1117	885-86	1710-11	24 Vikṛita .	34 Śārvarin .	...
4813	1634	1769	1118	886-87	1711-12	25 Khara .	35 Plava . .	6 Bhādrapada
4814	1635	1770	1119	887-88	*1712-13	26 Nandana .	36 Śubhakṛit .	...
4815	1636	1771	1120	888-89	1713-14	27 Vijaya .	37 Śōbhana .	...
4816	1637	1772	1121	889-90	1714-15	28 Jaya . .	38 Krōdhin .	4 Āshāḍha .
4817	1638	1773	1122	890-91	1715-16	29 Manmatha .	39 Viśvāvasu .	...
4818	1639	1774	1123	891-92	*1716-17	30 Durmukha .	40 Parābhava .	...
4819	1640	1775	1124	892-93	1717-18	31 Hēmalamba .	41 Plavaṅga .	3 Jyēshṭha .
4820	1641	1776	1125	893-94	1718-19	32 Vilamba .	42 Kīlaka . .	...
4821	1642	1777	1126	894-95	1719-20	33 Vikārin .	43 Saumya . .	7 Āśvina .

LXI—*Contd.*

COMMENCEMENT OF THE											Kali.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF CIVIL DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
29 Mar. (88)	6 Fri. .	11	37	30	6 Mar. (65)	4 Wed.	45·9577	224·0083	213·1584		4797
28 Mar. (88)	0 Sat. .	17	50	0	23 Mar. (83)	2 Mon. .	9741·9654	123·7001	261·7303		4798
29 Mar. (88)	2 Mon. .	0	2	30	13 Mar. (72)	0 Sat. .	9956·2806	7·2266	233·6441		4799
29 Mar. (88)	3 Tues.	6	15	0	3 Mar. (62)	5 Thur.	170·5959	890·7531	205·5581		4800
29 Mar. (88)	4 Wed.	12	27	30	22 Mar. (81)	4 Wed.	205·2355	826·7366	256·8678		4801
28 Mar. (88)	5 Thur.	18	40	0	10 Mar. (70)	1 Sun. .	80·9189	673·9714	226·0440		4802
29 Mar. (88)	0 Sat. .	0	52	30	27 Feb. (58)	5 Thur.	9956·6022	521·2062	195·2191		4803
29 Mar. (88)	1 Sun. .	7	5	0	18 Mar. (77)	4 Wed.	9991·2419	357·1897	246·5298		4804
29 Mar. (88)	2 Mon. .	13	17	30	7 Mar. (66)	1 Sun. .	9866·9253	304·4245	215·7059		4805
28 Mar. (88)	3 Tues.	19	30	0	25 Mar. (85)	0 Sat. .	9901·5649	240·4080	267·0157		4806
29 Mar. (88)	5 Thur.	1	42	30	14 Mar. (73)	4 Wed.	9777·2483	87·6428	236·1918		4807
29 Mar. (88)	6 Fri. .	7	55	0	4 Mar. (63)	2 Mon. .	9991·5636	971·1693	208·1058		4808
29 Mar. (88)	0 Sat. .	14	7	30	23 Mar. (82)	1 Sun. .	26·2032	907·1528	259·4155		4809
28 Mar. (88)	1 Sun. .	20	20	0	12 Mar. (72)	6 Fri. .	240·5185	790·6792	231·2295		4810
29 Mar. (88)	3 Tues.	2	32	30	1 Mar. (60)	3 Tues.	116·2018	637·9140	200·5055		4811
29 Mar. (88)	4 Wed.	8	45	0	20 Mar. (79)	2 Mon. .	150·8415	573·8975	251·8153		4812
29 Mar. (88)	5 Thur.	14	57	30	9 Mar. (68)	6 Fri. .	26·5249	421·1323	220·9914		4813
28 Mar. (88)	6 Fri. .	21	10	0	27 Mar. (87)	5 Thur.	61·1645	357·1158	272·3011		4814
29 Mar. (88)	1 Sun. .	3	22	30	16 Mar. (75)	2 Mon. .	9936·8478	204·3506	241·4773		4815
29 Mar. (88)	2 Mon. .	9	35	0	5 Mar. (64)	6 Fri. .	9812·5312	51·5855	210·6535		4816
29 Mar. (88)	3 Tues.	15	47	30	24 Mar. (83)	5 Thur.	9847·1709	987·5689	261·9631		4817
28 Mar. (88)	4 Wed.	22	0	0	13 Mar. (73)	3 Tues.	61·4864	871·0954	233·8770		4818
29 Mar. (88)	6 Fri. .	4	12	30	3 Mar. (62)	1 Sun. .	275·8013	754·6218	205·7910		4819
29 Mar. (88)	0 Sat. .	10	25	0	22 Mar. (81)	0 Sat. .	310·4410	691·6053	257·1007		4820
29 Mar. (88)	1 Sun. .	16	37	30	11 Mar. (70)	4 Wed.	186·1243	537·8401	226·2769		4821

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshadi solar year in Bengal.	Kollam.	A.D.	Jovian Saṁvatsara. Southern system.	Jovian Saṁvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4822	1643	1778	1127	895-96	*1720-21	34 Śārvarin .	44 Sādhāraṇa .	...
4823	1644	1779	1128	896-97	1721-22	35 Plava .	45 Virōdhakṛit .	...
4824	1645	1780	1129	897-98	1722-23	36 Śubhakṛit .	46 Paridhāvin .	5 Śrāvaṇa .
4825	1646	1781	1130	898-99	1723-24	37 Śōbhana .	47 Pramādin .	...
4826	1647	1782	1131	899-900	*1724-25	38 Krōdhin .	48 Ānanda .	...
4827	1648	1783	1132	900-01	1725-26	39 Viśvāvasu .	49 Rākshasa .	4 Āshāḍha .
4828	1649	1784	1133	901-02	1726-27	40 Parābhava .	50 Anala .	...
4829	1650	1785	1134	902-03	1727-28	41 Plavaṅga .	51 Piṅgala .	...
4830	1651	1786	1135	903-04	*1728-29	42 Kīlaka .	52 Kālayukta .	2 Vaiśākha .
4831	1652	1787	1136	904-05	1729-30	43 Saumya .	53 Siddhārthin .	...
4832	1653	1788	1137	905-06	1730-31	44 Sādhāraṇa .	54 Raudra .	6 Bhādrapada
4833	1654	1789	1138	906-07	1731-32	45 Virōdhakṛit .	55 Durmati .	...
4834	1655	1790	1139	907-08	*1732-33	46 Paridhāvin .	56 Dundubhi .	...
4835	1656	1791	1140	908-09	1733-34	47 Pramādin .	57 Rudhirōdgārin	4 Āshāḍha .
4836	1657	1792	1141	909-10	1734-35	48 Ānanda .	58 Raktāksha .	...
4837	1658	1793	1142	910-11	1735-36	49 Rākshasa .	59 Krōdhana .	...
4838	1659	1794	1143	911-12	*1736-37	50 Anala .	60 Kshaya .	3 Jyēshṭha .
4839	1660	1795	1144	912-13	1737-38	51 Piṅgala .	1 Prabhava .	...
4840	1661	1796	1145	913-14	1738-39	52 Kālayukta .	2 Vibhava .	7 Āśvina .
4841	1662	1797	1146	914-15	1739-40	53 Siddhārthin .	3 Śukla .	...
4842	1663	1798	1147	915-16	*1740-41	54 Raudra .	4 Pramōda .	...
4843	1664	1799	1148	916-17	1741-42	55 Durmati .	5 Prajāpati .	5 Śrāvaṇa .
4844	1665	1800	1149	917-18	1742-43	56 Dundubhi .	6 Āṅgirasa .	...
4845	1666	1801	1150	918-19	1743-44	57 Rudhirōdgārin	7 Śrīmukha .	...
4846	1667	1802	1151	919-20	*1744-45	58 Raktāksha .	8 Bhāva .	4 Āshāḍha .

LXI—*Contd.*

COMMENCEMENT OF THE									Kali.
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDED).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
28 Mar. (88)	2 Mon. .	22 50 0	28 Mar. (88)	2 Mon. .	9882·1321	437·5321	274·8488		4822
29 Mar. (88)	4 Wed.	5 2 30	17 Mar. (76)	6 Fri. .	9757·8155	284·7669	244·0249		4823
29 Mar. (88)	5 Thur.	11 15 0	7 Mar. (66)	4 Wed.	9972·1307	168·2932	215·9388		4824
29 Mar. (88)	6 Fri. .	17 27 30	26 Mar. (85)	3 Tues.	6·7703	104·2768	267·2486		4825
28 Mar. (88)	0 Sat. .	23 40 0	14 Mar. (74)	0 Sat. .	9882·4537	951·5116	236·4247		4826
29 Mar. (88)	2 Mon.	5 52 30	4 Mar. (63)	5 Thur.	96·7690	835·0380	208·3387		4827
29 Mar. (88)	3 Tues.	12 5 0	23 Mar. (82)	4 Wed.	131·4086	771·0215	259·6484		4828
29 Mar. (88)	4 Wed.	18 17 30	12 Mar. (71)	1 Sun. .	7·0920	618·2563	228·8246		4829
29 Mar. (89)	6 Fri. .	0 30 0	29 Feb. (60)	5 Thur.	9882·7754	465·4911	198·0006		4830
29 Mar. (88)	0 Sat. .	6 42 30	19 Mar. (78)	4 Wed.	9917·4150	401·4746	249·3104		4831
29 Mar. (88)	1 Sun. .	12 55 0	8 Mar. (67)	1 Sun. .	9793·0984	248·7095	218·4865		4832
29 Mar. (88)	2 Mon. .	19 7 30	27 Mar. (86)	0 Sat. .	9827·7380	184·6929	269·7963		4833
29 Mar. (89)	4 Wed.	1 20 0	16 Mar. (76)	5 Thur.	42·0533	68·2194	241·7102		4834
29 Mar. (88)	5 Thur.	7 32 30	5 Mar. (64)	2 Mon. .	9917·7367	915·4542	210·8864		4835
29 Mar. (88)	6 Fri. .	13 45 0	24 Mar. (83)	1 Sun. .	9952·3763	851·4377	262·1960		4836
29 Mar. (88)	0 Sat. .	19 57 30	14 Mar. (73)	6 Fri. .	166·6915	734·9641	234·1099		4837
29 Mar. (89)	2 Mon. .	2 10 0	2 Mar. (62)	3 Tues.	42·3749	582·1989	203·2861		4838
29 Mar. (88)	3 Tues.	8 22 30	21 Mar. (80)	2 Mon. .	77·0146	518·1725	254·5958		4839
29 Mar. (88)	4 Wed.	14 35 0	10 Mar. (69)	6 Fri. .	9952·6979	365·4172	223·7720		4840
29 Mar. (88)	5 Thur.	20 47 30	29 Mar. (88)	5 Thur.	9987·3376	301·4008	275·1017		4841
29 Mar. (89)	0 Sat. .	3 0 0	17 Mar. (77)	2 Mon. .	9863·0209	148·6356	244·2579		4842
29 Mar (88)	1 Sun. .	9 12 30	7 Mar. (66)	0 Sat. .	77·3362	31·1620	216·1717		4843
29 Mar. (88)	2 Mon. .	15 25 0	26 Mar. (85)	6 Fri. .	111·9758	968·1455	267·4815		4844
29 Mar. (88)	3 Tues.	21 37 30	15 Mar. (74)	3 Tues.	9987·6592	815·3803	236·6576		4845
29 Mar. (89)	5 Thur.	3 50 0	4 Mar. (64)	1 Sun. .	201·9744	698·9068	208·5707		4846

TABLE

CONCURRENT YEAR.								INTERCALATED (*adhika*) and SUPPRESSED (*kshaya*) LUNAR MONTHS (true).
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi solar year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4847	1668	1803	1152	920-21	1745-46	59 Krōdhana .	9 Yuvan . .	...
4848	1669	1804	1153	921-22	1746-47	60 Kshaya .	10 Dhātṛi . .	...
4849	1670	1805	1154	922-23	1747-48	1 Prabhava .	11 Īśvara . .	1 Chaitra .
4850	1671	1806	1155	923-24	1748-49	2 Vibhava .	12 Bahudhānya .	...
4851	1672	1807	1156	924-25	1749-50	3 Śukla .	13 Pramāthin .	6 Bahudhānya
4852	1673	1808	1157	925-26	1750-51	4 Pramōda .	14 Vikrama .	...

TABLE LXII.

NAMES OF MONTHS AND NAKSHATRAS.

(*Corresponding to Table II, Part II, "Indian Calendar."*)

LUNAR MONTHS.			SOLAR MONTHS.					
No.	Usual name.	Tamil name.	No.	Sign name.	Bengal name.	Tamil name.	Malayālam name.	Orissa name.
1	2	3	4	5	6	7	8	9
1	Chaitra .	Paggu .	1	Mēsha .	Vaiśākha .	Chittirai .	Mēḍam .	Baiśāk
2	Vaiśākha .	Bēśa .	2	Vrishabha	Jyēshṭha .	Vaikāśi[1] .	Edavam .	Joisṭhō.
3	Jyēshṭha .	Kārtelu .	3	Mithuna .	Āshāḍha .	Āni . .	Midunam .	Assar.
4	Āshāḍha .	Āṭi . .	4	Karka .	Śrāvaṇa ..	Āḍi . .	Karkaḍagam	Sawun.
5	Śrāvaṇa .	Sōna .	5	Siṁha .	Bhādrapada	Āvani .	Chiṅgam .	Bhādro.
6	Bhādrapada	Nirṇāla .	6	Kanyā .	Āśvina. .	Purattādi[2]	Kanni .	Āssin.
7	Āśvina .	Bontelu .	7	Tulā .	Kārttika .	Aippaśi[3] .	Tulām .	Kāıttik.
8	Kārttika .	Jarde .	8	Vriśchika .	Mārgaśira .	Kārttigai .	Vriśchikam	Āghrān.
9	Mārgaśira .	Perārde .	9	Dhanus .	Pausha .	Mārgaḻi .	Dhanu .	Paus.
10	Pausha .	Pūntelu .	10	Makara .	Māgha . .	Tai . .	Makaram .	Māgha.
11	Māgha .	Māyi .	11	Kumbha .	Phālguna .	Māsi .	Kumbham	Falgun.
12	Phālguna .	Suggi .	12	Mīna .	Chaitra .	Paṅguni .	Mīnam .	Choitro.

[1] or Vaiyāśi. [2] or Purattāśi. [3] or Ārppiśi, or Appiśi.

NAKSHATRAS.[1]

No.	Name.	Tamil name.	Deity.	No.	Name.	Tamil name.	Deity.
1	Aśvinī .	Asuvati . .	Aśvin.	15	Svāti . .	Sōdi . .	Vāyu.
2	Bharaṇī .	Bharaṇī . .	Yama.	16	Viśākhā. .	Viśākam .	Indrāgni.
3	Krittikā .	Kiruttigai .	Agni.	17	Anurādhā .	Anusham, or Anilum.	Mitra.
4	Rohiṇī .	Rohiṇī . .	Prajāpati.	18	Jyēshṭhā .	Kēṭṭai .	Indra.
5	Mrigaśira .	Mirugusīram .	Sōma.	19	Mūla . .	Mūlam .	Nirṛiti.
6	Ārdrā .	Ārudra, or Tiruvādirai.	Rudra.	20	Purva-Ashā-dhā.	Pūrāḍam .	Āpaḥ.
7	Punarvasu .	Punarpūsam .	Aditi.	21	Uttara-Ashā-dhā.	Uttirāḍam .	Viśvadēva.
8	Pushya .	Pūsam . .	Brihaspati		Abhijit. .	...	Brahman.
				22	Śravaṇa .	Tiruvōnam .	Vishṇu.
9	Āślēshā .	Āyilyam . .	Sarpāḥ.	23	Dhanishṭhā or Śravish-thā.	Aviṭṭam .	Vasavaḥ.
10	Maghā .	Magham . .	Pitaraḥ.				
11	Pūrva-Phal-gunī.	Pūram . .	Bhāga.	24	Śatabhishaj or Śatatārakā.	Sadayam .	Varuṇa.
12	Uttara-Phal-gunī.	Uttiram . .	Āryaman.	25	Pūrva-Bhadra-padā.	Pūraṭṭādi .	Aja Ēkapād
13	Hasta . .	Hastam or At-tam.	Savitṛi.	26	Uttara-Bha-drapadā.	Uttiraṭṭādi .	Ahi Budhnya.
14	Chitrā . .	Chittirai . .	Tvashṭri.	27	Rēvatī .	Rēvatī .	Pūshan.

[1] Tamil names and those of Deities are borrowed from Dewan Bahadur L. D. Swamikannu Pillai's "*Indian Chronology.*"

TABLE LXIII A.

(Corresponding to Table III, Part I, "Indian Calendar.")

COLLECTIVE DURATION OF MEAN LUNAR MONTHS.

LUNI-SOLAR YEAR (CHAITRĀDI).				
Serial number.	Name of month.	COLLECTIVE DURATION FROM BEGINNING OF YEAR TO END OF EACH *mean* LUNAR MONTH.		
		Exactly in Tithis.	In civil days.	
			Approximate.	Exact.
1	2	3	3a	3b
1	Chaitra . . .	30	30	29·53
2	Vaiśākha . .	60	59	59·06
3	Jyēshṭha . .	90	89	88·59
4	Āshāḍha . .	120	118	118·12
5	Śrāvaṇa . .	150	148	147·65
6	Bhādrapada . .	180	177	177·18
7	Āśvina . . .	210	207	206·71
8	Kārttika . .	240	236	236·24
9	Mārgaśira . .	270	266	265·77
10	Pausha . . .	300	295	295·30
11	Māgha . . .	330	325	324·83
12	Phālguna . .	360	354	354·36
	In intercalary years.	390	384	383·89

TABLE

DURATION AND COLLECTIVE DURATION OF TRUE SOLAR MONTHS, WITH INCREASE

The values are those

"W. D."—*Week-day.* *a in 10,000ths*

(*This Table supersedes Table XVIII A, "Indian*

Luni-solar months ending at the second of the two solar saṁkrāntis with which it is connected.	At the true solar saṁkrānti.	Collective duration in days, hours, etc., and collective increase of *a*, *b*, *c* from true Mēsha-saṁkrānti to each true saṁkrānti.							
		D.	W-D.	H.	M.	S.	*a*	*b*	*c*
1	2	3					4	5	6
	Mīna-s. (*of previous year*).								
1. Chaitra . .									
	Mēsha-saṁkr. .	0	(0)	0	0	0	0	0	0
2. Vaiśākha .									
	Vṛishabha-saṁkr.	30	(2)	22	11	6·99	171·9831	122·2961	84·6643
3. Jyēshṭha . .									
	Mithuna-saṁkr. .	62	(6)	7	47	43·05	1105·1653	261·8682	170·6319
4. Āshāḍha . .									
	Karka-saṁkr. .	93	(2)	22	22	0·37	1808·3520	408·9426	257·1654
5. Śrāvaṇa . .									
	Siṁha-saṁkr. .	125	(6)	9	34	40·40	2464·1251	550·9358	343·3157
6. Bhādrapada .									
	Kanyā-saṁkr. .	156	(2)	10	24	24·88	2973·4105	677·2297	428·2817
7. Āśvina . .									
	Tulā-saṁkr. .	186	(4)	21	21	37·82	3286·9182	782·5419	511·6648
8. Kārttika . .									
	Vṛiśchika-saṁkr. .	216	(6)	19	2	43·34	3413·2087	867·7898	593·5344
9. Mārgaśirsha .									
	Dhanus-saṁkr. .	246	(1)	7	15	59·08	3405·9677	938·7268	674·3243
10. Pausha . .									
	Makara-saṁkr. .	275	(2)	15	41	4·81	3345·0707	3·9135	754·6804
11. Māgha . .									
	Kumbha-saṁkr. .	305	(4)	2	39	12·57	3320·1612	72·9570	835·3275
12. Phālguna .									
	Mīna-saṁkr. .	334	(5)	22	4	5·29	3414·4196	154·7719	916·9379
1. Chaitra (*of following year*).									
	Mēsha-saṁkr. (*of following year*.	365	(1)	6	12	30·0	3688·2315	255·8299	1000·0

NOTE.

EXACT VALUE OF "*c*" AND OF "EQUATION *c*" AT THE SEVERAL TRUE SAṀKRĀNTIS IN EACH YEAR.

Saṁkrānti.	*c.*	Eqn. **c.**
1. Mēsha-saṁkr. .	277·4558	0·9119
2. Vṛishabha-saṁkr.	362·1201	14·2168
3. Mithuna-saṁkr.	448·0877	40·5649
4. Karka-saṁkr. .	534·6212	72·5193
5. Siṁha-saṁkr. .	620·7715	100·7366
6. Kanyā-saṁkr. .	705·7375	117·0626
7. Tulā-saṁkr. .	789·1206	117·5601
8. Vṛiśchika-saṁkr.	870·9902	102·9215
9. Dhanus-saṁkr. .	951·7801	77·4872
10. Makara-saṁkr. .	32·1362	47·7147
11. Kumbha-saṁkr.	112·7833	20·8518
12. Mīna-saṁkr. .	194·3937	3·6236

LXIII B.

OF *a*, *b*, *c*, AT EACH SAṀKRĀNTI BY THE FIRST ĀRYA-SIDDHĀNTA.

fixed by M. de Ries.

of circle; b and c in 1,000ths.

Chronography," p. 132, and "Indian Calendar," Table III, Part II.

At true solar saṁkrānti.	Length of month preceding each true saṁkrānti and increase of [illegible] each true saṁkrānti.							
	D.	W-D.	H.	M.	S.	*a.*	*b.*	*c.*
7	8					9	10	11
Mēsha-saṁkr. . .	0	0	0	0	0	0	0	[illegible]
Vrishabha-saṁkr. .	30	(2)	22	11	6·99	471·9831	122·2964	84·[illegible]43
Mithuna-saṁkr. . .	31	(3)	9	36	36·06	633·1822	139·5721	85·[illegible]
Karka-saṁkr. . .	31	(3)	14	34	17·32	703·1867	147·0744	86·[illegible]
Siṁha-saṁkr. . .	31	(3)	11	12	40·02	655·7731	141·3332	86·[illegible]
Kanyā-saṁkr. . .	31	(3)	0	49	44·48	509·2854	126·2939	84·[illegible]
Tulā-saṁkr. . .	30	(2)	10	57	12·94	313·5077	105·3122	83·[illegible]31
Vrischika-saṁkr. .	29	(1)	21	41	5·52	126·2905	85·2479	81·[illegible]
Dhanus-saṁkr. . .	29	(1)	12	13	15·74	9992·7590	70·9370	80·7590
Makara-saṁkr. . .	29	(1)	8	25	5·73	9939·1030	65·1867	80·3561
Kumbha-saṁkr. . .	29	(1)	10	58	7·76	9975·0905	69·0435	80·6471
Mīna-saṁkr. . .	29	(1)	19	24	52·72	94·2584	81·8149	81·6104
Mēsha-saṁkr. (*of following year*).	30	(2)	8	8	24·71	273·8119	101·0580	83·0622

TABLE LXIV.

INCREASE OF a, b, c IN DAYS OF 24 HOURS EACH BY THE FIRST ĀRYA-SIDDHANTA WITH LALLA'S BĪJA.

a in 10,000ths; b and c in 1,000ths of circle.

This Table corresponds to Table IV, "Indian Calendar."

Increase in	a.	b.	c.
One day	338·631873982	36·291623738	2·737785720
One year of 365 days	3600·634003430	246·442664370	999·291787800
One year of 366 days	3939·265877412	282·734288108	2·029573520
One century of 36,525 days . . .	8529·197184659	551·557045243	997·623429986
One century of 36,526 days . . .	8867·829058641	587·848668981	0·361215706

DAYS OF 24 HOURS EACH.

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
1	1	338·6319	36·2916	2·7378	31	3	497·5881	125·0403	84·8714
2	2	677·2637	72·5832	5·4756	32	4	836·2200	161·3320	87·6091
3	3	1015·8956	108·8749	8·2134	33	5	1174·8518	197·6236	90·3469
4	4	1354·5275	145·1665	10·9511	34	6	1513·4837	233·9152	93·0847
5	5	1693·1594	181·4581	13·6889	35	0	1852·1156	270·2068	95·8225
6	6	2031·7912	217·7497	16·4267	36	1	2190·7475	306·4985	98·5603
7	0	2370·4231	254·0414	19·1645	37	2	2529·3793	342·7901	101·2981
8	1	2709·0550	290·3330	21·9023	38	3	2868·0112	379·0817	104·0359
9	2	3047·6869	326·6246	24·6401	39	4	3206·6431	415·3733	106·7736
10	3	3386·3187	362·9162	27·3779	40	5	3545·2750	451·6649	109·5114
11	4	3724·9506	399·2079	30·1156	41	6	3883·9068	487·9566	112·2492
12	5	4063·5825	435·4995	32·8534	42	0	4222·5387	524·2482	114·9870
13	6	4402·2144	471·7911	35·5912	43	1	4561·1706	560·5398	117·7248
14	0	4740·8462	508·0827	38·3290	44	2	4899·8025	596·8314	120·4626
15	1	5079·4781	544·3744	41·0668	45	3	5238·4343	633·1231	123·2004
16	2	5418·1100	580·6660	43·8046	46	4	5577·0662	669·4147	125·9381
17	3	5756·7419	616·9576	46·5424	47	5	5915·6981	705·7063	128·6759
18	4	6095·3737	653·2492	49·2801	48	6	6254·3300	741·9979	131·4137
19	5	6434·0056	689·5409	52·0179	49	0	6592·9618	778·2896	134·1515
20	6	6772·6375	725·8325	54·7557	50	1	6931·5937	814·5812	136·8893
21	0	7111·2694	762·1241	57·4935	51	2	7270·2256	850·8728	139·6271
22	1	7449·9012	798·4157	60·2313	52	3	7608·8574	887·1644	142·3649
23	2	7788·5331	834·7073	62·9691	53	4	7947·4893	923·4561	145·1026
24	3	8127·1650	870·9990	65·7069	54	5	8286·1212	959·7477	147·8404
25	4	8465·7968	907·2906	68·4446	55	6	8624·7531	996·0393	150·5782
26	5	8804·4287	943·5822	71·1824	56	0	8963·3849	32·3309	153·3160
27	6	9143·0606	979·8738	73·9202	57	1	9302·0168	68·6226	156·0538
28	0	9481·6925	16·1655	76·6580	58	2	9640·6487	104·9142	158·7916
29	1	9820·3243	52·4571	79·3958	59	3	9979·2806	141·2058	161·5294
30	2	158·9562	88·7487	82·1336	60	4	317·9124	177·4974	164·2671

TABLE LXIV—*Contd.*

DAYS—*Contd.*

No.	Week day.	*a.*	*b.*	*c.*	No.	Week day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
61	5	656·5443	213·7890	167·0049	111	6	7588·1380	28·3702	303·8942
62	6	995·1762	250·0807	169·7427	112	0	7926·7699	64·6619	306·6320
63	0	1333·8081	286·3723	172·4805	113	1	8265·4018	100·9535	309·3698
64	1	1672·4399	322·6639	175·2183	114	2	8604·0336	137·2451	312·1076
65	2	2011·0718	358·9555	177·9561	115	3	8942·6655	173·5367	314·8454
66	3	2349·7037	395·2472	180·6939	116	4	9281·2974	209·8284	317·5831
67	4	2688·3356	431·5388	183·4316	117	5	9619·9293	246·1200	320·3209
68	5	3026·9674	467·8304	186·1694	118	6	9958·5611	282·4116	323·0587
69	6	3365·5993	504·1220	188·9072	119	0	297·1930	318·7032	325·7965
70	0	3704·2312	540·4137	191·6450	120	1	635·8249	354·9948	328·5343
71	1	4042·8631	576·7053	194·3828	121	2	974·4568	391·2865	331·2721
72	2	4381·4949	612·9969	197·1206	122	3	1313·0886	427·5781	334·0099
73	3	4720·1268	649·2885	199·8584	123	4	1651·7205	463·8697	336·7476
74	4	5058·7587	685·5801	202·5961	124	5	1990·3524	500·1613	339·4854
75	5	5397·3905	721·8718	205·3339	125	6	2328·9842	536·4530	342·2232
76	6	5736·0224	758·1634	208·0717	126	0	2667·6161	572·7446	344·9610
77	0	6074·6543	794·4550	210·8095	127	1	3006·2480	609·0362	347·6988
78	1	6413·2862	830·7467	213·5473	128	2	3344·8799	645·3278	350·4366
79	2	6751·9180	867·0383	216·2851	129	3	3683·5117	681·6195	353·1744
80	3	7090·5499	903·3299	219·0229	130	4	4022·1436	717·9111	355·9121
81	4	7429·1818	939·6215	221·7606	131	5	4360·7755	754 2027	358·6499
82	5	7767·8137	975·9131	224·4984	132	6	4699·4074	790·4943	361·3877
83	6	8106·4455	12·2048	227·2362	133	0	5038·0392	826·7860	364·1255
84	0	8445·0774	48·4964	229·9740	134	1	5376·6711	863·0776	366·8633
85	1	8783·7093	84·7880	232·7118	135	2	5715·3030	899·3692	369·6011
86	2	9122·3412	121·0796	235·4496	136	3	6053·9349	935·6608	372·3389
87	3	9460·9730	157·3713	238·1874	137	4	6392·5667	971·9525	375·0766
88	4	9799·6049	193·6629	240·9251	138	5	6731·1986	8,2441	377·8144
89	5	138·2367	229·9545	243·6629	139	6	7069·8305	44·5357	380·5522
90	6	476·8687	266·2461	246·4007	140	0	7408·4624	80·8273	383·2900
91	0	815·5005	302·5378	249·1385	141	1	7747·0942	117·1189	386·0278
92	1	1154·1324	338·8294	251·8763	142	2	8085·7261	153·4106	388·7656
93	2	1492·7643	375·1210	254·6141	143	3	8424·3580	189·7022	391·5034
94	3	1831·3962	411·4126	257·3519	144	4	8762·9899	225·9938	394·2411
95	4	2170·0280	447·7043	260·0896	145	5	9101·6217	262·2854	396·9789
96	5	2508·6599	483·9959	262·8274	146	6	9440·2536	298·5771	399·7167
97	6	2847·2918	520·2875	265·5652	147	0	9778·8855	334·8686	402·4545
98	0	3185·9237	556·5791	268·3030	148	1	117·5173	371·1603	405·1923
99	1	3524·5555	592·8708	271·0408	149	2	456·1492	407·4519	407·9301
100	2	3863·1874	629·1624	273·7786	150	3	794·7811	443·7436	410·6679
101	3	4201·8193	665·4540	276·5164	151	4	1133·4130	480·0352	413·4056
102	4	4540·4511	701·7456	279·2541	152	5	1472·0448	516·3268	416·1434
103	5	4879·0830	738·0372	281·9919	153	6	1810·6767	552·6184	418·8812
104	6	5217·7149	774·3289	284·7297	154	0	2149·3086	588·9101	421·6190
105	0	5556·3468	810·6205	287·4675	155	1	2487·9405	625·2017	424·3568
106	1	5894·9786	846·9121	290·2053	156	2	2826·5723	661·4933	427·0946
107	2	6233·6105	883·2037	292·9431	157	3	3165·2042	697·7849	429·8324
108	3	6572·2424	919·4954	295·6809	158	4	3503·8361	734·0766	432·5701
109	4	6910·8743	955·7870	298·4186	159	5	3842·4680	770·3682	435·3079
110	5	7249·5061	992·0786	301·1564	160	6	4181·0998	806·6598	438·0457

TABLE LXIV—*Contd.*

DAYS—*Contd.*

No.	Week day.	*a.*	*b.*	*c.*	No.	Week day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
161	0	4519·7317	842·9514	440·7835	211	1	1451·3254	657·5326	577·6728
162	1	4858·3636	879·2430	443·5213	212	2	1789·9572	693·8242	580·4106
163	2	5196·9955	915·5347	446·2591	213	3	2128·5892	729·1159	583·1484
164	3	5535·6273	951·8263	448·9969	214	4	2467·2210	766·4075	585·8861
165	4	5874·2592	988·1179	451·7346	215	5	2805·8529	802·6991	588·6239
166	5	6212·8911	24·4095	454·4724	216	6	3144·4848	838·9907	591·3617
167	6	6551·5230	60·7012	457·2102	217	0	3483·1167	875·2824	594·0995
168	0	6890·1548	96·9928	459·9480	218	1	3821·7485	911·5740	596·8373
169	1	7228·7867	133·2844	462·6858	219	2	4160·3804	947·8656	599·5751
170	2	7567·4186	169·5760	465·4236	220	3	4499·0123	984·1572	602·3129
171	3	7906·0505	205·8677	468·1613	221	4	4837·6442	20·4488	605·0506
172	4	8244·6823	242·1593	470·8991	222	5	5176·2760	56·7405	607·7884
173	5	8583·3142	278·4509	473·6369	223	6	5514·9079	93·0321	610·5262
174	6	8921·9461	314·7425	476·3747	224	0	5853·5398	129·3237	613·2640
175	0	9260·5779	351·0342	479·1125	225	1	6192·1716	165·6153	616·0018
176	1	9599·2098	387·3258	481·8503	226	2	6530·8035	201·9070	618·7396
177	2	9937·8417	423·6174	484·5881	227	3	6869·4354	238·1986	621·4774
178	3	276·4736	459·9090	487·3259	228	4	7208·0673	274·4902	624·2151
179	4	615·1054	496·2006	490·0636	229	5	7546·6991	310·7818	626·9529
180	5	953·7373	532·4923	492·8014	230	6	7885·3310	347·0735	629·6907
181	6	1292·3692	568·7839	495·5392	231	0	8223·9629	383·3651	632·4285
182	0	1631·0011	605·0755	498·2770	232	1	8562·5948	419·6567	635·1663
183	1	1969·6329	641·3671	501·0148	233	2	8901·2266	455·9483	637·9041
184	2	2308·2648	677·6588	503·7526	234	3	9239·8585	492·2400	640·6419
185	3	2646·8967	713·9504	506·4904	235	4	9578·4904	528·5316	643·3796
186	4	2985·5286	750·2420	509·2281	236	5	9917·1223	564·8232	646·1174
187	5	3324·1604	786·5336	511·9659	237	6	255·7541	601·1148	648·8552
188	6	3662·7923	822·8253	514·7037	238	0	594·3860	637·4064	651·5930
189	0	4001·4242	858·1169	517·4415	239	1	933·0179	673·6981	654·3308
190	1	4340·0561	895·4085	520·1793	240	2	1271·6498	709·9897	657·0686
191	2	4678·6879	931·7001	522·9171	241	3	1610·2816	746·2813	659·8064
192	3	5017·3198	967·9918	525·6549	242	4	1948·9135	782·5729	662·5441
193	4	5355·9517	4·2834	528·3926	243	5	2287·5454	818·8646	665·2819
194	5	5694·5836	40·5750	531·1304	244	6	2626·1773	855·1562	668·0197
195	6	6033·2154	76·8666	533·8682	245	0	2964·8091	891·4478	670·7575
196	0	6371·8473	113·1583	536·6060	246	1	3303·4410	927·7394	673·4953
197	1	6710·4792	149·4499	539·3438	247	2	3642·0729	963·6311	676·2331
198	2	7049·1110	185·7415	542·0816	248	3	3980·7047	0·3227	678·9709
199	3	7387·7429	222·0331	544·8194	249	4	4319·3366	36·6143	681·7086
200	4	7726·3748	258·3247	547·5571	250	5	4657·9685	72·9059	684·4464
201	5	8065·0067	294·6164	550·2949	251	6	4996·6004	109·1976	687·1842
202	6	8403·6385	330·9080	553·0327	252	0	5335·2322	145·4892	689·9220
203	0	8742·2704	367·1996	555·7705	253	1	5673·8641	181·7808	692·6598
204	1	9080·9023	403·4912	558·5083	254	2	6012·4960	218·0724	695·3976
205	2	9419·5342	439·7829	561·2461	255	3	6351·1279	254·3641	698·1354
206	3	9758·1660	476·0745	563·9839	256	4	6689·7597	290·6557	700·8731
207	4	96·7979	512·3661	566·7216	257	5	7028·3916	326·9473	703·6109
208	5	435·4298	548·6577	569·4594	258	6	7367·0235	363·2389	706·3487
209	6	774·0617	584·9494	572·1972	259	0	7705·6554	399·5305	709·0865
210	0	1112·6935	621·2410	574·9350	260	1	8044·2872	435·8222	711·8243

TABLE LXIV—*Contd.*

DAYS—*Contd.*

No.	Week day.	*a.*	*b.*	*c.*	No.	Week day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
261	2	8382·9191	472·1138	714·5621	311	3	5314·5128	286·6950	851·4514
262	3	8721·5510	508·4054	717·2999	312	4	5653·1446	322·9866	854·1891
263	4	9060·1829	544·6970	720·0376	313	5	5991·7766	359·2782	856·9269
264	5	9398·8147	580·9887	722·7754	314	6	6330·4084	395·5699	859·6647
265	6	9737·4466	617·2803	725·5132	315	0	6669·0403	431·8615	862·4025
266	0	76·0785	653·5719	728·2510	316	1	7007·6722	468·1531	865·1403
267	1	414·7104	689·8635	730·9888	317	2	7346·3041	504·4447	867·8781
268	2	753·3422	726·1552	733·7266	318	3	7684·9359	540·7363	870·6159
269	3	1091·9741	762·4468	736·4644	319	4	8023·5678	577·0280	873·3536
270	4	1430·6060	798·7384	739·2021	320	5	8362·1997	613·3196	876·0914
271	5	1769·2378	835·0300	741·9399	321	6	8700·8315	649·6112	878·8292
272	6	2107·8697	871·3217	744·6777	322	0	9039·4634	685·9028	881·5670
273	0	2446·5016	907·6133	747·4155	323	1	9378·0953	722·1945	884·3048
274	1	2785·1335	943·9049	750·1533	324	2	9716·7272	758·4861	887·0426
275	2	3123·7653	979·1965	752·8911	325	3	55·3590	794·7777	889·7804
276	3	3462·3972	16·4882	755·6289	326	4	394·9909	831·0693	892·5181
277	4	3801·0291	52·7798	758·3666	327	5	732·6228	867·3610	895·2559
278	5	4139·6610	89·0714	761·1044	328	6	1071·2547	903·6526	897·9937
279	6	4478·2928	125·3630	763·8422	329	0	1409·8865	939·9442	900·7315
280	0	4816·9247	161·6546	766·5800	330	1	1748·5184	976·2358	903·4693
281	1	5155·5566	197·9463	769·3178	331	2	2087·1503	12·5275	906·2071
282	2	5494·1885	234·2379	772·0556	332	3	2425·7822	48·8191	908·9449
283	3	5832·8203	270·5295	774·7934	333	4	2764·4140	85·1107	911·6826
284	4	6171·4522	306·8211	777·5311	334	5	3103·0459	121·4023	914·4204
285	5	6510·0841	343·1128	780·2689	335	6	3441·6778	157·6940	917·1582
286	6	6848·7160	379·4044	783·0067	336	0	3780·3097	193·9856	919·8960
287	0	7187·3478	415·6960	785·7445	337	1	4118·9415	230·2772	922·6338
288	1	7525·9797	451·9876	788·4823	338	2	4457·5734	266·5688	925·3716
289	2	7864·6116	488·2793	791·2201	339	3	4796·2053	302·8604	928·1094
290	3	8203·2435	524·5709	793·9579	340	4	5134·8372	339·1521	930·8471
291	4	8541·8753	560·8625	796·6956	341	5	5473·4690	375·4437	933·5849
292	5	8880·5072	597·1541	799·4334	342	6	5812·1009	411·7353	936·3227
293	6	9219·1391	633·4458	802·1712	343	0	6150·7328	448·0269	939·0605
294	0	9557·7710	669·7374	804·9090	344	1	6489·3646	484·3186	941·7983
295	1	9896·4028	706·0290	807·6468	345	2	6827·9965	520·6102	944·5361
296	2	235·0347	742·3206	810·3846	346	3	7166·6284	556·9018	947·2739
297	3	573·6666	778·6123	813·1224	347	4	7505·2603	593·1934	950·0116
298	4	912·2984	814·9039	815·8601	348	5	7843·8921	629·4851	952·7494
299	5	1250·9303	851·1955	818·5979	349	6	8182·5240	665·7767	955·4872
300	6	1589·5622	887·4871	821·3357	350	0	8521·1559	702·0683	958·2250
301	0	1928·1941	923·7787	824·0735	351	1	8859·7878	738·3599	960·9628
302	1	2266·8259	960·0704	826·8113	352	2	9198·4196	774·6516	963·7006
303	2	2605·4578	996·3620	829·5491	353	3	9537·0515	810·9432	966·4384
304	3	2944·0897	32·6536	832·2869	354	4	9875·6834	847·2348	969·1761
305	4	3282·7216	68·9452	835·0246	355	5	214·3153	883·5264	971·9139
306	5	3621·3534	105·2369	837·7624	356	6	552·9471	919·8181	974·6517
307	6	3959·9853	141·5285	840·5002	357	0	891·5790	956·1097	977·3895
308	0	4298·6172	177·8201	843·2380	358	1	1230·2109	992·4013	980·1273
309	1	4637·2491	214·1117	845·9758	359	2	1568·8428	28·6929	982·8651
310	2	4975·8809	250·4034	848·7136	360	3	1907·4746	64·9845	985·6029

TABLE LXIV—*Concld.*

DAYS—*Concld.*

No.	Week day.	a.	b.	c.	No.	Week day.	a.	b.	c.
1	2	3	4	5	1	2	3	4	5
361	4	2246·1065	101·2762	988·3406	376	5	7325·5846	645·6505	29·4074
362	5	2584·7384	137·5678	991·0784	377	6	7664·2165	681·9421	32·1452
363	6	2923·3703	173·8594	993·8162	378	0	8002·8484	718·2338	34·8830
364	0	3262·0021	210·1510	996·5540	379	1	8341·4802	754·5254	37·6208
365	1	3600·6340	246·4427	999·2918	380	2	8680·1121	790·8170	40·3586
366	2	3939·2659	282·7343	2·0296	381	3	9018·7440	827·1086	43·0964
367	3	4277·8978	319·0259	4·7674	382	4	9357·3759	863·4003	45·8341
368	4	4616·5296	355·3175	7·5051	383	5	9696·0077	899·6919	48·5719
369	5	4955·1615	391·6092	10·2429	384	6	34·6396	935·9835	51·3097
370	6	5293·7934	427·9008	12·9807	385	0	373·2715	972·2751	54·0475
371	0	5632·4252	464·1924	15·7185					
372	1	5971·0571	500·4840	18·4563					
373	2	6309·6890	536·7757	21·1941					
374	3	6648·3209	573·0673	23·9319					
375	4	6986·9527	609·3589	26·6696					

TABLE LXV.

INCREASE OF a, b, c BY THE FIRST ĀRYA-SIDDHĀNTA WITH LALLA'S BĪJA.

HOURS, MINUTES AND SECONDS.

(a in 10,000ths of circle; b and c in 1,000ths.)

This Table corresponds to Table V, "Indian Calendar."

Increase in	a.	b.	c.
One hour	14·109661416	1·512150989	0·114074405
One minute	0·235161024	0·025202517	0·001901210
One second	0·003919350	0·000420042	0·000031687

HOURS.

No.	a.	b.	c.	No.	a.	b.	c.
1	14·1097	1·5122	0·1141	13	183·4256	19·6580	1·4830
2	28·2193	3·0243	0·2281	14	197·5353	21·1701	1·5970
3	42·3290	4·5365	0·3422	15	211·6449	22·6823	1·7111
4	56·4386	6·0486	0·4563	16	225·7546	24·1944	1·8252
5	70·5483	7·5608	0·5704	17	239·8642	25·7066	1·9393
6	84·6580	9·0729	0·6844	18	253·9739	27·2187	2·0533
7	98·7676	10·5851	0·7985	19	268·0836	28·7309	2·1674
8	112·8773	12·0972	0·9126	20	282·1932	30·2430	2·2815
9	126·9870	13·6094	1·0267	21	296·3029	31·7552	2·3956
10	141·0966	15·1215	1·1407	22	310·4126	33·2673	2·5096
11	155·2063	16·6337	1·2548	23	324·5222	34·7795	2·6237
12	169·3159	18·1458	1·3689	24	338·6319	36·2916	2·7378

MINUTES.

No.	a.	b.	c.	No.	a.	b.	c.	No.	a.	b.	c.
1	0·2352	0·0252	0·0019	21	4·9384	0·5293	0·0399	41	9·6416	1·0333	0·0780
2	0·4703	0·0504	0·0038	22	5·1735	0·5545	0·0418	42	9·8768	1·0585	0·0799
3	0·7055	0·0756	0·0057	23	5·4087	0·5797	0·0437	43	10·1119	1·0837	0·0818
4	0·9406	0·1008	0·0076	24	5·6439	0·6049	0·0456	44	10·3471	1·1089	0·0837
5	1·1758	0·1260	0·0095	25	5·8790	0·6301	0·0475	45	10·5822	1·1341	0·0856
6	1·4110	0·1512	0·0114	26	6·1142	0·6553	0·0494	46	10·8174	1·1593	0·0875
7	1·6461	0·1764	0·0133	27	6·3493	0·6805	0·0513	47	11·0526	1·1845	0·0894
8	1·8813	0·2016	0·0152	28	6·5845	0·7057	0·0532	48	11·2877	1·2097	0·0913
9	2·1164	0·2268	0·0171	29	6·8197	0·7309	0·0551	49	11·5229	1·2349	0·0932
10	2·3516	0·2520	0·0190	30	7·0548	0·7561	0·0570	50	11·7581	1·2601	0·0951
11	2·5868	0·2772	0·0209	31	7·2900	0·7813	0·0589	51	11·9932	1·2853	0·0970
12	2·8219	0·3024	0·0228	32	7·5252	0·8065	0·0608	52	12·2284	1·3105	0·0989
13	3·0571	0·3276	0·0247	33	7·7603	0·8317	0·0627	53	12·4635	1·3357	0·1008
14	3·2923	0·3528	0·0266	34	7·9955	0·8569	0·0646	54	12·6987	1·3609	0·1027
15	3·5274	0·3780	0·0285	35	8·2306	0·8821	0·0665	55	12·9339	1·3861	0·1046
16	3·7626	0·4032	0·0304	36	8·4658	0·9073	0·0684	56	13·1690	1·4113	0·1065
17	3·9977	0·4284	0·0323	37	8·7010	0·9325	0·0703	57	13·4042	1·4365	0·1084
18	4·2329	0·4536	0·0342	38	8·9361	0·9577	0·0722	58	13·6393	1·4617	0·1103
19	4·4681	0·4788	0·0361	39	9·1713	0·9829	0·0741	59	13·8745	1·4869	0·1122
20	4·7032	0·5041	0·0380	40	9·4064	1·0081	0·0760	60	14·1097	1·5122	0·1141
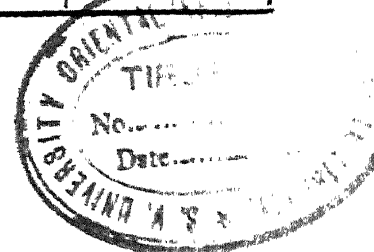
TABLE LXV—*Contd.*

SECONDS.

No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*
1	0·0039	0·0004	0·0000	21	0·0823	0·0088	0·0007	41	0·1607	0·0172	0·0013
2	0·0078	0·0008	0·0001	22	0·0862	0·0092	0·0007	42	0·1646	0·0176	0·0013
3	0·0118	0·0013	0·0001	23	0·0901	0·0097	0·0007	43	0·1685	0·0181	0·0014
4	0·0157	0·0017	0·0001	24	0·0941	0·0101	0·0008	44	0·1725	0·0185	0·0014
5	0·0196	0·0021	0·0002	25	0·0980	0·0105	0·0008	45	0·1764	0·0189	0·0014
6	0·0235	0·0025	0·0002	26	0·1019	0·0109	0·0008	46	0·1803	0·0193	0·0015
7	0·0274	0·0029	0·0002	27	0·1058	0·0113	0·0009	47	0·1842	0·0197	0·0015
8	0·0314	0·0034	0·0003	28	0·1097	0·0118	0·0009	48	0·1881	0·0202	0·0015
9	0·0353	0·0038	0·0003	29	0·1137	0·0122	0·0009	49	0·1920	0·0206	0·0016
10	0·0392	0·0042	0·0003	30	0·1176	0·0126	0·0010	50	0·1960	0·0210	0·0016
11	0·0431	0·0046	0·0003	31	0·1215	0·0130	0·0010	51	0·1999	0·0214	0·0016
12	0·0470	0·0050	0·0004	32	0·1254	0·0134	0·0010	52	0·2038	0·0218	0·0016
13	0·0510	0·0055	0·0004	33	0·1293	0·0139	0·0010	53	0·2077	0·0223	0·0017
14	0·0549	0·0059	0·0004	34	0·1333	0·0143	0·0011	54	0·2116	0·0227	0·0017
15	0·0588	0·0063	0·0005	35	0·1372	0·0147	0·0011	55	0·2156	0·0231	0·0017
16	0·0627	0·0067	0·0005	36	0·1411	0·0151	0·0011	56	0·2195	0·0235	0·0018
17	0·0666	0·0071	0·0005	37	0·1450	0·0155	0·0012	57	0·2234	0·0239	0·0018
18	0·0705	0·0076	0·0006	38	0·1489	0·0160	0·0012	58	0·2273	0·0244	0·0018
19	0·0745	0·0080	0·0006	39	0·1525	0·0164	0·0012	59	0·2312	0·0248	0·0019
20	0·0784	0·0084	0·0006	40	0·1568	0·0168	0·0013	60	0·2352	0·0252	0·0019

TABLES LXVI, LXVII.

"EQUATION b" AND "EQUATION c" IN WHOLE NUMBERS BY THE FIRST ĀRYA-SIDDHĀNTA

(*corresponding to Tables VI, VII, "Indian Calendar"*).

Tables LXVI A and LXVII A state the values of "equation b" and "equation c" [illegible]

TABLE LXVI.

LUNAR "EQUATION b."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	139	500	500	139	1000
10	148	490	510	130	990
20	157	480	520	121	980
30	165	470	530	114	970
40	174	460	540	105	960
50	182	450	550	96	950
60	191	440	560	88	940
70	199	430	570	80	930
80	206	420	580	72	920
90	214	410	590	65	910
100	221	400	600	58	900
110	228	390	610	51	890
120	235	380	620	44	880
130	241	370	630	38	870
140	247	360	640	32	860
150	252	350	650	27	850
160	257	340	660	22	840
170	262	330	670	17	830
180	265	320	680	13	820
190	269	310	690	10	810
200	272	300	700	7	800
210	274	290	710	4	790
220	276	280	720	2	780
230	277	270	730	1	770
240	278	260	740	0	760
250	279	250	750	0	750

TABLE LXVII.

SOLAR "EQUATION c."

Arg.	Eqn.	Arg.	Arg.	Eqn.	Arg.
0	60	500	500	60	1000
10	56	490	510	63	990
20	52	480	520	67	980
30	49	470	530	71	970
40	45	460	540	75	960
50	41	450	550	78	950
60	38	440	560	81	940
70	34	430	570	85	930
80	31	420	580	88	920
90	28	410	590	92	910
100	25	400	600	95	900
110	21	390	610	98	890
120	18	380	620	101	880
130	16	370	630	103	870
140	14	360	640	106	860
150	11	350	650	108	850
160	9	340	660	110	840
170	7	330	670	112	830
180	6	320	680	113	820
190	4	310	690	115	810
200	3	300	700	116	800
210	2	290	710	117	790
220	1	280	720	118	780
230	1	270	730	119	770
240	0	260	740	119	760
250	0	250	750	119	750

Diff. in equation.	Last figure of argument.								
	9	8	7	6	5	4	3	2	1
	Add or subtract.								
9	8	7	6	5	4 or 5	4	3	2	1
8	7	6	6	5	4	3	2	2	1
7	6	6	5	4	3 or 4	3	2	1	1
6	5	5	4	4	3	2	2	1	1
5	4 or 5	4	3 or 4	3	2 or 3	2	1 or 2	1	[illegible]
4	4	3	3	2	2	2	1	1	[illegible]
3	3	2	2	2	1 or 2	1	1	1	[illegible]
2	2	2	1	1	1	1	1	[illegible]	[illegible]
1	1	1	1	1	0 or 1	0	0	0	[illegible]

TABLE LXVI A.

(A) MOON'S "EQUATION *b*" BY THE FIRST ĀRYA-SIDDHĀNTA, FROM ☾'S MEAN ANOM. 0—500 (0°—180°).

Cols. 3, 4.—Equation and difference stand for either of the mean anom. values in cols. 2a, 2b. For the 24 base-equations see Table LXX.

Arg. b is ☾'s mean anom. in 1,000ths of circle.

Col. 3.—The equation is ☾'s greatest equation *plus* the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. *b*.	Equation *b*.	Diff.	Arg. *b*.
1	2*a*	3	4	2*b*
0	0·0	139·4275		500·0
	2·083̇	141·2505		497·916̇
	4·16̇	143·0734	1·8229	495·83̇
	6·25	144·8963		493·75
	8·3̇	146·7192		491·6̇
1	10·416̇	148·5421		489·583̇
	12·5	150·3569		487·5
	14·583̇	152·1718	1·8148	485·416̇
	16·6̇	153·9866		483·3̇
	18·75	155·8014		481·25
2	20·83̇	157·6162		479·16̇
	22·916̇	159·4148		477·083̇
	25·0	161·2134	1·7986	475·0
	27·083̇	163·0120		472·916̇
	29·16̇	164·8106		470·83̇
3	31·25	166·6093		468·75
	33·3̇	168·3836		466·6̇
	35·416̇	170·1579	1·7743	464·583̇
	37·5	171·9322		462·5
	39·583̇	173·7065		460·416̇
4	41·6̇	175·4808		458·3̇
	43·75	177·2227		456·25
	45·83̇	178·9649	1·7419	454·16̇
	47·916̇	180·7065		452·083̇
	50·0	182·4484		450·0
5	52·083̇	184·1903		447·916̇
	54·16̇	185·8917		445·83̇
	56·25	187·5931	1·7014	443·75
	58·3̇	189·2944		441·6̇
	60·416̇	190·9958		439·583̇
6	62·5	192·6972		437·5
	64·583̇	194·3581		435·416̇
	66·6̇	196·0190	1·6609	433·3̇
	68·75	197·6799		431·25
	70·83̇	199·3407		429·16̇
7	72·916̇	201·0016		427·083̇
	75·0	202·6139		425·0
	77·083̇	204·2262	1·6123	422·916̇
	79·16̇	205·8384		420·83̇
	81·25	207·4507		418·75
8	83·3̇	209·0630		416·6̇
	85·416̇	210·6104		414·583̇
	87·5	212·1579	1·5475	412·5
	89·583̇	213·7053		410·416̇
	91·6̇	215·2528		408·3̇
9	93·75	216·8002		406·25
	95·83̇	218·2829		404·16̇
	97·916̇	219·7655	1·4826	402·083̇
	100·0	221·2481		400·0
	102·083̇	222·7308		397·916̇
10	104·16̇	224·2134		395·83̇
	106·25	225·6231		393·75
	108·3̇	227·0329	1·4097	391·6̇
	110·416̇	228·4426		389·583̇
	112·5	229·8523		387·5
11	114·583̇	231·2620		385·416̇
	116·6̇	232·5907		383·3̇
	118·75	233·9194	1·3287	381·25
	120·83̇	235·2482		379·16̇
	122·916̇	236·5769		377·083̇

Serial No. of sine.	Arg. *b*.	Equation *b*.	Diff.	Arg. *b*.
1	2*a*	3	4	2*b*
12	125·0	237·9056		375·0
	127·083̇	239·1537		372·916̇
	129·16̇	240·4019	1·2482	370·83̇
	131·25	241·6501		368·75
	133·3̇	242·8983		366·6̇
13	135·416̇	244·1464		364·583̇
	137·5	245·3102		362·5
	139·583̇	246·4739	1·1637	360·416̇
	141·6̇	247·6376		358·3̇
	143·75	248·8014		356·25
14	145·83̇	249·9651		354·16̇
	147·916̇	251·0312		352·083̇
	150·0	252·0973	1·0661	350·0
	152·083̇	253·1634		347·916̇
	154·16̇	254·2294		345·83̇
15	156·25	255·2955		343·75
	158·3̇	256·2640		341·6̇
	160·416̇	257·2324	0·9684	339·583̇
	162·5	258·2008		337·5
	164·583̇	259·1692		335·416̇
16	166·6̇	260·1376		333·3̇
	168·75	261·0003		331·25
	170·83̇	261·8629	0·8626	329·16̇
	172·916̇	262·7255		327·083̇
	175·0	263·5882		325·0
17	177·083̇	264·4508		322·916̇
	179·16̇	265·2076		320·83̇
	181·25	265·9645	0·7568	318·75
	183·3̇	266·7213		316·6̇
	185·416̇	267·4781		314·583̇
18	187·5	268·2350		312·5
	189·583̇	268·8779		310·416̇
	191·6̇	269·5208	0·6429	308·3̇
	193·75	270·1637		306·25
	195·83̇	270·8066		304·16̇
19	197·916̇	271·4495		302·083̇
	200·0	271·9785		300·0
	202·083̇	272·5074	0·5290	297·916̇
	204·6̇	273·0364		295·83̇
	206·25	273·5654		293·75
20	208·3̇	274·0944		291·6̇
	210·416̇	274·5094		289·583̇
	212·5	274·9244	0·4150	287·5
	214·583̇	275·3395		285·416̇
	216·6̇	275·7545		283·3̇
21	218·75	276·1695		281·25
	220·83̇	276·4707		279·16̇
	222·916̇	276·7718	0·3011	277·083̇
	225·0	277·0729		275·0
	227·083̇	277·3740		272·916̇
22	229·16̇	277·6751		270·83̇
	231·25	277·8541		268·75
	233·3̇	278·0332	0·1790	266·6̇
	235·416̇	278·2122		264·583̇
	237·5	278·3912		262·5
23	239·583̇	278·5703		260·416̇
	241·6̇	278·6272		258·3̇
	243·75	278·6842	0·0570	256·25
	245·83̇	278·7412		254·16̇
	247·916̇	278·7981		252·083̇
24	250·0	278·8551		250·0

TABLE LXVI A—*Contd.*

(B) Moon's "Equation *b*" by the First Ārya-Siddhānta from ☾'s mean anom. 500—1000 (180°—360°).

Col. 3.—The equation is ☾'s greatest equation *minus* the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. *b*.	Equation *b*.	Diff.	Arg. *b*.	Serial No. of sine.	Arg. *b*.	Equation *b*.	Diff.	Arg. *b*.
1	2*a*	3	4	2*b*	1	2*a*	3	4	2*b*
0	500·0	139·4275		1000·0	12	625·0	40·9495		875·0
	502·083̇	137·6046		997·916̇		627·083̇	39·7014		872·916̇
	504·16̇	135·7817	1·8229	995·83̇		629·16̇	38·4532	1·2482	870·83̇
	506·25	133·9588		993·75		631·25	37·2050		868·75
	508·3̇	132·1359		991·6̇		633·3̇	35·9568		866·6̇
1	510·416̇	130·3130		989·583̇	13	635·416̇	34·7087		864·583̇
	512·5	128·4982		987·5		637·5	33·5449		862·5
	514·583̇	126·6833	1·8148	985·416̇		639·583̇	32·3812	1·1637	860·416̇
	516·6̇	124·8685		983·3̇		641·6̇	31·2175		858·3
	518·75	123·0537		981·25		643·75	30·0537		856·25
2	520·83̇	121·2389		979·16̇	14	645·83̇	28·8900		854·16
	522·916̇	119·4403		977·083̇		647·916̇	27·8239		852·083̇
	525·0	117·6417	1·7986	975·0		650·0	26·7578	1·0661	850·0
	527·083̇	115·8431		972·916̇		652·083̇	25·6917		847·916̇
	529·16̇	114·0444		970·83̇		654·16̇	24·6257		845·83̇
3	531·25	112·2458		968·75	15	656·25	23·5596		843·75
	533·3̇	110·4715		966·6		658·3̇	22·5911		841·6̇
	535·416̇	108·6972	1·7743	964·583̇		660·416̇	21·6227	0·9684	839·583̇
	537·5	106·9229		962·5		662·5	20·6543		837·5
	539·583̇	105·1486		960·416̇		664·583̇	19·6859		835·416̇
4	541·6̇	103·3743		958·3̇	16	666·6̇	18·7175		833·3̇
	543·75	101·6324		956·25		668·75	17·8548		831·25
	545·83̇	99·8905	1·7419	954·16̇		670·83̇	16·9922	0·8626	829·16
	547·916̇	98·1486		952·083̇		672·916̇	16·1296		827·083̇
	550·0	96·4067		950·0		675·0	15·2669		825·0
5	552·083̇	94·6648		947·916̇	17	677·083̇	14·4043		822·916̇
	554·16̇	92·9634		945·83̇		679·16̇	13·6475		820·83̇
	556·25	91·2620	1·7014	943·75		681·25	12·8906	0·7568	818·75
	558·3̇	89·5607		941·6̇		683·3̇	12·1338		816·6̇
	560·416̇	87·8593		939·583̇		685·416̇	11·3770		814·583̇
6	562·5	86·1579		937·5	18	687·5	10·6201		812·5
	564·583̇	84·4970		935·416̇		689·583̇	9·9772		810·416̇
	566·6̇	82·8361	1·6609	933·3̇		691·6̇	9·3343	0·6429	808·3
	568·75	81·1752		931·25		693·75	8·6914		806·25
	570·83̇	79·5144		929·16̇		695·83̇	8·0485		804·16
7	572·916̇	77·8535		927·083̇	19	697·916̇	7·4056		802·083̇
	575·0	76·2412		925·0		700·0	6·8766		800·0
	577·083̇	74·6289	1·6123	922·916̇		702·083̇	6·3477	0·5290	797·916̇
	579·16̇	73·0167		920·83̇		704·6̇	5·8187		795·83
	581·25	71·4044		918·75		706·25	5·2897		793·75
8	583·3̇	69·7921		916·6̇	20	708·3̇	4·7607		791·6̇
	585·416̇	68·2447		914·583̇		710·416	4·3457		789·583̇
	587·5	66·6972	1·5475	912·5		712·5	3·9307	0·4150	787·5
	589·583̇	65·1498		910·416̇		714·583̇	3·5156		785·416̇
	591·6̇	63·6023		908·3̇		716·6̇	3·1006		783·3
9	593·75	62·0549		906·25	21	718·75	2·6855		781·25
	595·83̇	60·5722		904·16̇		720·83̇	2·3844		779·16
	597·916̇	59·0896	1·4826	902·083̇		722·916̇	2·0833	0·3011	777·083̇
	600·0	57·6069		900·0		725·0	1·7822		775·0
	602·083̇	56·1243		897·916̇		727·083̇	1·4811		772·916
10	604·16̇	54·6417		895·83̇	22	729·16̇	1·1800		770·83̇
	606·25	53·2319		893·75		731·25	1·0010		768·75
	608·3̇	51·8222	1·4097	891·6̇		733·3̇	0·8219	0·1790	766·6̇
	610·416̇	50·4125		889·583̇		735·416̇	0·6429		764·583
	612·5	49·0028		887·5		737·5	0·4639		762·5
11	614·583̇	47·5931		885·416̇	23	739·583̇	0·2848		760·416
	616·6̇	46·2644		883·3̇		741·6̇	0·2279		758·3̇
	618·75	44·9357	1·3287	881·25		743·75	0·1709	0·0577	756·25
	620·83̇	43·6069		879·16̇		745·83̇	0·1139		754·16
	622·916̇	42·2782		877·083̇		747·916̇	0·0570		752·083̇
					24	750·0	0·0000		750·0

TABLE LXVII A.

(*A*) Sun's "equation *c*" by the First Ārya-Siddhānta from ⊙'s mean anomaly 0—500 (0°—180°).

Cols. 3, 4.—Equation and Difference stand for either of the mean anom: values in cols. 2a, 2b. For the 24 base-equations see Table LXVII, above Vol. XIV.

"Arg. c" is ⊙'s mean anomaly in 1,000ths of circle.

Col. 3.—The equation is ⊙'s greatest equation *minus* the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. *c*.	Equation *c*.	Diff.	Arg. *c*.	Serial No. of sine.	Arg. *c*.	Equation *c*.	Diff.	Arg. *c*.
1	2*a*	3	4	2*b*	1	2*a*	3	4	2*b*
0	0·0	59·6875		500·0	12	125·0	17·4826		375·0
	2·083̇	58·9078		497·916̇		127·083̇	16·9479		372·916̇
	4·16̇	58·1281	0·7797	495·83̇		129·16̇	16·4132	0·5347	370·83̇
	6·25	57·3484		493·75		131·25	15·8785		368·75
	8·3̇	56·5687		491·6̇		133·3̇	15·3438		366·6̇
1	10·416̇	55·7890		489·583̇	13	135·416̇	14·8090		364·583̇
	12·5	55·0096		487·5		137·5	14·3125		362·5
	14·583̇	54·2303	0·7793	485·416̇		139·583̇	13·8160	0·4965	360·416̇
	16·6̇	53·4510		483·3̇		141·6̇	13·3194		358·3̇
	18·75	52·6717		481·25		143·75	12·8229		356·25
2	20·83̇	51·8924		479·16̇	14	145·83̇	12·3264		354·16̇
	22·916̇	51·1215		477·083̇		147·916̇	11·8715		352·083̇
	25·0	50·3507	0·7708	475·0		150·0	11·4167	0·4549	350·0
	27·083̇	49·5799		472·916̇		152·083̇	10·9618		347·916̇
	29·16̇	48·8090		470·83̇		154·16̇	10·5069		345·83̇
3	31·25	48·0382		468·75	15	156·25	10·0521		343·75
	33·3̇	47·2778		466·6̇		158·3̇	9·6389		341·6̇
	35·416̇	46·5174	0·7604	464·583̇		160·416̇	9·2257	0·4132	339·583̇
	37·5	45·7569		462·5		162·5	8·8125		337·5
	39·583̇	44·9965		460·416̇		164·583̇	8·3993		335·416̇
4	41·6̇	44·2361		458·3̇	16	166·6̇	7·9861		333·3̇
	43·75	43·4896		456·25		168·75	7·6181		331·25
	45·83̇	42·7431	0·7465	454·16̇		170·83̇	7·2500	0·3681	329·16̇
	47·916̇	41·9965		452·083̇		172·916̇	6·8819		327·083̇
	50·0	41·2500		450·0		175·0	6·5139		325·0
5	52·083̇	40·5035		447·916̇	17	177·083̇	6·1458		322·916̇
	54·16̇	39·7743		445·83̇		179·16̇	5·8229		320·83̇
	56·25	39·0451	0·7292	443·75		181·25	5·5000	0·3229	318·75
	58·3̇	38·3160		441·6̇		183·3̇	5·1771		316·6̇
	60·416̇	37·5868		439·583̇		185·416̇	4·8542		314·583̇
6	62·5	36·8576		437·5	18	187·5	4·5313		312·5
	64·583̇	36·1458		435·416̇		189·583̇	4·2569		310·416̇
	66·6̇	35·4340	0·7118	433·3̇		191·6̇	3·9826	0·2743	308·3̇
	68·75	34·7222		431·25		193·75	3·7083		306·25
	70·83̇	34·0104		429·16̇		195·83̇	3·4340		304·16̇
7	72·916̇	33·2986		427·083̇	19	197·916̇	3·1597		302·083̇
	75·0	32·6076		425·0		200·0	2·9340		300·0
	77·083̇	31·9167	0·6910	422·916̇		202·083̇	2·7083	0·2257	297·916̇
	79·16̇	31·2257		420·83̇		204·16̇	2·4826		295·83̇
	81·25	30·5347		418·75		206·25	2·2569		293·75
8	83·3̇	29·8438		416·6̇	20	208·3̇	2·0312		291·6̇
	85·416̇	29·1806		414·583̇		210·416̇	1·8542		289·583̇
	87·5	28·5174	0·6632	412·5		212·5	1·6771	0·1771	287·5
	89·583̇	27·8542		410·416̇		214·583̇	1·5000		285·416̇
	91·6̇	27·1910		408·3̇		216·6̇	1·3229		283·3̇
9	93·75	26·5278		406·25	21	218·75	1·1458		281·25
	95·83̇	25·8924		404·16̇		220·83̇	1·0174		279·16̇
	97·916̇	25·2569	0·6354	402·083̇		222·916̇	0·8889	0·1285	277·083̇
	100·0	24·6215		400·0		225·0	0·7604		275·0
	102·083̇	23·9861		397·916̇		227·083̇	0·6319		272·916̇
10	104·16̇	23·3507		395·83̇	22	229·16̇	0·5035		270·83̇
	106·25	22·7465		393·75		231·25	0·4279		268·75
	108·3̇	22·1424	0·6042	391·6̇		233·3̇	0·3522	0·0756	266·6̇
	110·416̇	21·5382		389·583̇		235·416̇	0·2766		264·583̇
	112·5	20·9341		387·5		237·5	0·2010		262·5
11	114·583̇	20·3299		385·416̇	23	239·583̇	0·1254		260·416̇
	116·6̇	19·7604		383·3̇		241·6̇	0·1003		258·3̇
	118·75	19·1910	0·5694	381·25		243·75	0·0752	0·0251	256·25
	120·83̇	18·6215		379·16̇		245·83̇	0·0502		254·16̇
	122·916̇	18·0521		377·083̇		247·916̇	0·0251		252·083̇
					24	250·0	0·0		250·0

TABLE LXVII A—*Contd.*

(B) SUN'S "EQUATION *c*" BY THE FIRST ĀRYA-SIDDHĀNTA FROM ⊙'S MEAN ANOMALY 500—1000 (180°—360°).

Col. 3.—The equation is ⊙'s greatest equation *plus* the actual equation, in 10,000ths of circle.

Serial No. of sine.	Arg. *c*.	Equation *c*.	Diff.	Arg. *c*.
1	2a	3	4	2b
0	500·0	59·6875		1000·0
	502·083̇	60·4672		997·916̇
	504·16̇	61·2469	0·7797	995·83̇
	506·25	62·0266		993·75
	508·3̇	62·8063		991·6̇
1	510·416̇	63·5860		989·583̇
	512·5	64·3654		987·5
	514·583̇	65·1447	0·7793	985·416̇
	516·6̇	65·9240		983·3̇
	518·75	66·7033		981·25
2	520·83̇	67·4826		979·16̇
	522·916̇	68·2535		977·083̇
	525·0	69·0243	0·7708	975·0
	527·083̇	69·7951		972·916̇
	529·16̇	70·5660		970·83̇
3	531·25	71·3368		968·75
	533·3̇	72·0972		966·6̇
	535·416̇	72·8576	0·7604	964·583̇
	537·5	73·6181		962·5
	539·583	74·3785		960·416̇
4	541·6̇	75·1389		958·3̇
	543·75	75·8854		956·25
	545·83̇	76·6319	0·7465	954·16̇
	547·916̇	77·3785		952·083̇
	550·0	78·1250		950·0
5	552·083̇	78·8715		947·916̇
	554·16̇	79·6007		945·83̇
	556·25	80·3299	0·7292	943·75
	558·3̇	81·0590		941·6̇
	560·416̇	81·7882		939·583̇
6	562·5	82·5174		937·5
	564·583̇	83·2292		935·416̇
	566·6̇	83·9410	0·7118	933·3̇
	568·75	84·6528		931·25
	570·83̇	85·3646		929·16̇
7	572·916̇	86·0764		927·083̇
	575·0	86·7674		925·0
	577·083̇	87·4583	0·6910	922·916̇
	579·16̇	88·1493		920·83̇
	581·25	88·8403		918·75
8	583·3̇	89·5312		916·6̇
	585·416̇	90·1944		914·583̇
	587·5	90·8576	0·6632	912·5
	589·583̇	91·5208		910·416̇
	591·6̇	92·1840		908·3̇
9	593·75	92·8472		906·25
	595·83̇	93·4826		904·16̇
	597·916̇	94·1181	0·6354	902·083̇
	600·0	94·7535		900·0
	602·083̇	95·3889		897·916̇
10	604·16̇	96·0243		895·83̇
	606·25	96·6285		893·75
	608·3̇	97·2326	0·6042	891·6̇
	610·416̇	97·8368		889·583̇
	612·5	98·4410		887·5
11	614·583̇	99·0451		885·416̇
	616·6̇	99·6146		883·3̇
	618·75	100·1840	0·5694	881·25
	620·83̇	100·7535		879·16
	622·916̇	101·3229		877·083̇

Serial No of sine.	Arg. *c*.	Equation *c*.	Diff.	Arg. *c*.
1	2a	3	4	2b
12	625·0	101·8924		875·0
	627·083̇	102·4271		872·916̇
	629·16̇	102·9618	0·5347	870·83̇
	631·25	103·4965		868·75
	633·3̇	104·0312		866·6̇
13	635·416̇	104·5660		864·583̇
	637·5	105·0625		862·5
	639·583̇	105·5590	0·4965	860·416̇
	641·6̇	106·0556		858·3̇
	643·75	106·5521		856·25
14	645·83̇	107·0486		854·16̇
	647·916̇	107·5035		852·083̇
	650·0	107·9583	0·4549	850·0
	652·083̇	108·4132		847·916̇
	654·16̇	108·8681		845·83̇
15	656·25	109·3229		843·75
	658·3̇	109·7361		841·6̇
	660·416̇	110·1493	0·4132	839·583̇
	662·5	110·5265		837·5
	664·583̇	110·9767		835·416̇
16	666·6̇	111·3889		833·3̇
	668·75	111·7569		831·25
	670·83̇	112·1250	0·3681	829·16̇
	672·916̇	112·4931		827·083̇
	675·0	112·8611		825·0
17	677·083̇	113·2292		822·916̇
	679·16̇	113·5521		820·83̇
	681·25	113·8750	0·3229	818·75
	683·3̇	114·1979		816·6̇
	685·416̇	114·5208		814·583̇
18	687·5	114·8438		812·5
	689·583̇	115·1181		810·416̇
	691·6̇	115·3924	0·2743	808·3̇
	693·75	115·6667		806·25
	695·83̇	115·9410		804·16̇
19	697·916̇	116·2153		802·083̇
	700·0	116·4410		800·0
	702·083̇	116·6667	0·2257	797·916
	704·16̇	116·8924		795·83̇
	706·25	117·1181		793·75
20	708·3̇	117·3438		791·6̇
	710·416̇	117·5208		789·583̇
	712·5	117·6979	0·1771	787·5
	714·583̇	117·8750		785·416̇
	716·6̇	118·0521		783·3̇
21	718·75	118·2292		781·25
	720·83̇	118·3576		779·16̇
	722·916̇	118·4861	0·1285	777·083̇
	725·0	118·6146		775·0
	727·083̇	118·7431		772·916
22	729·16̇	118·8715		770·83̇
	731·25	118·9471		768·75
	733·3̇	119·0228	0·0756	766·6̇
	735·416̇	119·0984		764·583̇
	737·5	119·1740		762·5
23	739·583̇	119·2496		760·416̇
	741·6̇	119·2747		758·3̇
	743·75	119·2998	0·0251	756·25
	745·83̇	119·3248		754·16̇
	747·916̇	119·3499		752·083̇
24	750·0	119·3750		750·0

TABLE LXVIII.

INDICES OF TITHIS, KARAṆAS, YŌGAS AND NAKSHATRAS.

Indices of yōgas " (*y*) " are numerically the same as those of nakshatras " (*n*)."

This Table corresponds to Table VIII, " Indian Calendar."

TITHI AND KARAṆA.					YŌGA.		NAKSHATRA.			
			KARAṆA.						INDEX OF ENDING POINT OF NAKSHATRA AND YŌGA, BY THE UNEQUAL SPACE SYSTEMS OF	
Serial number	No. in paksha (lunar fortnight).	Tithi-index (*t*).	First half of Tithi.	Second half of Tithi.	Name.	No. of Yōga or Nakshatra.	Name.	Index of Nakshatra ("*n*") and Yōga ("*y*"). Ordinary (equal-space) system.	Garga.	Brahma-Siddhānta
1	2	3	4	5	6		7	8	9	10
1	Śukla. 1	0 — 333·3̇	Kiṁstughna* .	1 Bava . .	Vishkambha .	1	Aśvinī . .	0 — 370·37̇0̇	370·37̇0̇	366·0108
2	2	333·3̇— 666·6̇	2 Bālava .	3 Kaulava .	Prīti . .	2	Bharaṇī . .	370·37̇0̇— 740·74̇0̇	555·5̇	549·0051
3	3	666·6̇—1000	4 Taitila .	5 Gara . .	Āyushmat .	3	Kṛittikā . .	740·74̇0̇—1111·1̇	925·92̇5̇	915·0270
4	4	1000 —1333·3̇	6 Vaṇij . .	7 Vishṭi† .	Saubhāgya .	4	Rōhiṇī . .	1111·1̇ —1481·48̇1̇	1481·48̇1̇	1464·0432
5	5	1333·3̇—1666·6̇	1 Bava . .	2 Bālava .	Śōbhana . .	5	Mṛigaśiras . .	1481·48̇1̇—1851·85̇1̇	1851·85̇1̇	1830·0540
6	6	1666·6̇—2000	3 Kaulava .	4 Taitila .	Atigaṇḍa .	6	Ārdrā . .	1851·85̇1̇—2222·2̇	2037·03̇7̇	2013·0594
7	7	2000 —2333·3̇	5 Gara . .	6 Vaṇij . .	Sukarman .	7	Punarvasu . .	2222·2̇ —2592·59̇2̇	2592·59̇2̇	2562·0756
8	8	2333·3̇ —2666·6̇	7 Vishṭi† .	1 Bava . .	Dhṛiti . .	8	Pushya . .	2592·59̇2̇—2962·96̇2̇	2962·96̇2̇	2928·0864
9	9	2666·6̇—3000	2 Bālava .	3 Kaulava .	Śūla . .	9	Āślēshā] . .	2962·96̇2̇—3333·3̇	3148·14̇8̇	3111·0918
10	10	3000 —3333·3̇	4 Taitila .	5 Gara . .	Gaṇḍa . .	10	Maghā . .	3333·3̇ —3703·70̇3̇	3518·51̇8̇	3477·1026
11	11	3333·3̇—3666·6̇	5 Vaṇij . .	7 Vishṭi . .	Vṛiddhi . .	11	Pūrva-Phalgunī .	3703·70̇3̇—4074·07̇4̇	3888·8̇	3843·1134

12	12	3666·6̇—4000	1 Bava . .	2 Bālava . .	Dhruva . .	12	Uttara-Phalgunī .	4074·074̇—4444·4̇	4444 4	4392·1296
13	13	4000 —4333·3̇	3 Kaulava .	4 Taitila .	Vyāghāta . .	13	Hasta . .	4444·4̇ —4814·814̇	4814·814̇	4758·1404
14	14	4333·3̇—4666·6̇	5 Gara . .	6 Vaṇij .	Harshaṇa .	14	Chitrā . .	4814·814̇—5185·185̇	5185·185̇	5124·1512
15	15	4666·6̇—5000	7 Vishṭi . .	1 Bava . .	Vajra . .	15	Svāti . .	5185·185̇—5555·5̇	5370·370̇	5307·1566
	Krishṇa.				t'					
16	1	5000 —5333·3̇	2 Bālava .	3 Kaulava .	Siddhi‡ . .	16	Viśākhā . .	5555·5̇ —5925·925̇	5925·925̇	5856·1728
17	2	5333·3̇—5666·6̇	4 Taitila .	5 Gara . .	Vyatīpāta .	17	Anurādhā . .	5925·925̇—6296·296̇	6296·296̇	6222·1836
18	3	5666·6̇—6000	6 Vaṇij . .	7 Vishṭi . .	Varīyas . .	18	Jyēshṭhā . .	6292·296̇—6666·6̇	6481·481̇	6405·1890
19	4	6000 —6333·3̇	1 Bava . .	2 Bālava .	Parigha . .	19	Mūla . . .	6666·6̇ —7037·037̇	6852·852̇	6771·1998
20	5	6333·3̇—6666·6̇	3 Kaulava .	4 Taitila .	Śiva . .	20	Pūrva-Āshāḍhā .	7037·037̇—7407·407̇	7222·2̇	7137·2106
21	6	6666·6̇—7000	5 Gara . .	6 Vaṇij . .	Siddha . .	21	Uttara-Āshāḍhā .	7407·407̇—7777·7̇	7777·7̇	7686·2269§
							Abhijit§ . .	...	...	7803·935~§
22	7	7000 —7333·3̇	7 Vishṭi . .	1 Bava . .						
23	8	7333·3̇—7666·6̇	2 Bālava .	3 Kaulava .	Sādhya . .	22	Śravaṇa . .	7777·7̇ —8148·148̇	8148·148̇	8169·9460
24	9	7666·6̇—8000	4 Taitila .	5 Gara . .	Subha . .	23	Dhanishṭhā§§ .	8148·148̇—8518·518̇	8518·518̇	8535·9568
25	10	8000 —8333·3̇	6 Vaṇij . .	7 Vishṭi . .	Śukla . .	24	Śatabhishaj¶ .	8518·518̇—8888·8̇	8703·703̇	8718·9622
26	11	8333·3̇—8666·6̇	1 Bava . .	2 Bālava .	Brahman .	25	Pūrva-Bhadrapadā	8888·8̇ —9259·259̇	9074·074̇	9084·9730
27	12	8666·6̇—9000	3 Kaulava .	4 Taitila .	Indra . .	26	Uttara-Bhadrapadā	9259·259̇—9629·629̇	9629·629̇	9633·9892
28	13	9000 —9333·3̇	5 Gara . .	6 Vaṇij . .	Vaidhṛiti .	27	Rēvatī . .	9629·629̇—10,000	10,000	10,000,
29	14	9333·3̇—9666·6̇	7 Vishṭi . .	Śakuni . .	...					
30	15	9666·6̇—10000	Chatushpada .	Nāga . .	...					

* or Kiṁtughna. † Vishṭi is also called Bhadrā, or Kalyāṇī. ‡ or Asṛij.

§ The figures given in Col. 10 follow the limits of Abhijit as given in the "Indian Calendar," p. 22, *viz.*, from 276° 42′ 15″ to 280° 56′ 30″. Professor Jacobi and Dr. Burgess, however, give these limits as from 270° 40′ to 281° 40′ (*Epig. Ind. I., p.* 449; *Journal R. A. S.,* 1893, *p.* 755). If they are correct, the figures in Col. 10 should be read as beginning at 7685·1852 and ending at 7824·074.

§§ or Śravishṭhā. ¶ or Śatatārakā.

TABLE LXIX.

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—The numbers given are those in a common year. In Leap-years, after February 29, the day of the month must be reduced by 1. Thus Day 153, in a Leap-year, is not June 2, but June 1.

The Table is the same as Table IX, "Indian Calendar."

PART I.

Day of month.	NUMBER OF DAYS RECKONED FROM 1ST JANUARY OF THE SAME YEAR.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	1	32	60	91	121	152	182	213	244	274	305	335	1
2	2	33	61	92	122	153	183	214	245	275	306	336	2
3	3	34	62	93	123	154	184	215	246	276	307	337	3
4	4	35	63	94	124	155	185	216	247	277	308	338	4
5	5	36	64	95	125	156	186	217	248	278	309	339	5
6	6	37	65	96	126	157	187	218	249	279	310	340	6
7	7	38	66	97	127	158	188	219	250	280	311	341	7
8	8	39	67	98	128	159	189	220	251	281	312	342	8
9	9	40	68	99	129	160	190	221	252	282	313	343	9
10	10	41	69	100	130	161	191	222	253	283	314	344	10
11	11	42	70	101	131	162	192	223	254	284	315	345	11
12	12	43	71	102	132	163	193	224	255	285	316	346	12
13	13	44	72	103	133	164	194	225	256	286	317	347	13
14	14	45	73	104	134	165	195	226	257	287	318	348	14
15	15	46	74	105	135	166	196	227	258	288	319	349	15
16	16	47	75	106	136	167	197	228	259	289	320	350	16
17	17	48	76	107	137	168	198	229	260	290	321	351	17
18	18	49	77	108	138	169	199	230	261	291	322	352	18
19	19	50	78	109	139	170	200	231	262	292	323	353	19
20	20	51	79	110	140	171	201	232	263	293	324	354	20
21	21	52	80	111	141	172	202	233	264	294	325	355	21
22	22	53	81	112	142	173	203	234	265	295	326	356	22
23	23	54	82	113	143	174	204	235	266	296	327	357	23
24	24	55	83	114	144	175	205	236	267	297	328	358	24
25	25	56	84	115	145	176	206	237	268	298	329	359	25
26	26	57	85	116	146	177	207	238	269	299	330	360	26
27	27	58	86	117	147	178	208	239	270	300	331	361	27
28	28	59	87	118	148	179	209	240	271	301	332	362	28
29	29	60	88	119	149	180	210	241	272	302	333	363	29
30	30	...	89	120	150	181	211	242	273	303	334	364	30
31	31	...	90	...	151	...	212	243	...	304	...	365	31
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	

TABLE LXIX—*Contd.*

SERIAL NUMBER OF DAYS IN A YEAR A.D. FOR TWO CONSECUTIVE YEARS.

N. B.—When the previous year was a Leap-year, the days of the month must all be reduced by 1; and so all those after February 29, when the given year is a Leap-year.

PART II.

Day of month.	Number of days reckoned from 1 January of the preceding year.												Day of month.
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	
1	366	397	425	456	486	517	547	578	609	639	670	700	**1**
2	367	398	426	457	487	518	548	579	610	640	671	701	**2**
3	368	399	427	458	488	519	549	580	611	641	672	702	**3**
4	369	400	428	459	489	520	550	581	612	642	673	703	**4**
5	370	401	429	460	490	521	551	582	613	643	674	704	**5**
6	371	402	430	461	491	522	552	583	614	644	675	705	**6**
7	372	403	431	462	492	523	553	584	615	645	676	706	**7**
8	373	404	432	463	493	524	554	585	616	646	677	707	**8**
9	374	405	433	464	494	525	555	586	617	647	678	708	**9**
10	375	406	434	465	495	526	556	587	618	648	679	709	**10**
11	376	407	435	466	496	527	557	588	619	649	680	710	**11**
12	377	408	436	467	497	528	558	589	620	650	681	711	**12**
13	378	409	437	468	498	529	559	590	621	651	682	712	**13**
14	379	410	438	469	499	530	560	591	622	652	683	713	**14**
15	380	411	439	470	500	531	561	592	623	653	684	714	**15**
16	381	412	440	471	501	532	562	593	624	654	685	715	**16**
17	382	413	441	472	502	533	563	594	625	655	686	716	**17**
18	383	414	442	473	503	534	564	595	626	656	687	717	**18**
19	384	415	443	474	504	535	565	596	627	657	688	718	**19**
20	385	416	444	475	505	536	566	597	628	658	689	719	**20**
21	386	417	445	476	506	537	567	598	629	659	690	720	**21**
22	387	418	446	477	507	538	568	599	630	660	691	721	**22**
23	388	419	447	478	508	539	569	600	631	661	692	722	**23**
24	389	420	448	479	509	540	570	601	632	662	693	723	**24**
25	390	421	449	480	510	541	571	602	633	663	694	724	**25**
26	391	422	450	481	511	542	572	603	634	664	695	725	**26**
27	392	423	451	482	512	543	573	604	635	665	696	726	**27**
28	393	424	452	483	513	544	574	605	636	666	697	727	**28**
29	394	425	453	484	514	545	575	606	637	667	698	728	**29**
30	395	...	454	485	515	546	576	607	638	668	699	729	**30**
31	396	...	455	...	516	...	577	608	...	669	...	730	**31**
	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec	

TABLE LXX.

CONVERSION OF TITHI-PARTS AND INDICES OF TITHIS, NAKSHATRAS AND YŌGAS INTO TIME.

(Corresponding to Table X, "Indian Calendar.")

The "Argument" unit 1=$4^{m}\cdot2524$ (a trifle over $4\frac{1}{4}$ minutes of time), in the case of the tithi-index (t), and $4^{m}\cdot3831$ in the case of the nakshatra-index (n).

Argument.	Time equivalent of Tithi-parts. H. M.	Tithi-index (t). H. M.	Nakshatra index (n). H. M.	Yōga-index (y). H. M.
1	0 1	0 4	0 4	0 4
2	0 3	0 9	0 8	0 7
3	0 4	0 13	0 12	0 11
4	0 6	0 17	0 16	0 15
5	0 7	0 21	0 20	0 18
6	0 9	0 26	0 24	0 22
7	0 10	0 30	0 28	0 26
8	0 11	0 34	0 31	0 29
9	0 13	0 38	0 35	0 33
10	0 14	0 43	0 39	0 37
11	0 16	0 47	0 43	0 40
12	0 17	0 51	0 47	0 44
13	0 18	0 55	0 51	0 48
14	0 20	1 0	0 55	0 51
15	0 21	1 4	0 59	0 55
16	0 23	1 8	1 3	0 59
17	0 24	1 12	1 7	1 2
18	0 26	1 17	1 11	1 6
19	0 27	1 21	1 15	1 10
20	0 28	1 25	1 19	1 13
21	0 30	1 29	1 23	1 17
22	0 31	1 34	1 27	1 21
23	0 33	1 38	1 30	1 24
24	0 34	1 42	1 34	1 28
25	0 35	1 46	1 38	1 32
26	0 37	1 51	1 42	1 35
27	0 38	1 55	1 46	1 39
28	0 40	1 59	1 50	1 42
29	0 41	2 3	1 54	1 46
30	0 43	2 8	1 58	1 50
31	0 44	2 12	2 2	1 53
32	0 45	2 16	2 6	1 57
33	0 47	2 20	2 10	2 1
34	0 48	2 25	2 14	2 4
35	0 50	2 29	2 18	2 8
36	0 51	2 33	2 22	2 12
37	0 52	2 37	2 26	2 15
38	0 54	2 42	2 30	2 19
39	0 55	2 46	2 33	2 23
40	0 57	2 50	2 37	2 26

Argument.	Time equivalent of Tithi-parts. H. M.	Tithi-index (t). H. M.	Nakshatra index (n). H. M.	Yōga-index (y). H. M.
41	0 58	2 54	2 41	2 30
42	1 0	2 59	2 45	2 34
43	1 1	3 3	2 49	2 37
44	1 2	3 7	2 53	2 41
45	1 4	3 11	2 57	2 45
46	1 5	3 16	3 1	2 48
47	1 7	3 20	3 5	2 52
48	1 8	3 24	3 9	2 56
49	1 9	3 28	3 13	2 59
50	1 11	3 33	3 17	3 3
51	1 12	3 37	3 21	3 7
52	1 14	3 41	3 25	3 10
53	1 15	3 45	3 29	3 14
54	1 17	3 50	3 32	3 18
55	1 18	3 54	3 36	3 21
56	1 19	3 58	3 40	3 25
57	1 21	4 2	3 44	3 29
58	1 22	4 7	3 48	3 32
59	1 24	4 11	3 52	3 36
60	1 25	4 15	3 56	3 40
61	1 26	4 19	4 0	3 43
62	1 28	4 24	4 4	3 47
63	1 29	4 28	4 8	3 51
64	1 31	4 32	4 12	3 54
65	1 32	4 36	4 16	3 58
66	1 34	4 41	4 20	4 2
67	1 35	4 45	4 24	4 5
68	1 36	4 49	4 28	4 9
69	1 38	4 53	4 31	4 13
70	1 39	4 58	4 35	4 16
71	1 41	5 2	4 39	4 20
72	1 42	5 6	4 43	4 24
73	1 43	5 10	4 47	4 27
74	1 45	5 15	4 51	4 31
75	1 46	5 19	4 55	4 35

Argument.	Time equivalent of Tithi-parts. H. M.	Tithi-index (t). H. M.	Nakshatra index (n). H. M.	Yōga-index (y). H. M.
76	1 48	5 23	4 59	4 38
77	1 49	4 27	5 3	4 42
78	1 51	5 32	5 7	4 46
79	1 52	5 36	5 11	4 49
80	1 53	5 40	5 15	4 53
81	1 55	5 44	5 19	4 57
82	1 56	5 49	5 23	5 0
83	1 58	5 53	5 27	5 4
84	1 59	5 57	5 30	5 7
85	2 0	6 1	5 34	5 11
86	2 2	6 6	5 38	5 15
87	2 3	6 10	5 42	5 18
88	2 5	6 14	5 46	5 22
89	2 6	6 18	5 50	5 26
90	2 8	6 23	5 54	5 29
91	2 9	6 27	5 58	5 33
92	2 10	6 31	6 2	5 37
93	2 12	6 35	6 6	5 40
94	2 13	6 40	6 10	5 44
95	2 15	6 44	6 14	5 48
96	2 16	6 48	6 18	5 51
97	2 17	6 52	6 22	5 55
98	2 19	6 57	6 26	5 59
99	2 20	7 1	6 29	6 2
100	2 22	7 5	6 33	6 6
200	4 43	14 10	13 7	12 18
300	7 5	21 16	19 40	18 12
400	9 27	28 21		
500	11 49	35 26		
600	14 10	42 31		
700	16 32	49 37		
800	18 54	56 42		
900	21 16	63 47		
1000	23 37	70 52		

TABLE LXXI.

The European Calendar.

A. Initial days of centuries, Julian and Gregorian Calendars.

Odd years of centuries.				*Centuries A.D.* Old Style.							New Style.				Leap-years.
											Sa	Fr	W	Mo	
				0 700 1400	100 800 1500	200 900 1600	300 1000 1700	400 1100 1800	500 1200 1900	600 1300 2000	1600 2000	1700 2100	1800 2200	1500 1900 2300	
				Initial days.											
0	28	56	84	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	L.Y.
1	29	57	85	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	
2	30	58	86	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	
3	31	59	87	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	
4	32	60	88	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	L.Y.
5	33	61	89	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	
6	34	62	90	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	
7	35	63	91	Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	
8	36	64	92	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	L.Y.
9	37	65	93	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	
10	38	66	94	W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	
11	39	67	95	Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	
12	40	68	96	Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	L.Y.
13	41	69	97	S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	
14	42	70	98	Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	
15	43	71	99	Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	
16	44	72	100	W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	L.Y.
17	45	73		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	
18	46	74		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	
19	47	75		S	Sa	Fr	Th	W	Tu	Mo	Tu	S	Fr	W	
20	48	76		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	L.Y.
21	49	77		W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	
22	50	78		Th	W	Tu	Mo	S	Sa	Fr	Sa	Th	Tu	S	
23	51	79		Fr	Th	W	Tu	Mo	S	Sa	S	Fr	W	Mo	
24	52	80		Sa	Fr	Th	W	Tu	Mo	S	Mo	Sa	Th	Tu	L.Y.
25	53	81		Mo	S	Sa	Fr	Th	W	Tu	W	Mo	Sa	Th	
26	54	82		Tu	Mo	S	Sa	Fr	Th	W	Th	Tu	S	Fr	
27	55	83		W	Tu	Mo	S	Sa	Fr	Th	Fr	W	Mo	Sa	

B. Week-days for one year. Applicable to both old and new style dates.

Months in Common-years.	S Mo Tu W Th Fr Sa	Mo Tu W Th Fr Sa S	Tu W Th Fr Sa S Mo	W Th Fr Sa S Mo Tu	Th Fr Sa S Mo Tu W	Fr Sa S Mo Tu W Th	Sa S Mo Tu W Th Fr	Months in Leap-years.
Jan. Oct.	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	Jan. April. July.
Feb. Mar. Nov.	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	Feb. Aug.
April July	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	Sept. Dec.
Aug.	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	May
Sept. Dec.	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	June
May.	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	Oct.
June	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	Mar. Nov.

To find the initial day of a given year A.D. take the day marked in Section A, perpendicular under the given century and horizontal opposite the given year. Note this initial day in column 2 of the heading of Section B. Find the given day of month in the body of Section B. Run up to the week-day in horizontal line with the initial day in the heading. The day so found is the week-day of the given day of month and year.

E.g. Wanted week-day of 23rd March, A.D. 645. At junction of century 600 (perpendicular) and 45 (horizontal) in Section A is Saturday. This was the initial day of A.D. 645. The year was common. The week-day noted in the heading of Section B at the junction of 23rd March (perpendicular) and of "Sa." in column 2 of heading (horizontal) is "W," Wednesday. Therefore 23rd March, A.D. 645, was a Wednesday.

In common years work with the month on left, in leap-years with that on right.

N. B.—In the New Style the years 1600 and 2000 are leap-years, but 1700, 1800, 1900 are common years. The initial week-day of the first year of each New Style century is given *above* it in heading of Section A. For the initial week-day of other years of the century look for the day in the junction of columns as mentioned above; *e.g.*, A.D. 1900 began (top) on Monday. 1901 began (junction of columns) on Tuesday. 1928 begins on Sunday. 1919 began on Wednesday.

TABLE LXXII.

VALUE OF *a*, *b*, *c* AT BEGINNING OF CENTURIES OF THE KALIYUGA BY THE FIRST ĀRYA-SIDDHĀNTA AT MEAN SUNRISE ON DAY OF OCCURRENCE OF MEAN MESHA-SAMKRANTI, WHICH IS THE MOMENT WHEN MEAN SUN REACHES LONGITUDE 0°.

Century.	Week-day.	*a*.	*b*.	*c*.
36	0	7177·6056	135·4688	279·9111
37	0	6045·4346	723·3175	280·2723
38	0	4913·2637	311·1661	280·6336
39	0	3781·0927	899·0148	280·9948
40	0	2648·9218	486·8635	281·3560
41	0	1516·7509	74·7121	281·7172
42	0	384·5799	662·5608	282·0784
43	6	8913·7771	214·1179	279·7019
44	6	7781·6062	801·9665	280·0631
45	6	6649·4352	389·8152	280·4243
46	6	5517·2643	977·6639	280·7855
47	6	4385·0933	565·5125	281·1467
48	6	3252·9224	153·3612	281·5079

N. B.—The value of b, the ☾'s mean anomaly, is given as estimated by Professor Jacobi. The present author estimates its value as less than the given amount by 3·6. *In a very close case both valuations may be tried.*

TABLE LXXIII.

MEAN SUNRISE VALUE OF *a*, *b*, *c* FOR YEARS OF THE K. Y. CENTURY BY THE ĀRYA-SIDDHĀNTA.

* *Years thus marked are years of 366 days, the rest of 365 each.*

Year.	W-d.	*a.*	*b.*	*c.*	Year.	W-d.	*a.*	*b.*	*c.*
0	0	0	0	0	50	0	4433·9145	793·9243	0·1806
1	1	3600·6340	246·4427	999·2918	51	1	8034·5485	40·3670	999·4724
*2	2	7201·2680	492·8853	998·5836	*52	2	1635·1825	286·8097	998·7642
3	4	1140·5339	775·6196	0·6131	53	4	5574·4484	569·5439	0·7938
4	5	4741·1679	22·0623	999·9049	54	5	9175·0824	815·9866	0·0855
5	6	8341·8019	268·5049	999·1967	55	6	2775·7164	62·4293	999·3773
*6	0	1942·4359	514·9476	998·4885	*56	0	6376·3504	308·8719	998·6691
7	2	5881·7018	797·6819	0·5181	57	2	315·6163	591·6062	0·6987
8	3	9482·3358	44·1246	999·8099	58	3	3916·2503	838·0489	999·9905
9	4	3082·9698	290·5672	999·1017	59	4	7516·8843	84·4916	999·2823
*10	5	6683·6038	537·0099	998·3934	*60	5	1117·5183	330·9342	998·5741
11	0	622·8697	819·7442	0·4230	61	0	5056·7842	613·6685	0·6036
12	1	4223·5037	66·1868	999·7148	62	1	8657·4182	860·1112	999·8954
*13	2	7824·1377	312·6295	999·0066	63	2	2258·0522	106·5538	999·1872
14	4	1763·4035	595·3638	1·0362	*64	3	5858·6862	352·9965	998·4790
15	5	5364·0375	841·8065	0·3280	65	5	9797·9521	635·7308	0·5086
16	6	8964·6716	88·2491	999·6197	66	6	3398·5861	882·1735	999·8004
*17	0	2565·3056	334·6918	998·9115	67	0	6999·2201	128·6161	999·0921
18	2	6504·5714	617·4261	0·9411	*68	1	599·8541	375·0588	998·3839
19	3	105·2054	863·8687	0·2329	69	3	4539·1200	657·7931	0·4135
20	4	3705·8394	110·3114	999·5247	70	4	8139·7540	904·2357	999·7053
*21	5	7306·4734	356·7541	998·8165	*71	5	1740·3880	150·6784	998·9971
22	0	1245·7393	639·4884	0·8460	72	0	5679·6539	433·4127	1·0267
23	1	4846·3733	885·9310	0·1378	73	1	9280·2879	679·8554	0·3184
24	2	8447·0073	132·3737	999·4296	74	2	2880·9219	926·2980	999·6102
*25	3	2047·6413	378·8164	998·7214	*75	3	6481·5559	172·7407	998·9020
26	5	5986·9072	661·5506	0·7510	76	5	420·8217	455·4750	0·9316
27	6	9587·5412	907·9933	0·0428	77	6	4021·4557	701·9176	0·2234
28	0	3188·1752	154·4360	999·3346	78	0	7622·0897	948·3603	999·5152
*29	1	6788·8092	400·8786	998·6263	*79	1	1222·7238	194·8030	998·8070
30	3	728·0751	583·6129	0·6559	80	3	5161·9896	477·5372	0·8365
31	4	4328·7091	930·0556	999·9477	81	4	8762·6236	723·9799	0·1283
32	5	7929·3431	176·4982	999·2395	82	5	2363·2576	970·4226	999·4201
33	6	1529·9771	422·9409	998·5313	*83	6	5963·8916	216·8652	998·7119
34	1	5469·2430	705·6752	0·5609	84	1	9903·1575	499·5995	0·7415
35	2	9069·8770	952·1179	999·8526	85	2	3503·7915	746·0422	0·0332
36	3	2670·5110	198·5605	999·1444	86	3	7104·4255	992·4849	999·3250
*37	4	6271·1450	445·0032	998·4362	*87	4	705·0595	238·9275	998·6168
38	6	210·4109	727·7375	0·4658	88	6	4644·3254	521·6618	0·6464
39	0	3811·0449	974·1801	999·7576	89	0	8244·9594	768·1045	999·9382
40	1	7411·6789	220·6228	999·0494	90	1	1845·5934	14·5471	999·2300
*41	2	1012·3129	467·0655	998·3412	*91	2	5446·2274	260·9898	998·5218
42	4	4951·5788	749·7998	0·3707	92	4	9385·4933	543·7241	0·5513
43	5	8552·2128	996·2424	999·6625	93	5	2986·1273	790·1668	999·8431
*44	6	2152·8468	242·6851	998·9543	94	6	6586·7613	36·6094	999·1349
45	1	6092·1126	525·4194	0·9839	*95	0	187·3953	283·0521	998·4267
46	2	9692·7466	771·8620	0·2757	96	2	4126·6612	565·7864	0·4563
47	3	3293·3806	18·3047	999·5675	97	3	7727·2952	812·2290	999·7481
*48	4	6894·0147	264·7474	998·8592	98	4	1327·9292	58·6717	999·0398
49	6	833·2805	547·4817	0·8888	*99	5	4928·5632	305·1144	998·3316
					100	0	8867·8291	587·8487	0·3612

TABLE LXXIV.

DAILY VALUES OF *a*, *b*, *c* FROM 0 MĪNA TO 2 MĒSHA.

For calculation of their value at mean sunrise on the day Chaitra Sukla 1.

Interval of days from true Mēsha-saṁkranti.	Day of Solar month.	Week day.	*a*.	*b*.	*c*.
1	2	3	4	5	6
30	Mīna 0	3	9163·7800	838·6681	912·3908
29	„ 1	4	9502·4119	874·9597	915·1286
28	„ 2	5	9841·0438	911·2513	917·8664
27	„ 3	6	179·6756	947·5429	920·6042
26	„ 4	0	518·3075	983·8345	923·3420
25	„ 5	1	856·9394	20·1262	926·0798
24	„ 6	2	1195·5713	56·4178	928·8176
23	„ 7	3	1534·2032	92·7094	931·5554
22	„ 8	4	1872·8350	129·0010	934·2931
21	„ 9	5	2211·4669	165·2927	937·0309
20	„ 10	6	2550·0988	201·5843	939·7687
19	„ 11	0	2888·7306	237·8759	942·5065
18	„ 12	1	3227·3625	274·1675	945·2443
17	„ 13	2	3565·9944	310·4591	947·9821
16	„ 14	3	3904·6263	346·7508	950·7199
15	„ 15	4	4243·2581	383·0424	953·4576
14	„ 16	5	4581·8900	419·3340	956·1954
13	„ 17	6	4920·5219	455·6256	958·9332
12	„ 18	0	5259·1538	491·9173	961·6710
11	„ 19	1	5597·7856	528·2089	964·4088
10	„ 20	2	5936·4175	564·5005	967·1466
9	„ 21	3	6275·0494	600·7921	969·8844
8	„ 22	4	6613·6813	637·0838	972·6221
7	„ 23	5	6952·3131	673·3754	975·3599
6	„ 24	6	7290·9450	709·6670	978·0977
5	„ 25	0	7629·5769	745·9586	980·8355
4	„ 26	1	7968·2088	782·2503	983·5733
3	„ 27	2	8306·8406	818·5419	986·3111
2	„ 28	3	8645·4725	854·8335	989·0489
1	„ 29	4	8984·1044	891·1251	991·7866
	Mēsha 0	5	9322·7363	927·4168	994·5244
	„ 1	6	9661·3681	963·7084	997·2622
	„ 2	0	0	0	0

The figures for Mēsha 0 are those for mean sunrise on the day when true Mēsha-saṁkrānti occurred, *i.e.*, on the day when true sun reached long. 0°.

The table serves equally for calculation from the day of mean Mēsha-saṁkrānti by noting the interval of days.

TABLE LXXV.

MOON'S EQUATION OF CENTRE BY THE FIRST ĀRYA-SIDDHĀNTA.

(For equation of sun's centre see Table XLVII, Vol. XIV above.)

Serial No. of sine.	Moon's mean anomaly.		Sine of mean anom. angle. Value in minutes.	Sine of mean anom. angle. Difference.	Equation. Equation in degrees.	Equation. Diff. per minute of anom.	Equation. Equation in 10,000th of circle.	Moon's mean anomaly.		Serial No. of sine.
1	2		3	4	5	6	7	8		1
0	0° 0′	180° 0′	0′	′	0° 0′ 0″	″	0	180° 0′	360° 0′	0
1	3 45	176 15	225	225	0 19 41·25	5·250	9·114583	183 45	356 15	1
2	7 30	172 30	449	224	0 39 17·25	5·226	18·188657	187 30	352 30	2
3	11 15	168 45	671	222	0 58 42·75	5·180	27·181713	191 15	348 45	3
4	15 0	165 0	890	219	1 17 52·5	5·110	36·053240	195 0	345 0	4
5	18 45	161 15	1105	215	1 36 41·25	5·016	44·762730	198 45	341 15	5
6	22 30	157 30	1315	210	1 55 3·75	4·900	53·269675	202 30	337 30	6
7	26 15	153 45	1520	205	2 13 0·0	4·783	61·574074	206 15	333 45	7
8	30 0	150 0	1719	199	2 30 24·75	4·643	69·635415	210 0	330 0	8
9	33 45	146 15	1910	191	2 47 7·5	4·456	77·372684	213 45	326 15	9
10	37 30	142 30	2093	183	3 3 8·25	4·270	84·785878	217 30	322 30	10
11	41 15	138 45	2267	174	3 18 21·75	4·060	91·834490	221 15	318 45	11
12	45 0	135 0	2431	164	3 32 42·75	3·926	98·478009	225 0	315 0	12
13	48 45	131 15	2585	154	3 46 11·5681	3·5947	104·718890	228 45	311 15	13
14	52 30	127 30	2728	143	3 58 45·6696	3·3516	110·537572	232 30	307 30	14
15	56 15	123 45	2859	131	4 10 16·4900	3·0603	115·867978	236 15	303 45	15
16	60 0	120 0	2978	119	4 20 44·0290	2·7979	120·710099	240 0	300 0	16
17	63 45	116 15	3084	106	4 30 3·0134	2·4844	125·023250	243 45	296 15	17
18	67 30	112 30	3177	93	4 38 13·4431	2·1797	128·807432	247 30	292 30	18
19	71 15	108 45	3256	79	4 45 10·0446	1·8416	132·021949	251 15	288 45	19
20	75 0	105 0	3321	65	4 50 52·8179	1·5234	134·666805	255 0	285 0	20
21	78 45	101 15	3372	51	4 55 21·7634	1·1953	136·742001	258 45	281 15	21
22	82 30	97 30	3409	37	4 58 36·8804	0·8672	138·247533	262 30	277 30	22
23	86 15	93 45	3431	22	5 0 32·8962	0·5156	139·142717	266 15	273 45	23
24	90 0	90 0	3438	7	5 1 9·8103	0·1641	139·427548	270 0	270 0	24

No. 15.—SRIRANGAM PLATES OF HARIHARA-RAYA UDAIYAR (III): SAKA 1336.

BY

THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRAM, AND VARAKHEDI BAPU ACHARYA, B.A., MADRAS.

This set of copper-plates belongs to the Śrīraṅganātha Temple at Śrīraṅgam. The temple authorities kindly allowed us a loan, for a few days, of the original copper-plates, from which ink-impressions, on which the accompanying facsimile plates are based, were taken under our supervision.[1]

The set consists of five plates, which are engraved on both sides and are 7″ × 4⅗″ in size. In the middle of the left margin of each plate there is a hole to take in the binding ring, which, when the plates were lent to us, was not found with the set. Most probably the binding ring has been lost. The inscription is in an excellent state of preservation. The plates are marked serially with Telugu-Kannaḍa numerals—one to five—near the ring-holes. The alphabet is Telugu and the language Kannaḍa. But the first five lines, which contain an invocation to Vishṇu in his Boar incarnation, are written in Sanskrit verse; similarly, lines 92-98 contain the usual imprecatory verses in Sanskrit. The Kannaḍa employed in the record is far from literary and is distinctly faulty; it sounds more like the dialect spoken in the Coimbatore, Salem and Trichinopoly Districts than the pure Kannaḍa of Mysore.

A number of orthographical and graphical peculiarities are worth noting. The chief among them is the universal use of the *anusvāra* before a consonant in the place of nasals: it would be impossible to correct them all, and they are therefore left as found in the inscription. The necessary doubling of consonants is in many instances omitted: *e.g.*, in *koṭa* in ll. 13, 24 and 27, in *grāmavanū* in l. 17 [the accusative termination *anū* is correct; see Kittel's *Kannada Grammar*, p. 43.—H. K. S.], in *hotina* in l. 32, in *oba* in ll. 40 and 77, etc. The use of vowels at the end and in the middle of words, where there ought to be sonant consonants, is also a common feature of this document: *e.g.*, *nāü* for *nāvu* in ll. 13, 18, 57 and 89; *nīü* for *nīvu* in ll. 48, 58 and 87; *koṭeü* for *koṭṭevu* in l. 24; °*dvadeseü* for *dvādaśiyū* in l. 19; *māḍisuvadakkeū* for *māḍisuvadakkū* in ll. 35-6; *Naruūru* for *Naruvūru* in ll. 15, 26 and 60-1; *Cheūrakōṭe* for *Chēvūrakōṭe* in l. 20. The consonant *nau* is used in some instances for *navū*, *e.g.*, *pratidinau* for *pratidinavū* in ll. 28 and 67; similarly *dau* is used for *dalō* (*davū—dalū*) in *dravyadiṁdau* for *dravyadiṁdalō* in ll. 62 and 63. The secondary *e*-symbol is in many instances added at the bottom instead of the top as in other inscriptions and in modern Telugu: *e.g.*, in *lē* in °*kalēbaraḥ* in l. 2; in *khe* in °*śākheya* in ll. 11 and 17; *lē* in *kālē* in l. 95. The consonants with secondary *i* are hardly distinguishable from those with the secondary *e*. Two different forms of the consonant *va* is employed, one resembling the English letter *s* and the other the common one. The former type occurs also in conjunctions, *e.g.*, *vo* in *voṁdu* in l. 32.

The record belongs to the reign of **Vīra-Harihara-Rāya Uḍaiyar** (III), son of **Vīra-Pratāpa-dēva-Rāya II** of the first **Vijanayagara** Dynasty. That Vīra-Pratāpa-dēva-Rāya had a son named Vīra-Harihara-Rāya is known from a solitary record of the latter at Vijayamaṅgalam,—No. 596 of the Madras Epigraphist's collection for 1905,—dated Śaka 1334. Harihara-Rāya seems to have ruled as a viceroy over the country lying on the banks of the **Bhavānī** river[2] (that is, a portion of the Coimbatore District, as it is at present constituted). He appears to have ended his life only as a governor and never to have occupied the position of king of Vijayanagara.

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[1] [They have been already noticed by the Madras Epigraphist in his *Annual Report* for 1905-6, Appendix A, No. 27.—Ed.]

[2] [See *Arch. Surv. Rep.* for 1907-8, p. 246.—Ed.]

The subject matter of the record is the grant of the village of Naṟuvūru, situated in Kiḻaṅgu-*nāḍu* of the Rāyarāpura-*vēṇṭheya* (district), to Uttamanambi, son of Uttamanambi, of the Raṅganātha temple at Śrīraṅgam, on Friday, the first day of the dark fortnight of the month Bhādrapada in the cyclic year Jaya, which corresponded to the Śaka year 1336. The inscription further states that the same village was originally granted to one Appaṇṇaṅgaḷu, son of Ichappa, by Vīra-Harihara-Rāya Uḍaiyar, on Monday, the twelfth day (Śravaṇa-Dvādaśi) of the bright fortnight of the month of Bhādrapada of the same year, *i.e.*, four days earlier than the previous date, at Chēvūrakōṭe, in the presence of the god Mādhava, on the banks of the Bhavānī river, for the propitiation of the god Tryambaka. It is also understood that Uttamanambi, who received the gift from Appaṇṇaṅgaḷu, was to hold a subordinate position (*edirīḍu*) to the latter with reference to the grant. It is not possible to explain why in such a short period as four days the gift should have changed hands. It was perhaps that Appaṇṇaṅgaḷu could not at a distance manage the charity as effectively as a native of the place, and therefore handed over the management of the same to the charge of Uttamanambi.

The deed of gift to Uttamanambi stipulated :—

1. that the village of Naṟuvūru should thenceforward be designated Raṅganāthapura ;
2. that a daily service with every detail of offerings to the god Raṅganātha should be maintained ;
3. that a flower-garden should be kept up for the special service known as Padineṭṭāmpaḍi-Śērvai (?) ;
4. that a *Sattra*, or feeding house for Brāhmaṇas, should be constructed within the walls of the Raṅganātha temple, and twelve Brāhmaṇas fed daily ; and
5. that four *mā* of land should be granted to each of eight Brāhmaṇas residing at Naṟuvūru, free of taxes.

The prince Harihara-Rāya Uḍaiyar expresses his desire that, since this was a charity primarily by him, it should be conducted without remissness and diminution. Who the person called Appaṇṇaṅgaḷu was, is not patent from the inscription ; he appears to have been a highly placed man, wielding some influence with the prince Harihara-Rāya Uḍaiyar, and to have induced the prince to grant the village with the distinct intention of giving it over to Uttamanambi. The family of the Uttamanambis is an ancient one in Śrīraṅgam ; the Uttamanambis were very influential, and there is still a current proverb, *ūr pādi Uttamanambi pādi*, " the town is one-half and Uttamanambi the other half," meaning that the members of the family were as good as the whole town put together. These are Brāhmaṇas of the *Pūrva-śikhā* sect and have done very much towards the enriching of the temple of the god Raṅganātha of Śrīraṅgam. A detailed account of these will be found in an article on the Srīraṅgam Plates of Dēvarāya II. to be edited by one of us in this journal. The Uttamanambis are one of the hereditary trustees of the temple of Raṅganātha and enjoy certain rights and duties in it.

The places, etc., mentioned in this record are : Rāyarāpura-*vēṇṭhe*, Keḷaṅgu or Kiḻaṅgu-*nāḍu*, Kāvērī, Naṟuvūru, Chēvūrakōṭe, Bhavānī and Śrīraṅgam. Of these the Kāvērī and the Bhavānī are two rivers, the latter a tributary of the former. Naṟuvūru is evidently the modern Nerūr, situated on the bank of the river Kāvērī in the Karūr *tāluka* of the Coimbatore District. It is famous as the place where the great Sadāśiva Parabrahmam, a modern Yōgin of great powers and devotion, died and is interred. Chēvūrukōṭe may be identified with Śēvūr in the Palladam *tāluka* of the same district. There are three places called Rāyarpāḷayam, Rāvanapuram and Rāyapuram, in the Erode, the Uḍamalpēṭ, and the Karūr *tālukas* : all of them sound like Rāyarāpuram ; but since Nerūr, the village granted, is in the same *tāluka* as Karūr, we may perhaps identify Rāyarāpura of the *vēṇṭhe* of the same name with Rāyapuram in the Karūr *tāluka*. Whether Kiḻaṅgu-*nāḍu* takes its name from Kilāṅgundal in the Dhārāpuram *tāluka* would be hard to say.

TEXT.[1]

[Metres: v. 1, *Śārdūlavikrīḍita*; v. 2, *Anushṭubh*; v. 3, *Śālinī*.]

First Plate : First Side.

1 ○ शुभमस्तु [॥*] पातु चौणि जगंति संततमकू-
2 पाराद्धरासुद्धरंन्[2] क्रोडाक्रोडकलेवरः स भगवां
3 न्यस्यैकदौंष्ट्रांकुरे[3] [।*] कूर्म्मः कंदति नाळति द्विर-
4 सनः पत्रंति दिग्दंतिनो मेरुः कोशति मेदिनी जल-
5 जति व्योमापि रोरंबति[4] ।[।*] स्वस्ति श्रोसाळवाहन-[5]
6 शकवरुषं[6] १३३६ संदु वर्तमान जयसं-
7 वत्सरद भाद्रपद ब १ शु लु[6a] श्रीमंमहारा[7]-
8 जाधिराज राजपरमेश्वर श्रीवीरप्रतापदेवराय-
9 महारायर कुमार श्रीमंन्महामंडळेश्वर[8]
10 श्रीवीरहरिहररायवोडेयरु[9] श्रीरंगना-

First Plate : Second Side.

11 थदेवर स्थानद काश्यपगोत्रद रुक्कुशाखेय[10]
12 उत्तमनंबियर मक्कळु उत्तमनंबियरि-
13 गे कोट[11] धंर्म्मशासनद[12] क्रमवेंतेंदरे [।*] नाड[13]
14 नंम[14] रायरापुरदवेंठेयद केळंगुना-
15 ड कावेरिय तीरद नಱಱऊरु[15] म्र कालुवळि
16 सह वर्त्तमान हदिनाल्कु होंनिन[16] कुळद
17 ग्रामवनू[17] भारद्वाराजगोत्रद[18] यजुशाखेय[19] ह्रुच-
18 प्पगळ मक्कळु अप्पंणगळिगे[20] ना[ड][13] जयसंवत्सरद[21]
19 भाद्रपद शुद्ध श्रवणद्वदेसिउ[22] सोमवार पुंण्यका-[23]
20 [ल]दलु नाड[13] आकुव राज्यद चेऊरकोटेयलु[24] भवानि-

Second Plate : First Side.

21 य तीरद माधवदेवर संनिधियलु[25] त्रियंब-
22 कदेवरु[26] प्रीतियागि एकभोगवागि हिरंण्यो-[27]

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[1] From inked estampages prepared under the supervision of one of us.

[2] Omit the *anusvāra* on *ra*.

[3] Read भगवान्यस्यैकदंष्ट्रांकुरे.

[4] Read रोलंबति.

[5] Read शालिवाहन.

[6] Read वरुष.

[6a] [i.e. *Śukravāradalu.*—H. K. S.]

[7] Read श्रीमन्महा°.

[8] Omit the *anusvāra* on *ma* in श्रीमं.

[9] Read वोडेयरु.

[10] Read ऋक्शाखेय.

[11] Read कोट्ट.

[12] Read धर्म्म°.

[13] Read नावु.

[14] Read नम्म.

[15] Read नಱಱूरु.

[16] Read होन्निन.

[17] Read ग्रामवन्नु.

[18] Read भारद्वाज°.

[19] Read यजुश्शाखेयु.

[20] Read अप्पण्ण°.

[21] Read °संवत्सरद.

[22] Read °द्वादशियु.

[23] Read पु°.

[24] Read चेवूरकोटेयल्लु.

[25] Read सन्निधियल्लु.

[26] Read °देवरु.

[27] Read हिर°.

Srirangam Plates of Harihara-Raya Udaiyar: Saka 1336

ii a. ii b.

iii a. iii b.

F. W. THOMAS

SCALE ONE-HALF

WHITTINGHAM & GRIGGS, PHOTO-LITH.

23 दकदानधारापूर्व्वकवागि धारेयनेऴ्ऴेदु[1]

24 कोटेउ[2] [॥*] आ आप्पंणगळु[3] नंम[4] कय्यलु[5] प्रति-

25 ग्रहिसि श्रीरंगनाथदेवर[6] प्रीतियागि

26 आ नऴ्ऴूरग्रामक्के[7] श्रीरंगनाथपुर-

27 वेंब नामवनु[8] माडिकोटु[9] श्रीरंगनाथ-

28 देवरिगे प्रतिदिनो[10] नडुसुव[11] कट्टळेय विवर [॥*]

29 सोपस्करवागि एरडु हरिवाणद कट्टळेय-

30 लुक्क[12] नैवेद्य दीप नंदादीप गंध पु[ष्प]मा-

Second Plate : Second Side.

31 ले धूप दीप तांबूलादि सहितवह्व सांगो-

32 पांगवाद वोंदु[13] होतिन[14] अवसरव नडसु-

33 वदक्केउ[15] देवरिगे आ श्रीरंगस्थानदलु[16] हदि-

34 नेंटु मेहिन गळेय कट्टळेयलु नूऴ्ऴयि-

35 प्पतु[17] गुळिय चेन्नद नंदनवनवनू[18] मा-

36 डिसुवदक्केउ[19] आ श्रीरंगस्थानद पौळिय वो-[20]

37 ळगे वोंदु[21] छत्त्रद[22] मनेयनू[23] कट्टिसि आ छत्त्र-[22]

38 द पाकयवक्के[23a] तक्क द्रव्यवनू[24] संपादिसि कोट्टु

39 आ मनेयलु[25] हंनेरडुमंदि[26] ब्राह्मरिगे[27]

40 पाकयवक्के[23a] थोव[28] ब्राह्मणंनू[29] माडिकोट्टु

Third Plate : First Side.

41 प्रतिदिनो[10] व्रोहितंडुलांन[30] सूप आज्य माल्कु

42 शाक तक्क तांबूल सहितवागि ब्राह्मणभो-

43 जनद कट्टळेय छत्त्रव[22] नडसुवदक्केउ[15] आ

44 नऴ्ऴूरग्रामदलु[7] एंटुमंदि [27]ब्राह्म-

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[1] Read °नेऴ्ऴेदु.

[2] Read कोट्टेवु.

[3] Read आप्पवण°.

[4] Read नम्म.

[5] Read कैयल्लु.

[6] Read °देवर.

[7] Read नऴ्ऴूवूर°.

[8] Read नामवन्नु.

[9] Read माडिकोट्टु.

[10] Read प्रतिदिनवू.

[11] Read नडेसुव.

[12] Read कट्टलेयल्लुळ्ळ.

[13] Read वोंदु.

[14] Read होत्तिन.

[15] Read नडेसुवदक्कू.

[16] Read °स्थानदल्लु.

[17] Read °त्तु.

[18] Read °न्नू.

[19] Read °दक्कू.

[20] Read वो.

[21] Read वोन्दु.

[22] Read छत्र°.

[23] Read °न्नू.

[23a] [Perhaps पाकयज्ञ was intended.—H. K. S.]

[24] Read °न्नू.

[25] Read °ल्लु.

[26] Read हन्नेरडु°.

[27] Read ब्राह्मणरिगे. [ब्राह्मर is used more often in popular language than ब्राह्मणर.—H. K. S.]

[28] Read °व्व.

[29] Read ब्राह्मणनन्नू.

[30] Read °न्नान्न.

45 रिगे प्रत्येकरिगे नाल्कु माउ[1] गद्देय म-
46 रियादेयलु[2] सर्व्वमांन्यवागि[3] को-
47 ट्टु नडसुवदकेऊ[4] मेले आ ऊरलु[5] एनु हु-
48 ट्टिदनु[6] नोउ[7] सर्व्वमांन्यवागि[3] अनुभविसुवद-
49 क्केऊ[8] आ ग्रामवनु[9] हिरंण्यौदक[10]दानधारा-
50 पूर्व्वकवागि सर्व्वमांन्यवागि[3] धारेयनेऌ-

Third Plate: Second Side.

51 दु कोट्टु यी[11] अर्थके[12] दानशासनपत्रवनू[13] कोटु[14] अ[15]
52 ग्रामद चतुस्सीमेयलु[16] शंखचक्रद कल्ल नडिसि को-
53 ट्टु अचिणि आगामि निधि निक्षेप जल पाषाण सिद्ध
54 साध्य अष्टभोगतेजस्वांम्य[17] सर्वप्राप्ति समस्तव-
55 क्कि सहित अनुभविसुवहागि सद्यः परिध्कते द-[18]
56 वागि अ[15] अप्पंणगकु देवरु[19] ब्राह्मणर[20] धं-[21]
57 र्म्मकार्य्यगळिगे कोट्टरागि अद्रू नाउ[22] माडि-
58 द धंर्म्मवादकारण[21] नौउ[23] अप्पंणगळिगे औंडं-
59 बट्टु कोट्ट यिदिरिदे[24] मर्य्यादेयलु[25] आ वेळंगुना-
60 ड कावेरिय तीरद श्रीरंगनाथपुरवाद नऌ-

Fourth Plate: First Side.

61 ऊर[26] कालुवळि सह ग्रामदलु[27] केऌे कट्टे[28] कालुवेय-
62 नु[29] अप्पंणगकु निमगे कोट्टंया द्रव्यदिंदो[30] निं-
63 म[31] कैय्य[32] द्रव्यदिंदो[30] कट्टिसिकोंडु तोट गद्दे-
64 यनू[33] माडिसि व्यवसायदिंद रूपु माडिकों-
65 डु अवरु धारेयनेऌदु कोट्ट जयसं[व]-

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[1] Read मावु.

[2] Read °ळु.

[3] Omit the *anusvāra* on र्मां.

[4] Read नडेसुवदक्क.

[5] Read °ळु.

[6] Read °रु. [There is no necessity for this correction.—H. K. S.]

[7] Read नीवु.

[8] Read °दक्कू.

[9] Read °न्नु.

[10] Read हिरण्योदक°.

[11] Read ई.

[12] Read °र्क्के.

[13] Read °न्नू.

[14] Read °ट्ट.

[15] Read आ.

[16] Read °स्सीमेयळु.

[17] Read °तेजस्स्वाम्य.

[18] Read परिच्छेद.

[19] Read देवर.

[20] Read ब्राह्मणर.

[21] Read ध°.

[22] Read नावु.

[23] Read नीवु.

[24] Read एदिरीट्टु°.

[25] Read °ळु.

[26] Read नऌु वूर.

[27] Read °ळु.

[28] Read °ट्टे.

[29] Read ळु.

[30] Read °दिंदली or दिंदूल.

[31] Read निम्म.

[32] Read य.

[33] Read °न्नू.

66 ऌसरद[1] भाद्रपद ब १ मोदलागि श्रीरंगनाथ-
67 देवरिगे प्रतिदिनौ[2] सोपस्करवागि [3]अस्थानद कट्टके
68 मरियादेयलु[4] एरडु हरिवाणदलुठ्ठु[5] नैवे-
69 द्य दीप नंदादीप गंध पुष्पमाले धूप दीप तां-
70 बूलादि सहितवह सांगोपांगवागि उदे-[6]

Fourth Plate : Second Side.

71 यकालद एरडनेय अवसरवनू[7] तप्पदे नड-[8]
72 सि देवरिगे [9]अ स्थानदलु हदिनैटु मेट्टिनगळेय
73 [क]ट्टळेयलु[10] नूऌयिप्पतु[11] गुळिय चेचद नंदनव-
74 नवनू[12] माडिसि अल्लि आदंथा पुष्पफलवनू[13] दे[व]-
75 रिगे समर्प्पिसुवहागे कट्टळेय माडि आ स्था-
76 नद पौळिय ओळगे ओंदु ऌसचद[14] मनेय-
77 नू[15] कट्टिसि आ ऌसचद[14] पाकयत्नके वोब[16] ब्राह्मणं-
78 नू[17] माडि आ पाकयत्नके तक द्रव्यवनू[18] संपादि-
79 सि कोट्टु अ[9] मनियलु[19] प्रतिदिनौ[2] हंनेरडु[20] मं-
80 दि ब्राह्मरिगे[21] व्रीहितंडुलांन्न[22] सूप आज्य

Fifth Plate : First Side.

81 नालकु शाक तक्र तांबूल सहितवागि ब्राह्म-
82 णभोजनके[23] नेनु[क्क] कट्टळेय दसचवनू[24] नड[8]सि
83 आ नऌऊर ग्रामदलु[25] एंटु मंदि ब्राह्म-
84 रिगे[21] प्रत्यै[26]करिगे नाल्कु माउ[27] गदे[28]य मर्य्यादे-
85 यलु[4] सर्व्वमांन्यवागि[29] कोट्टु नड[8]सि मेले
86 आ ऊरलु[30] एनु हुटिदनु[31] आनुभविसु-

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[1] Read °संवत्सरद.

[2] Read प्रतिदिनव.

[3] Read आस्था.

[4] Read °ल्लु.

[5] Read °दल्लुऌ.

[6] Read द.

[7] Read न्नु.

[8] Read °ड°.

[9] Read आ.

[10] Read °ल्लु.

[11] Read °त्तु°.

[12] Read °न्नू.

[13] Read पुष्पफलवन्नू.

[14] Read छत्रद.

[15] Read न्नू.

[16] Read °ब्ब.

[17] Read ब्राह्मणनन्नू.

[18] Read न्नू.

[19] Read मनेयल्लु.

[20] Read हन्नरडु°.

[21] Read ब्राह्मणरिगे. See above, p. 225, note 27.

[22] Read °लान्न.

[23] Read °क्के.

[24] Read छत्रवन्नू.

[25] Read नऌवूरु ग्रामदल्लु.

[26] Read °त्ये°.

[27] Read माडु.

[28] Read °द्दे°.

[29] Omit the *anusvāra* on मां.

[30] Read °ल्लु.

[31] Read रू. See above, p. 22[illegible], note [illegible].

87 वेवेंदु[1] नीड[2] आप्पंणगळिगे ओडंबट्टु कोट्ट यि-
88 दिरे[डे][3] मर्यादेयलु[4] तप्पदे नड[5]सि सुखदिं
89 भोगिसूदु[6] ॥ नाड[7] यी[8] धंर्मवन्[9] सर्वमा-
90 न्यवागि आचंद्रार्कस्थायियागि तप्पदे नड[5]सि-

Fifth Plate: Second Side.

91 वह्देवेंदु ओडंबटु[10] कोट[11] धंर्म्मशासन[12] [॥*]
92 स्वदत्तां परदत्तां वा यो हरेत वसुं-
93 धरां [।*] षष्टि:र्व्वर्षसहस्राणि[13] विष्ठायां
94 जायते क्रिमि: ॥ [२ *] सामान्योयं धं-[14]
95 र्म्मसेतुर्न्नुपाणां[15] काले काले पाल-
96 नोयो भवद्भि: । सर्व्वानेतां[16] न्भाविन: (।)
97 पार्दिवंद्रांन्[17] भूयो भूयो या-
98 चते रामचंद्र: ॥ [३ *] श्रीत्रोरदेवरा-
99 य [॥*]

ABSTRACT OF CONTENTS.

(Ll. 1-5.) Adoration to Vishṇu in his Boar incarnation.

(Ll. 5-13.) **In the Śālivāhana Śaka year 1336, corresponding to the cyclic year Jaya on the first tithi of the dark fortnight of the month Bhādrapada, on a Friday,** *Mahāmaṇḍalēśvara* **Vīra-Harihara-Rāya Oḍeya,** son of **Vīra-Pratāpa-dēva-Rāya** *Mahārāya*, who possessed the titles *Mahārājādhirāja* and *Rājaparamēśvara*, gave to **Uttamanambi,** son of **Uttamanambi,** of the Kāśyapa *gōtra* and the Ṛik *śākhā*, (a servant) of the temple[18] of **Śrī-Raṅganātha,** a deed of a charitable gift, the terms of which are as follows :—

(Ll. 14-24.) "In the presence of the god Mādhavadēva of **Chēvūrakōṭe** in our kingdom, which is situated on the river **Bhavānī,** We, for the propitiation of the god Tryambaka, granted to **Appaṇṇagaḷu,** son of **Ichappagaḷu,** of the Bhāradvāja *gōtra* and the Yajuś *śākhā*, **on the Śravaṇa-Dvādaśi tithi of the bright fortnight of the month Bhādrapada of the year Jaya,** the village of **Naṟuvūru,** situated on the bank of the river **Kāvērī,** in **Keḷaṅgu** *nāḍu* of the **Rāyarāpura** *vēnṭheya* (circuit or district) with all its appurtenances (?) (*kāluvaḷi*) —a village which yields at present fourteen *hons*, as an *ēkabhōga* (village) by the pouring of gift-water (on the hands of the donee) together with gold.

(Ll. 24-28.) "This Appaṇṇagaḷu, having received it from our hands, gave the village of Naṟuvūru the name of Śrīraṅganāthapura and established a course of offerings, etc., to be made daily to the god Śrīraṅganātha, which is as follows :—

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[1] Read अनुभ°.
[2] Read नीवु.
[3] Read एदिरीड्डु.
[4] Read °ळु.
[5] Read °ड्डे°.
[6] Read °भोगिसुवदु.
[7] Read नावु.
[8] Read ई.
[9] Read धर्मवन्नु.
[10] Read °ट्टु.
[11] Read °ट्ट.
[12] Read ध°.
[13] Read षष्टिर्वर्ष°.
[14] Read ध°.
[15] Read °र्न्नृपाणां.
[16] Read °ता°.
[17] Real पार्थिवेन्द्रान्.
[18] [*Sthāna* throughout this inscription seems to be used in the sense of temple; cf. *sthānika*, a worshipper.—H. K. S.]

(Ll. 29-33.) "Two plate-offerings with necessary equipments consisting of food, waving lights, perpetual lights, sandal paste, flower-garland, incense, light (of camphor to be waved in front) and betel-leaves and nuts, together with all concomitants, are to be offered once a day;[1]

(Ll. 33-36.) "A flower garden (of the extent) of one hundred and twenty *kuḷis* of land is to be cultivated (for the supply of flowers to make garlands to be worn by the image of the god) on the occasion of the service (called) padineṭṭāmpaḍi (?)[2] in the temple of Śrīraṅga.

(Ll. 36-43.) "A house being built within the enclosure of the temple of Śrīraṅga, to serve as a *chhatra* and necessary money to conduct the feeding being procured arrangements should be made to appoint a Brāhmaṇa servant to cook for the feeding of twelve Brāhmaṇas daily, with rice, dhāl, ghee, four vegetable curries, butter-milk, together with betel-leaves and nuts.

(Ll. 44-47.) "Eight Brāhmaṇas in the village of Naṟuvūru should each be given, rent-free four *mā* of wet land.

(Ll. 47-49.) "And the remaining produce of the village, after meeting all these expenses he may enjoy as rent-free.

(Ll. 49-57.) "With these objects in view he, Appaṇṇa, granted the village (to you) by the pouring of water, together with gold, as a freehold, and, having executed this deed of a charitable grant, fixed on the boundaries of this village stones bearing the *śaṅkha* and the *chakra* (the emblems of Vishṇu, to whom the village is granted), so that you might enjoy the village with the eight kinds of enjoyment (enumerated), all income and all taxes and conduct the charitable acts towards the god and the Brāhmaṇas.

(Ll. 57-89.) "And, since this is an act of charity which We (*i.e.* prince Harihara) have (first) instituted, you (Uttamanambi) should conduct the charities (which are once again repeated completely, as in ll. 28-56) according to the bond (*edirēḍu*) you have given in your turn to Appaṇṇagaḷu with your consent; (besides this), you should dig tanks, wells and canals in the village of Naṟuvūru[3] either from the money given to you by Appaṇṇagaḷu or from your own pocket, convert the land into gardens and paddy fields, improve the agricultural prospects in it and conduct the charity from the said first *tithi* of the dark fortnight of the month of Bhādrapada of the year Jaya.

(Ll. 89-93.) "This is the charity deed given (to you) by Us with the firm faith that you (Uttamanambi) will conduct the charities as long as the moon and the sun exist."[4]

(Ll. 93-98 contain the usual imprecatory verses.)

(Ll. 98-99 bear the signature of the king Vīra-dēva-Rāya.)

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1 [In repeating for the second time these stipulations in ll. 67 to 87 the inscription states that the service here noted was the second of the morning offerings to the god (l. 70 f.).—H. K. S.]

2 [The Kannada words *hadinentu meṭṭu* certainly suggest the well-known service called *padineṭṭāmpaḍi* in the temple of Śrī-Raṅganātha; but the meaning of *gaḷeya* remains unexplained. Perhaps the author of the inscription used *gaḷeya* in the sense of the genitive plural *gaḷa*; cf. the use of *vēṇṭheya* for *vēṇṭhe*.—H. K. S.]

3 Instead of "either from . . . . or", we can translate also "both from . . . . . and". See above, p. 226, note 30.

4 [The translation given does not appear to be correct. The king says that he would of his own free will agree to declare the charities (recorded in the grant) tax-free as long as the moon and sun exist.—H. K. S.]

No. 16.—THE SANCHI INSCRIPTION OF SVAMIN JIVADAMAN: THE 13TH YEAR.

By R. D. BANERJI, M.A.

Very little is known about *Svāmin* Jīvadāman, the father of the Kshatrapa Rudrasiṁha II, who ruled over Saurāshṭra in the third and the fourth decades of the third century A.D. and who was very probably the ancestor of the Mahā-Kshatrapa *Svāmin* Rudrasēna III. No inscriptions of this period have been discovered, and one has to depend entirely on numismatics for the reconstruction of the history of this period. The line of Chāshṭana seems to have come to an end with the Kshatrapa Viśvasēna, son of the Mahā-Kshatrapa Bhartṛidāman. The latest known date of Viśvasēna is Śaka 226=304 A.D.[1] In the following year (Ś. 227=305 A.D.) a prince named Rudrasiṁha strikes coins; therefore it is certain that the reign of the Kshatrapa Viśvasēna came to an end either in Ś. 226 or in Ś. 227. On this point Prof. E. J. Rapson states, "There is, however, only the possibility of a very small error in regarding Viśvasēna's last known coin date, 226, as the actual end of his reign, since his successor, the *Kshatrapa* Rudrasiṁha II, issued coins in the following year, 227."[2] Nothing is known about the origin of this third dynasty of Satraps of Saurāshṭra. On the coins of Kshatrapa Rudrasiṁha II it is stated that he was the son of Svāmin Jīvadāman. "With Mahākshatrapa Bhartṛidāman and his son, the Kshatrapa Viśvasēna, comes to an end the ruling family of Chāshṭana. It is succeeded by a family which traces its descent back to a personage *Svāmin* Jīvadāman, who, like Ghsamotika, the father of Chāshṭana, bears none of the titles which may be regarded as distinctly royal in character, '*rājā*,' '*mahākshatrapa*' or '*kshatrapa*.'"[3] Prof. Rapson is inclined to agree with the late Pandit Bhagwan Lal Indraji in thinking that Svāmin Jīvadāman was a scion of some younger branch of the family of Chāshṭana, because of his title *Svāmin* and the affix °*dāman* to his name.

A stone inscription was discovered in the village of **Kānakhēda** near **Sāñchī** in the Bhopal State, by one of the Assistants of Sir John Marshall, Director-General of Archæology in India, two or three years ago. This record throws some light on the hitherto obscure personality of the ancestor of the **third dynasty of the Satraps of Saurāshṭra**. The inscription is in a very imperfect state of preservation and consists of six lines of writing. The language of the record is **Sanskrit**, and it is partly in prose and partly in verse. The inscribed surface measures 2′ 2½″ by 6⅘′ and the average length of letters is 1½″. The record opens with a number of adjectives and the first line ends with the name of **Jīvadāman**. The object of the rest of the inscription is to record the excavation of a well by the Judge or General (*Mahā-Daṇḍanāyaka*) **Śrīdharavarman** the Scythian (*Śaka*), who was the son of **Nanda** the **Scythian**, in the kingdom-increasing **year 13**. The middle of the record has suffered considerably by flaking, and it is impossible to make out any sense at all. The last two lines contain two *pādas* of a verse in the Śārdūlavikrīḍita metre, which records the purpose of the inscription, *viz.* the excavation of a well by Śrīdharavarman. The verse is followed by two numerical symbols and by three or four syllables which are illegible. The adjectives in the first line cannot refer to Jīvadāman, as they begin with the word *Bhagavataḥ*. It is probable that some comparison was made between the lord who was the commander of the heavenly hosts, whose armies had never been vanquished, the lord Mahāsēna (*Skanda* or *Kārttikēya*), and Jīvadāman; but the fragmentary state of the first line prevents us from making any guesses. It is quite certain, however, that the line ends with the word *Jīvadāman*, the case-ending being illegible. It is also quite certain that the word *Jīvadāman* is a proper name, and not an adjunct of any other name. The connection between the first line and the second line cannot be made out. It begins with the word *dharmma-vijayēna*, which is an adjunct of the subject *Śrīdharavarmmaṇā*. It contains a phrase the exact meaning of which is not apparent.

[1] Rapson, *B. M. Cat.*, *cxl. 166*. [2] *Ibid.*, *cxl.* [3] *Ibid.*, *cxli.*

Sva-rājy-ābhivṛiddhi-karê vaijayikê saṁvatsarê means "in the kingdom-increasing victorious year." This phrase is quite intelligible, if it is used in connection with a reigning sovereign; but its meaning becomes dubious when it is used in the case of a royal officer. In this record it is used in the case of a *Mahā-Daṇḍanāyaka*, a judge or at best a commander of forces. Now what can be the kingdom of a judge or a general? Yet the prefix *sva* shows clearly that the adjective must refer to the subject immediately preceding it, *i.e.* *Śrīdharavarmmaṇā*. It is quite possible that in the troublesome times which saw the end of the first dynasty of Satraps in Western India a judge or a general may have practically obtained independence; but the use of regnal years in the case of a prince who for some reason or other had refrained from openly proclaiming his royalty is very unusual. Śrīdharavarman does not claim any royal titles: therefore it is extremely improbable that the year 13 mentioned in line 2 was a year of his reign. Most probably it is a regnal year of the reign of his master or suzerain who is mentioned in the previous line.

The other interesting feature of this record is the numerical symbols which have been incised after the last verse. The reason for putting the numerical figures at the end of the record without an explanatory word is not apparent. They are two in number. There is no doubt about the reading of the second symbol. It is a symbol for the unit and is used commonly in Kushan records and Western Satrap records and coins. The other symbol is less easily recognisable. It resembles to some extent the Kushan symbol for 70. But it seems that it is the Western Kshatrapa symbol for 200 written at one stroke. It is a modified form of the symbol for 100 commonly used on Kshatrapa coins, which consists of two semicircles placed horizontally side by side, with the right end produced downwards and then made to curve towards the left. The symbol for two hundred has a short horizontal line attached to middle of the right vertical limb, to its right. In the Sāñchī record we have a modified form of this symbol, which resembles the English letter Y written in the current hand. The symbol for 200, as used on the coins, has been modified in the inscription, because in this case the scribe attempted to write it, and in fact wrote it, at one stroke of the pen. Here we have two possible equivalents for the first numerical symbol, *i.e.* 70 and 200. We do not know what this number, 71 or 201, indicates. It is not preceded by any such word *varshê* or *saṁvatsarê*. Yet there is but one way of explaining the presence of the symbols, *i.e.* it is a date. The qualifying word seems to have been omitted through negligence. The Śaka era is almost universally used in the inscriptions and on the coins of the Western Satraps, and the prefix *Svāmin* and the affix °*dāman* indicate that the master or suzerain of the Mahā-Daṇḍanāyaka Śrīdharavarman was descended from some younger branch of the family of Chāshṭana. Therefore it is extremely probable that the date used in the Sāñchī inscription is a Śaka date. Now, considering the form of the characters used in the record, it is absolutely impossible to admit that the numerical symbols at the end stand for 71. The difference in the forms of the characters used in the Junāgaḍh inscription of Rudradāman, which was incised shortly after the year 72 of the Śaka era, and those of this from Sāñchī is very great, and therefore it is quite certain that the Sāñchī inscription could not have been incised in the Śaka year 71. On the other hand, the alternative suggested gives a fitting explanation to all the points raised by the newly discovered inscription. The record mentions Svāmin Jīvadāman in the first line. We know from coins that the Kshatrapa Rudrasiṁha II had acquired the country of Saurāshṭra in Ś. 227=305 A.D. Therefore it is quite possible that his father was alive and was ruling in Ś. 201=279 A.D.

The Sāñchī inscription, therefore, furnishes us with three different items of hitherto unknown information about Svāmin Jīvadāman; it furnishes us with (1) his date, (2) maximum extent of his reign, and (3) the locality of his principality.

It is now almost certain that the date of the record is Ś. 201=279 A.D.; and the association of Jīvadāman's name with it shows that he was reigning in that year. It is also extremely

probable that the kingdom-increasing and victorious reign of the Mahā-Daṇḍanāyaka Śrīdhara-varman is really the 13th year of Jīvadāman's reign. The accession of Jīvadāman can therefore be placed tentatively in Ś. 201–13=188=266 A.D. Jīvadāman could not have been the ruler of Saurāshṭra in Ś. 188=266 A.D., because we find an almost unbroken series of dated coins of the Mahā-Kshatrapa Rudrasēna II and his sons the Mahā-Kshatrapas Viśvasiṁha and Bhartṛidāman from Ś. 187 to Ś. 201. It is therefore almost certain that Svāmin Jīvadāman had no control over Saurāshṭra during this period. The conclusion is, therefore, that he had begun his career as the ruler of Mālava, in which country the first record of his reign has been discovered.

As no coins of Jīvadāman have been found, we are not in a position to discuss the extent of his reign. The Sāñchī inscription proves that he had ruled over Mālava for at least thirteen years. Twenty-five years after the date of the Sāñchī inscription the line of Chāshṭana came to an end. The latest coin of the Kshatrapa Viśvasēna was issued in Ś. 226=304 A.D. He was succeeded by the Kshatrapa Rudrasiṁha II, whose earliest coin was struck in the Śaka year 227=305 A.D. The interval between the two reigns seems to have been exceedingly small. We do not know how the reign of the Kshatrapa Viśvasēna ended, nor do we know how Rudrasiṁha II, the son of Svāmin Jīvadāman, came to succeed him. Either Viśvasēna was defeated by Rudrasiṁha II and driven out of his ancestral dominions or he died without issue and Rudrasiṁha II succeeded as the next-of-kin. The text is edited from the original stone.

TEXT.

1 Siddhaṁ[1] || Bhagavatas=tridaśa-gaṇa-sēnāpatēr=ajita-sēnasya svāmi-Mahāsēna-mahātēja . . . s=āditya-vīryya-Jīvadāma . . . .

2 dharmma-vijayēna Śaka-Nanda-putrēṇa mahā-daṇḍanāyakēna Śakēna Śrīdhara-va[rmma]ṇā Varmma . . . . srā(śri)ya[2] sva-rājy-ābhivṛiddhi-karē vējayikē sa[ṁ]vatsarē trayōdaśam[ē]

3 Śravaṇa-bahulasya daśamī-pūrvvakam=ētad=divasaṁ kalyāṇ-ābhyudaya-vṛiddhy-artham=akshaya-svargg-âvāptim=e(?)tad-dharmma-yaśō-rtthaṁ dharmm-āsi-saṁbud-dhayā[3] śrāddha . . .

4 Śākhāte chatuḥ-satya . . tukō=yam . . . i . . . -m-āpi . . kāpi[ñ]cha ma . . salilaḥ sarvv-ādhigamyaḥ sadā

5 satvānā[m] priya-darśanō jala-nidhir=ddharmm-āmalaḥ . . gataḥ . . . . py . . . . . . prāchy-y . . . .

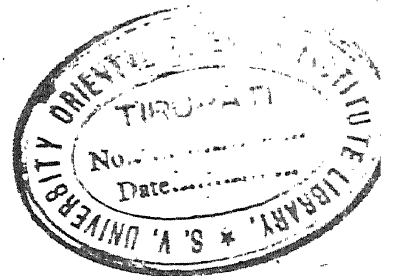
6 kū[paḥ] Śrīdharavarmmaṇā guṇavatā khānāpitō=yaṁ śubhah 200, 1 . . . s . . stu

TRANSLATION.

1. Perfection! Of the Lord, who is the commander of the heavenly hosts, whose army has never been vanquished, the Lord **Mahāsēna**, the valiant, **Jīvadāma** whose prowess is like that of the sun . . . .

2. By the *mahā-daṇḍanāyaka* **Śrīdharavarman** the **Śaka**, son of **Nanda** the **Śaka**, the conqueror through *dharma*[4] . . . the goddess of fortune (?) . . . of the Varmmans[5] . . . . **in the thirteenth year of his kingdom-increasing and victorious** reign,

[1] Incised on the left margin of the record on the level between ll. 3-4.
[2] [It looks rather as if the reading in the estampage were *varshsha-sahasrāya*.—F. W. T.]
[3] Or *saṁvṛiddhayā*.
[4] Cf. *Dhammavijayō* in the sense used in the Aśoka inscriptions; Ed. XIII.
[5] [But see note 2, above.—F. W. T.]

Sanchi Inscription of Svami Jivadaman: the 13th year.

3. On the **tenth day of the dark half of Śrāvaṇa;** on this date for the increase of his welfare and prosperity, for the eternal obtainment (*i.e.* enjoyment) of heaven, this, for obtaining *dharma* and fame, for the increase of the sword (in the form) of *dharma* . . .

4. . . . . . , of which the . . . . , water which is accessible to all, at all times,

5. Sweet to the sight of all created beings, a reservoir of water . . . . pure . . .

6. (This) auspicious well was caused to be excavated by the virtuous **Śrīdharavarman.** (The year) 201 . . . .

No. 17.—THREE KSHATRAPA INSCRIPTIONS.

BY RAKHALDAS BANERJI AND VISHNU S. SUKTHANKAR.

These three Kshatrapa inscriptions, which are now exhibited in the Watson Museum of Antiquities at Rājkōt, have been published before, at different times and different places, but are here re-edited in order to have them properly illustrated and render them easily accessible. A comparison of the originals with the facsimiles of the same inscriptions published in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions* made us feel the special need of placing before scholars reliable facsimiles obtained by purely mechanical means. These, it is hoped, will enable even those scholars who are not in a position to examine the stones personally to reconsider the previous readings, which, in our opinion, are in many respects defective. Our transcripts, which were in the first instance prepared from ink-impressions and squeezes, were subsequently compared with the originals.

I.—Gundā Inscription of the time of the Kshatrapa Rudrasiṁha : the year 103.

The inscription was first edited, with a translation, in 1881, by Georg Bühler in *Ind. Ant.*, Vol. X, pp. 157 f., from an eye-copy and a transcript prepared by Pandit Vallabhāchārya Haridatta of Kaṭhiāvād and submitted to Bühler by Major Watson for publication. Nine years later Bühler published some corrections in *Sitzungsber. Wien. Akad. Wiss., Phil. Hist. Kl.*, Vol. CXXII, No. XI, p. 46, note 2, which publication was unfortunately not accessible to the writers of this article. The posthumous papers of Bhagvanlal Indraji edited by Rapson in the *Jour. Roy. As. Soc.* (1890) contain a short note (pp. 650 f.) on this inscription. In 1895 the text and a translation of this epigraph were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 21 f., No. 3 and Plate XVII. In 1896 appeared in the *Bombay Gazetteer*, Vol. I, Part I, p. 42, some corrections proposed by Bhagvanlal Indraji himself in his earlier readings and interpretation; Rapson, in *Jour. Roy. As. Soc.*, 1899, p. 375, also published some fresh corrections. The *Catalogue of the Coins of the Andhra Dynasty, etc.* (1908), of Rapson includes (p. lxi) a short note on this record, which gives reference to the literature on the subject and briefly summarizes the contents of the inscription. In 1912 Prof. Lüders in his *List of Brāhmī Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X, No. 963) gave a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimile or directly from an impression of the stone), and a summary of its contents. And finally, in 1915, Prof. D. R. Bhandarkar published some corrections of previous readings and interpretations in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, p. 67.

The inscription was discovered in 1880 by Major Watson in an old unused well at Gundā in the Hālār District of North Kāṭhiāvāḍ. It was subsequently removed to the temple of Dvārakānātha at Jāmnagar, where, apparently, it was kept until its transference to the Watson Museum of Antiquities at Rājkōṭ.

The epigraph contains five lines of well-engraved writing, covering a space of about 2 ft. 2 in. in width by about $9\frac{1}{2}$ in. in height. The writing is, on the whole, in an excellent state of preservation; some isolated syllables here and there are, however, seriously damaged. The average size of such letters as *n*, *m*, *p*, and *b* is about $\frac{5}{8}''$.

The **characters** present an earlier form of the southern variety of the Gupta alphabet than that seen in the well-known inscription of Skandagupta at Junāgaḍh. It differs in a few minor particulars from the Junāgaḍh edict of the Mahā-Kshatrapa Rudradāman; to wit, in the form of *y* (subscript as well as uncombined), and in the marking of the medial vowel in *sī* (l. 3), *mi* and *ti* (l. 5). Subscript consonants, excluding *y*, are expressed by the ordinary full forms of the letters. No final consonants occur. Of initial vowels the record has only *ā* (l. 4). Medial *ā* has in various instances been left unmarked, evidently through the carelessness of the scribe; when engraved—it is (like *ē* and *ō*) denoted by a short horizontal line appended, generally, to the top of the consonant sign: as an exception we may mention *j*(*ñ*)*ō*, in which the sign of *ō* (which is made up of the signs of *ā* and *ē*) is drawn in continuation of the middle bar of the letter. Noteworthy is the form of the medial long *ī*, in the only certain and clear instance of that sign in this inscription, in °*sīhasya* (l. 3). In inscriptions of the same period and locality the long *ī* is generally represented by a crescent-shaped arc, with unequal arms and open at the top. In this instance, however, the free end of the shorter arm is attached to, or rather drawn in continuation of, one of the upright verticals of the *mātṛikā*, a peculiarity which gives this letter a somewhat uncommon appearance. This mode of drawing *ī* is probably the origin of the spiral sign of that vowel in the southern alphabets of a later epoch. The medial *u* is marked either by a subscript curved line open to the right, as in *śu* of *-śuddhē* (l. 3), or by one open to the left, as in *pu* of *-putrasya* (l. 2), or lastly by a short horizontal stroke attached to the lower end of a long vertical as in *ru* of *Rudra*° (l. 2). Line 3 includes the numerical symbols for 100 and 3. No sign of punctuation occurs: the letters are engraved in a continuous succession without a break.

The **language** of the inscription is a mixed dialect, and the whole is in prose. The Prakritisms are *triy-uttara-* (l. 3), and *bamddhāpita*° (l. 5), and besides, perhaps, such irregularities of spelling as cannot be put down to the negligence of the scribe; the rest is in Sanskrit. In passing it may be observed that the Sandhi constant *y* which we find here inserted between *tri* and *uttara* serves very often the same purpose in Prakrit, as may be seen by reference to Pischel's *Grammatik der Prakrit-Sprachen*, § 353. [The construction of the genitives is in some cases in all these inscriptions irregular, *e.g. maha-kshatra*[*pas*]*ya*, l. I of Inscription No. I.—Ed.]—As regards **orthography,** we may notice the sporadic doubling of the consonant after *r* in *-nukūritē* (l. 4), *sarvva-* (l. 5); in *sukhārtham=* (l. 5) the consonant is not doubled. There is, moreover, no instance of the phonetic doubling in a ligature when *r* forms the second member of the conjunct. The word *bamddhāpita* seems to offer an instance of the doubling of the consonant following upon an *anusvāra*; but the reading of the ligature is not quite certain, and perhaps we have to read the word as *bamndhāpita,* in which case this would be an illustration of the addition of a superfluous *anusvāra* before a nasal, of which there are instances to be met with in inscriptions of all periods.

The inscription refers itself to the reign of the king (and) Kshatrapa Lord **Rudrasīha** (**Rudrasiṁha**), and gives the following pedigree of the king:—king and Mahā-Kshatrapa Lord **Chāshṭana**; his son king and Kshatrapa Lord **Jayadāman**; his son king and Mahā-Kshatrapa Lord **Rudradāman**; his son king and Kshatrapa Lord **Rudrasīha** (**Rudrasiṁha**). This is a genealogical list and not a dynastic one; that is why the names of several princes who had ruled between Chāshṭana and Rudrasiṁha, but who were not in the direct line of descent, have been left out. The record is dated on **the fifth tithi of the bright fortnight of Vaiśākha**, during the constellation of **Rōhiṇī in the year one hundred and three,** which number is

expressed both in words and numerical ideograms. There can be little doubt that the era to which the year in this inscription is to be referred is the Śaka era. Accordingly the inscription may be taken to be dated roughly in the year **A.D. 181.** It will be remembered that the evidence afforded by the dates and the legends on the coins of Rudrasiṁha lead us to infer that he ruled first as Kshatrapa in the year 102-3, then as Mahā-Kshatrapa from 103 to 110, then again as Kshatrapa from 110 to 112, and lastly as Mahā-Kshatrapa from 113 to 118 (or 119). According to this scheme the present inscription must be taken to refer to the period when he was reigning as Kshatrapa for the first time. The earliest date we have for his reign is the year 102 on a coin belonging to the Cunningham collection.

The object of the inscription was to record the digging and constructing, at the village of **Rasōpadra,** of a well by the general (*sēnāpati*) Rudrabhūti, son of the general (*sēnāpati*) **Bāpaka,** the **Ābhīra.**

The village of Rasōpadra, which is the only locality mentioned in this record, remains unidentified.

TEXT.[1]

1 Siddha[ṁ] [||*] Rajñō maha-kshatra[pas]ya svami-**Chāshṭana**-prapautrasya rājñō kshatrapasya svami-**Jayadāma**-pautrasya

2 (sya) rāj[ñō] maha-kshatrapasya sv[ā]mi-**Rudradāma**-putrasya rājñō kshatrapasya svāmi-**Rudra-**

3 **sīhasya** [**va**]**rshē** [**tri**]**y-uttara-śatē 100 3 Vaiśākha-śuddhē paṁcham**[i]-dha[t]tya-tithau **Rō**[**hi**]**ṇi-naksha-**

4 **tra-muhūrtt**[ē] **Ābhīrēṇa** sēnāpati-Bāpakasya putrēṇa sēnāpati-Rudrabh[ū]tinā grāmē **Rasō-**

5 [**pa**]**driyē** vā[pī] [kha]ni[tō] [baṁddh]āpitaś=cha sarvva-satvānāṁ hita-sukh-ārtham=iti [||*]

Remarks on the Transcript.[2]

L. 1. GB and BI *rājñō mahā-* and *svāmi-* ; but in our estampage the sign of length can be made out in none of these words. L. 2. Over *ma* in *maha*, to its right, is to be noticed a slanting irregular depression, the nature and significance of which is uncertain. L. 3 GB *dvy-uttara-śatē sa 100 2*, which is clearly inadmissible ; BI and L *tri-uttara-śatē*, differing from our reading in the second syllable, which is, however, unmistakably *yu* and not *u* ; on the other hand, it is uncertain whether the first syllable should be read as *tri* or *tra.* GB, BI and L *-śuddha* for *śuddhē* ; but our estampage shows the sign of *ē* quite distinctly. The estampage does not show any clear trace of the sign of the long *ī* in *paṁchamī-* as read by GB, BI and L. The projection on the left of the sign of *dha* is abnormal. GB, BI and L *-dhanya-* ; but an examination of the back of the estampage removes all doubt as to the correctness of our reading of the second syllable. Most probably we have to correct *dhattya* to *dhanya* ; the former gives no sense. Mr. Banerji would read *ēttya* regarding the latter as equivalent to *asyām* or *ētasyām*, and cognate with the Pkt. *ētiya* found in Kushan inscriptions. GB *Śravaṇa-* for *Rōhiṇi-*. L. 5. GB *padrē hradārtthē*, and BI *padrē ḥradaḥ* ; L accepts the sense, adding *hrada* in brackets with a query. DRB speaks of *Rasōpadriya* and *garta* in giving the contents of the inscription. The syllable *vā* is quite clear in the estampage, especially on the back of it ; *dā* or *dō*, which

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[1] From a set of estampages.

[2] Explanation of the abbreviations :—**GB** = Georg Bühler, *Ind. Ant.*, Vol. X, p. 157 ; **BI** = *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 21 f. ; **L** = Lüders, *List of Brahmi Inscriptions*, No. 963 ; **DRB** = D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of W. Circle*, 1914-15, p. 67.

are made quite differently, are out of the question; cf. *dā* in *-Jayadāma-* in l. 1, and *-Rudradāma-* in l. 2. The estampage will also show that the reading *hra* for the first doubtful syllable is utterly impossible. The *anusvāra* in *baṁ*° is well marked; but it is impossible to say with certainty whether we have to read °*ṁndhā*° or °*ṁddhā*°; the latter seems to us more probable.

TRANSLATION.

Hail! On the [auspicious[1]] fifth tithi of the bright fortnight of Vaiśākha during the auspicious period of the constellation of Rōhiṇī, in the year one hundred and three[2]—100 3—(during the reign) of the king, the Kshatrapa Lord **Rudrasīha (Rudrasiṁha)**, the son of the king, the Mahā-Kshatrapa Lord **Rudradāman** (and) son's son of the king, the Kshatrapa Lord **Jayadāman,** (and) grandson's son of the king, the Mahā-Kshatrapa Lord **Chāshṭana,** the well was caused to be dug and embanked by the general (*sēnāpati*) Rudrabhūti, the son of the general (*sēnīpati*) Bāpaka,[3] the Ābhīra,[4] at the village (*grāma*) of **Rasōpadra,** for the welfare and comfort of all living beings.

II.—Gaḍhā (Jasdan) Inscription of the time of the Mahā-Kshatrapa Rudrasēna: the year 127 (or 126).

The inscription was first edited, with a translation and lithograph, prepared probably from an eye-copy, in 1868, by Dr. Bhau Daji in *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f., and Plate. After that it remained unnoticed till 1883, when Hoernle published a revised transcript and translation of it in *Ind. Ant.*, Vol. XII, pp. 32 f. The posthumous papers of Bhagvanlal Indraji, edited by Rapson in *Jour. Roy. As. Soc.*, 1890, p. 652, contain a short note on it. In 1885 the text and a translation, based upon the *editio princeps* of Dr. Bhau Daji, were republished in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, pp. 22 f., No 4, and Plate XVIII. The *Bombay Gazetteer*, Vol. I, Part I, p. 43, contains a very short note on it, originating from the pen of Bhagvanlal Indraji. Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc.* (p. lxii, No. 42), includes a short summary of its contents, and a reference to the literature of the subject. Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X), No. 967, gives a complete bibliography of the inscription, a reading of the date (it cannot be said whether from the published facsimiles or directly from an impression of the stone), and a summary of its contents. Prof. D. R. Bhandarkar refers to the inscription in *Prog. Rep. Arch. Surv. of India, W. Circle*, 1914-15, pp. 67-68, and suggests certain corrections.

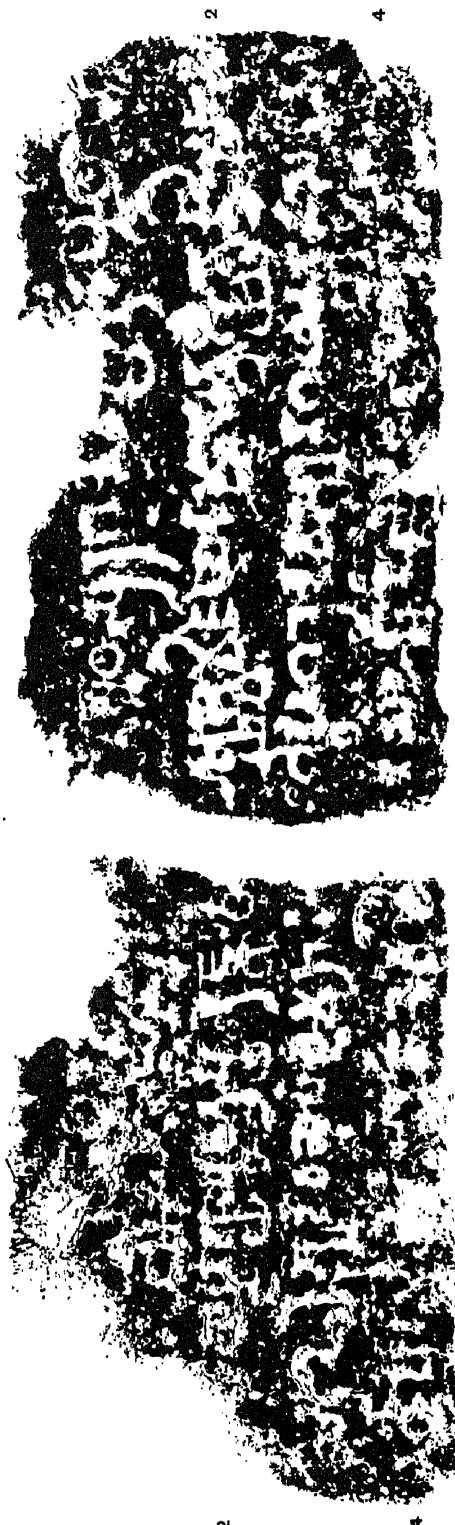
The inscription is said to have been found at Gaḍhā, about two miles north of Jasdan, Kāṭhiāvāḍ, engraved on a thick irregular slab standing upright on the margin of a lake. Subsequently the inscribed stone was transferred to the Watson Museum of Antiquities, Rajkot, where it is now exhibited.

[1] The rendering 'auspicious' presupposes that we have to correct *dhattya* to *dhanya*; see the remarks on the transcript above.

[2] The form *tri-y-uttara* is a Prakritism; the *y* is a *sandhi* consonant inserted in order to avoid the hiatus cf. Pkt. *duyāhēṇa* (*dvyahēna*), *tiyāhēṇa* (*tryahēṇa*) and others in Pischel's *Prakrit Grammatik*, § 353.

[3] Bāpaka is a variant of Bappa(ka), which name occurs in a number of later inscriptions.

[4] It is worth noting that the Ābhīras were employed as generals under the régime of the Kshatrapa dynasty. Among the inscriptions in the Pāṇḍu Lēṇā at Nāsik we have an inscription referring itself to the reign of the Ābhīra king Iśvara-sēna, which shows that some of these generals had eventually succeeded in replacing the sword of the commander by the sceptre of the sovereign.

Gadha (Jasdan) Inscription of the time of the Maha-Kshatrapa Rudrasena : the year 127 (126

The inscription contains six irregular lines of varying length and uncouth writing, covering a rhomboidal space of about 3 ft. 7 in. in width by about 1 ft. 10 in. in height. The engraving, which is shallow, is on the whole in a fair state of preservation. The average size of such letters as *n*, *m*, *p*, and *b* is about 1½″.

The **characters** of the inscription are of the same general type as those of other Kshatrapa inscriptions, and the above remarks on the palæography of the Gundā inscription are, with a few exceptions, applicable to this one also. The letters of this epigraph lack, however, all regularity and finish ; they have a decidedly cursive character. Observe, for instance, the form of the uncombined *m*, which is sometimes denoted by the older X-shaped form of the earlier inscriptions and sometimes by a more advanced form which is met with, regularly, only in the records of the Gupta dynasty. The letter *t* appears to have been drawn with prongs of unequal length, both curved, one of them being slightly longer than the other. In *tra* the subscript *r* is marked by drawing the free end of the right prong to a little distance to the left; thus this ligature and the uncombined *t* are indistinguishable from each other when either of them is badly drawn. Of initial vowels the inscription contains *i* (l. 5) and *u* (l. 6). Subscript consonants, excluding *r* and *y*, are expressed by the ordinary full signs of the letters, as in the Gundā inscription described above. No final consonants appear in this record. Sporadically one notices the flattening out of the *serif* of the letters into a thin horizontal top line, so that in some cases it becomes extremely difficult to say whether the top-stroke is only a *serif* or the sign of *ā*, *ē* or *ō*, which is marked by a slight prolongation of the *serif*. The length in *sī* (l. 5) is denoted by a distinct spiral, which is a further development of the form which was met with in the Gundā inscription. To judge by the instance of *bhātrabhiḥ* (for *bhrātṛibhiḥ*) in line 6, no distinction was made in writing between the subscript *r* and the medial *ṛi*. The diphthong *au* is marked by the addition of an upward stroke, slanting to the right, to the sign of *ō*. On two occasions the engraver has omitted the syllable *tra* in writing *Kshatrapas(y)a*. Lastly it may be observed that the first line of the inscription contains four numerical symbols, 100, 20, 5 and another about the reading of which there is some doubt; it may be either 6 or 7.

The **language** of the inscription is a mixed dialect. In this specimen the Prakritisms are slightly more numerous than in the Gundā inscription. One may notice the frequent use of *sa* for the termination of the genitive singular in ll. 1 and 2 in addition to the verbal form *uṭṭhavita*[*ṁ*] in l. 6. The sense of the record, as it stands, is incomplete, and, to judge by the two final syllables *sva*[*rga*] in l. 6, it should seem that a few syllables or words, in an additional line which is now lost, are missing. [Regarding the irregular genitives (*e.g.* *maha-kshat*[*r*]*apasa*, l. 1) see remarks on Inscription No. I.—Ed.]—As regards **orthography** the only point worth drawing attention to is the sporadic doubling of the consonant before *r* in *papau-*[*t*]*trasya* in l. 2; but it should be added that the reading of the ligature is not absolutely certain. Of words not found in dictionaries the inscription contains one, *viz.* *śatra*, of which, moreover, the meaning is not known. Prof. Lüders hesitatingly identifies it with the Prakrit word *sata* in an inscription from the Kaṇhēri caves (Lüders' *List*, No. 985), for which he, also doubtfully, suggests the meaning 'seat.'

The inscription refers itself to the reign of the king (and) Mahā-Kshatrapa Lord **Rudrasēna** and records the erection of a *śatra* (meaning ?) by the brothers of Khara[r]-pattha, the son of Pratāśaka of the Mānasa *gōtra*. Previous editors of the inscription have read in l. 6 Pranāthaka instead of Pratāśaka and Khara-pautra instead of Khara[r]pattha. Our reasons for adopting the reading which we have will be found in the remarks on the transcript, below, p 238. The inscription gives the following pedigree: king and Mahā-Kshatrapa *bhadra-mukha* Lord **Chāshṭana**; his son, king (and) Kshatrapa Lord **Jayadāman**; his son, king and

Mahā-Kshatrapa *bhadra-mukha* Lord **Rudradāman**; his son, king and Mahā-Kshatrapa *bhadra-mukha* Lord **Rudrasīha** (Rudrasiṁha); his son, king and Mahā-Kshatrapa Lord **Rudrasēna.** This is the longest pedigree of the Kshatrapas of Surāshṭra and Mālava contained in a single record. It will be noticed that the title *bhadra-mukha*, 'of gracious appearance,' is added before the names of some of the Mahā-Kshatrapas, but not before the name of the only Kshatrapa mentioned in the record, or before that the last Mahā-Kshatrapa named here, *viz.* Rudrasēna, in whose reign the inscription was engraved. The reason for the omission in the last case is not apparent; it would seem, however, that the title was used with the names of Mahā-Kshatrapa only. The names of Dāmaysada I. and Jīvadāman, who had reigned before Rudrasēna, but who were not in the direct line of descent, are not included in this list, which is purely genealogical.

The **inscription is dated in the year 127 (or 126) on the fifth tithi of the dark half of the month of Bhādrapada.** The era to which the date is to be referred is undoubtedly the Śaka era; accordingly the date of the record may be taken to correspond to 127 (or 126) + 78 = A.D. 205 (or 204).

The record contains no geographical name.

TEXT.[1]

1 [Va]rshē 100 20 [7] [Bhā]drapada-bahulasa 5 [|*] R[ā]jñō mahakshat[r]apasa

2 bhadra-mukhasa svam[a]-**Chāshṭana**-putra-papau[t]trasya rājñō Ksha[tra*]pasa

3 svāmi-**Jayad[a]ma**-putra-pautrasya rājñō maha-Kshatrapasya bhadra-mukhasya

4 [sva]ma-**Rud[r]adāma**-pau[tra]sya rājñō ma[ha]-Ksha[tra*]pasya bhadra-mukhasya svā[m]i-

5 **Rudrasīha**[-putra*]sya rājñō maha-Kshatrapasya svāmi-**Rudrasēnasya** [|*] idam śatraṁ

6 Mānasa-sa-gōt[r]asya Pra[tā]śaka-putrasya Khara[r]patthasya bhātrabhiḥ utthavita[ṁ] sva[rga]

7 . . . .

Remarks on the Transcript.[2]

L. 1 The reading *7* is uncertain; it may be *6*. DRB reads *5*. L. 2. D and H *-mukhasya svāmi-*. The slanting line below the *sa* of the first word is an abrasion and not the subscript *y*. L. 3. D and H *Jayadāma*. *bhadra-mukhasya* is continued in a slanting direction above the level of the same line. L. 4. No trace remains of the *i* in *svāmi*, if it was marked at all. L. 5. D and H *mahā-*. DRB *Śakri* (for *śatraṁ*), which is very doubtful. L. 6. Hoernle's reading *-māna[ṁ]tu Tuṁgōtras[y]a* is out of the question, and need not be discussed here. D *pranāthaka-* (the previous syllable is read by him as *Su-*), and H *Pratā[ra]thaka* (for *Pratīśaka*), both of which are inadmissible. The second syllable may, perhaps, be *nā*; but the third one cannot be *tha*, as *tha* does not contain the vertical bar in the centre which our letter shows; the shallow stroke at the lower end of the letter is an accidental mark, of which the rock has many. D and H *Khara-pautrasya*, but the fourth syllable is clearly *ttha* and not *tra*; cf. the same ligature in a subsequent word of the same line. DRB *Kharapītthasya*. D and H *bhrātribhiḥ* (for *bhātrabhiḥ*). It is doubtful if the medial *ri* would be marked

[1] From a set of estampages.

[2] Explanation of abbreviations:—**D** = Bhau Daji, *Jour. Bo. Br. Roy. As. Soc.*, Vol. VIII, pp. 234 f.; **H** = Hoernle, *Ind. Ant.*, Vol. XII, pp. 32 f.; **DRB** = D. R. Bhandarkar, *Prog. Rep. Arch. Surv. of India, W. irCcle*, 1914-15, pp. 67-8.

differently from the subscript *r* by the writer of this inscription. DRB *bhāttrabhiḥ*. D *utthavitāsva* and H *utthavitāst[i]*. The top of the fourth syllable is no doubt somewhat thick; nevertheless the sign of the length cannot be looked upon as having been marked. A part of our bracketed [*rga*] is lost in the crack and not distinguishable on the facsimile. DRB ends line 6 with *utthavita sva-*, and then gives an additional (seventh) line, [*rggasukhartha*], which we were not able to trace on the stone.

TRANSLATION.

On the fifth (tithi) of the dark fortnight of Bhādrapada in the year 100, 20 [7], (during the reign) of the king, the Mahā-Kshatrapa Lord **Rudrasēna**, [son*] of the king, the Mahā-Kshatrapa Lord **Rudrasīha (Rudrasiṁha)** of auspicious appearance (*bhadra-mukha*)[1]; (and) son's son of the king, the Mahā-Kshatrapa Lord **Rudradāman** of auspicious appearance (*bhadra-mukha*); (and) grandson of the son of the king, the Kshatrapa Lord **Jayadāman**; (and) great-grandson of the son of the king, the Mahā-Kshatrapa Lord **Chāshṭana** of auspicious appearance (*bhadra-mukha*);—this *śatra*[2] was erected by the brothers of Khara[r]pattha, the son of Pratāśaka of the Mānasa *gōtra* . . . . heaven . . . .

III.—Junāgaḍh Inscription of the time of the grandson of the Kshatrapa Jayadāman.

This inscription was first edited, with a translation and a photograph, in 1876, by Bühler in *Arch. Surv. West. Ind.*, Vol. II, pp. 140 f., and Plate XX; the block is rather small and almost useless for purposes of study. In 1895 Bühler's text was republished, with a few minor alterations, accompanied by a facsimile of an inked impression, and a translation of the text in the *Collection of Prakrit and Sanskrit Inscriptions*, Bhavnagar, p. 17, No. 1, and Plate XV. Rapson gives an abridged bibliography of the inscription, and summarizes briefly its contents in his *Catalogue of the Coins of the Andhra Dynasty, etc.*, p. lxi, No. 40. The most recent notice is by Prof. Lüders in his *List of Brahmi Inscriptions* (Appendix to *Epigraphia Indica*, Vol. X (1912), No. 966), where we find a complete bibliography of the inscription, a reading of the date (probably from the facsimile in the Bhavnagar *Collection of Prakrit and Sanskrit Inscriptions*) and a summary of its contents.

The inscription was discovered, during excavation, in front of one of the cells of an extensive complex of caves situated to the east of Junāgaḍh, close to a modern monastery known as Bāvā Pyārā's Maṭh. Regarding the mischances that fell to its lot after its discovery we have the following account by Burgess. While extricating it, he writes, "the workmen damaged one end of it, but, to add to the misfortune, some one carried it off to the palace in the city, and in doing so seriously injured it at one corner. When I went to photograph it, I had a difficulty

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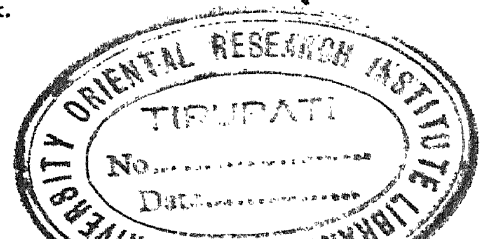
[1] *Bhadra-mukha* literally means 'lucky-faced,' but is here used specifically as the title of some of the Mahā-Kshatrapas.

[2] This word has not been met with elsewhere and its meaning is uncertain. Bhau Dajī renders it with 'tank' without assigning any reason for doing so; the dictionaries do not support this meaning. Hoernle suggests that it is a Prakrit form of *satra*, which denotes 'a kind of expensive Sōma sacrifice extending over many days'; to *śatra* of our text he assigns accordingly the derivative meaning of 'liberality, munificence,' which does not convince us. It was remarked above that Prof. Lüders refers in this connection to the word *sata* (? seat) occurring in a Buddhist Cave inscription. Mr. R. D. Banerji looks upon the word as a Prakrit form of *satra* and would translate it as 'almshouse,' which meaning that word has in most of the modern dialects of North India. Mr. D. R. Bhandarkar reads the word as *Śakri* and, connecting it with the following *-mānasa-*, regards Śakrimānasa as the *gōtra*-name, an explanation which does not commend itself to us. It may be noted that *utthavita* clearly implies that we have here to deal with a structure that was raised, elevated, erected, and not dug or sunk.

in tracing it; at length, however, it was found lying in a verandah in the circle in front of the palace."[1] For some time previous to its transference to the Museum the stone used to be kept in the State Printing Press at Junâgadh. The misfortunes which have fallen to the lot of this stone since its recovery did not end with those described by Burgess. As a result of some fresh accident, it is now in two halves, probably having split along the fissure which is noticeable in the facsimile published in the Bhavnagar *Collection of Sanskrit and Prakrit Inscriptions,* and referred to in the letterpress accompanying the facsimile.

The inscription is engraved on one of the faces of a dressed slab of soft calcareous stone about 2 feet each way and 8 inches thick. The epigraph contains four lines of writing, covering a space of about 1 ft. 9 in. in width by about 6 in. in height. The average size of such letters as *n, m, p,* and *b* is about $\frac{1}{4}$". Much of the writing is seriously damaged. The two middle lines are in a fair state of preservation; but the greater part of line 1 and a good bit of line 4 are illegible. Moreover the inscription is fragmentary. The slab has lost a large fraction of its length: how much it is not possible to say. Bühler assumes that lines 2-4, at their left ends, are almost intact, only a couple of syllables being necessary in each to complete them. This is, however, far from being certain. As far as we can judge, there is nothing to show how much is missing on either side of the preserved portion. We can only say that the lost portion of ll. 2 and 3 must have contained, at least, the names of the son and grandson of Jayadâman as well as the year in which the record was dated, expressed possibly both in words and numerical ideograms.

The **characters** closely resemble those of the Gundā inscription of the time of the Kshatrapa Rudrasiṁha, which have already been minutely described above. It will, therefore, suffice to draw attention here only to a few outstanding features of the alphabet of this inscription. The syllable *mē* in l. 3, it will be noticed, shows that the sign of *ē* in *mē* was attached to the constricted part of the letter. The same line offers a specimen of the numerical figure 5. The sign of the medial *u* in *su* (l. 1) is seen to open towards the left; in *śu* (l. 3), on the other hand, it opens towards the right; of the medial *u* marked by a short horizontal stroke appended to the long vertical of a letter this inscription contains no specimen. We have here only one initial vowel, namely *i* (l. 3); it is denoted by three dots, of which two are placed in a vertical line on the left side of the remaining one. In *ś* the middle bar, which is attached only at one end, is almost vertical. The letter *y* shows the simple bipartite form. [In regard to the **language** we may note the irregular genitives (*e.g. ksha*[*trapa*]*sya*, l. 2) as in Inscriptions Nos. I and II.—Ed.] —As regards **orthography** the only point worth noting is that the inscription offers no instance of the phonetic doubling of consonants.

The inscription must belong to the reign of a Kṣhatrapa or Mahā-Kṣhatrapa who was the grandson (or rather son's son) of the king, Kshatrapa Lord **Jayadāman**, and great-grandson of **Chāshṭana**; the name of the ruling prince is lost with the portion of the record which is missing. This Satrap to whose reign the record referred itself was therefore either Dāmaysada I or Rudrasiṁha I (the brother and successor of the former). The purport of this fragmentary inscription cannot be determined, as the portion containing the object of the record is lost. It may be added that from the occurrence of the expression *kēvali-jñāna-saṁ*[*prāpta*] ('who had arrived at the knowledge of the *kēvalins*') in l. 4 it may be surmised that the inscription probably had something to do with the Jainas, since the word *kēvalin* occurs most frequently in Jaina literature.

The inscription is dated on **the fifth (5th) day of the light half of Chaitra in a year** which, like the purport of the record, cannot be ascertained, as it is lost in a *lacuna* of the **text.**

[1] *Arch. Surv. West. Ind.*, Vol. II, p. 140.

The only **locality** which the record mentions is the well-known **Giri-nagara**, which was the ancient name of Junāgaḍh. and which survives in that of the adjacent hill of Girnār.

TEXT.[1]

1 . . . . s=tathā sura-gaṇ[a] . [kshatrā]ṇāṁ pratha[ma] . . . .

2 . . . . **Chāshṭanasya** pra[pau]trasya rājñaḥ ksha[trapa]sya-svāmi-**Jayadāma**-p[au]trasya rājñō ma[hā] . . . .

3 . . . . [**Chai**]**tra-śuklasya divasē paṁchamē 5** i[ha] **Giri-nagarē** dēv-āsura-nāga-ya[ksha]-rā[ksha]s-ē . . . .

4 . . . . -thap[u]ram=iva . . . . kēvali-[jñā]na-saṁ . . . nāṁ . . . -jarā-maraṇ[a] . . . .

Remarks on the Transcript.

L. 1. GB reads in the first line . . . . *ktri* . *raga* . . . *kshatrapa* . . . . ; BI *stathā suraga* . . . . *kshatrapa.* L. 2. GB adds *svāmi* in square brackets before *Chāshṭanasya*. The bracketed syllable in *-p[au]trasya* has broken away and become illegible. GB *pōtrasya* ; BI *pautrasya.* The medial vowel of the first syllable is quite uncertain. L. 3. GB, BI, and L read *pakshasya* after °*śukla.* The mistake had its origin in Bühler's faulty transcript. GB, BI, and L read *pañchamē* for *paṁchamē.* We do not see the *ñcha* ; the sign below *cha,* we believe, is only an abrasion; in any case, *ñcha* is by no means certain. GB and BI °*rākshasēndri* . . . . . . L. 4. GB. *praka*(?) *mira pa* . . . . *kēvali-jñāna-saṁprāptānāṁ jita-jara-maraṇānaṁ* (?).

TRANSLATION.

. . . . Also . . . . the divine hosts . . . . the first among warriors (*kshatra*) . . . . **On the fifth (5th) day of the light half of Chaitra in the year** . . . . (during the reign of) . . . . . . king Ma[hā-Kshatrapa] . . . . . , son's son of the king Kshatrapa Lord **Jayadāman**, the great-grandson of . . . . **Chashṭana.** Here in **Giri-nagara** . . . . the gods, *asuras, nāgas, yakshas,* and *rākshasas* . . . . city (?) . . . . . who had arrived at the knowledge of the *kēvalins* . . . . . old age and death . . . .

No. 18.—THE PENUGULURU GRANT OF TIRUMALA I; SAKA 1493.

BY C. R. KRISHNAMACHARLU, B.A., MADRAS.

The subjoined inscription is engraved on seven **copper-plates** which were forwarded,[2] in 1913, by A. H. A. Todd, Esq., I.C.S., then Special Settlement Officer, Madanapalli, Chitoor district, Madras Presidency, for examination, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. It has been briefly reviewed by the latter officer in his *Annual Report* for 1912-13 (No. 1 of Appendix A and page 24, para. 61). I now edit it for the first time from a set of ink-impressions kindly placed by him at my disposal.

[1] From a set of estampages.

[2] This is very probably the set of copper-plates noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, p. 131, as being in the possession of one Pidatala Chellambhatlu in the village Penagaluru in the Pullampet *tāluka* of the Cuddapah district. The owner is evidently a descendant of the first in the list of the donees mentioned in the grant. See p. 258 below.

The plates measure $7\frac{5}{8}''$ by $7\frac{3}{4}''$; and have, like other Vijayanagara ones, a curved top-portion, which is provided with a hole, through which passes the ring holding the plates together. This ring carries a seal, the bottom of which, shaped like a signet-ring, slides on the main ring. The seal is circular and has a diameter of $1\frac{3}{4}''$. It bears the following emblems cut on its countersunk surface :—

(*a*) the sun and the crescent (with a star in it) in a line at the top, from the proper right to the proper left,

(*b*) a running boar, facing the proper left, with a dagger in front pointing downwards, below (*a*),

and (*c*) a floral device below (*b*), separated from it by a double line, which is probably meant to represent the stand for the boar.

All the plates, except the first and the last, are engraved on both the sides, and all, except the last plate, are numbered in Telugu-Kannaḍa numerical figures on their first sides, at the left margin. In the last plate, at the top, a space for five lines is left uninscribed, though it has been ruled for writing, as in the case of a few other Vijayanagara copper-plates. The plates bear slightly-raised rims, as a result of which the ink-impressions from which the accompanying facsimile plates are made have not come out very well. At the bottom of the written face of the last plate is engraved the colophon '**Śrī-Virūpāksha**' in the Telugu-Kannaḍa script, representing, perhaps, the sign-manual of king **Tirumala.** Most of his predecessors on the Vijayanagara throne adopted the same form of signature.

The inscription is engraved in the **Nandi-Nāgarī** characters of the period to which the record belongs. The **language** employed is **Sanskrit** prose and verse, the former occurring only in the portion describing the details of the boundaries, marked by trees, tanks, wells, etc. (ll. 274 to 278). The engraving seems to have been done rather carelessly. There are many omissions of letters, e.g. *Hēdri*° for *Hēmādri*° (l. 3), *Vijayōbhinyu*° for *Vijayōbhimanyu*° (l. 9), °*rabhadrā*° for °*rabhavadrā*° (l. 10), and repetitions of letters and of words, e.g. *sadguṇa-sadguṇa* for *sadguṇa* (ll. 54 f.), *anukalamayamayamāvā*° for *anukalamayamāvā*° (l. 40), and *maṁtra-purassaraṁ-ri-puraḥsaraṁ* for *maṁtra-purassaraṁ ripu*° (l. 62). Wrong forms of words like °*chchhṛitaṁ* for °*chchhrutaṁ* (l. 21), *śṛita* for *śruta* (l. 83), *śṛitē* for *śrutē* (l. 103), *saṁprāpaiya* for *saṁprāpayya* (l. 63), °*dṛima* for °*druma* (l. 66), °*hṛidaḥ* for °*hradaḥ* (l. 277), *bahvṛija* (ll. 177, 191, 193) and *baṁhvṛija* (ll. 180 and 197) for *bahvṛicha*, *dvādasyāṁ* for *dvādaśyāṁ* (l. 104), °*Kāsyapa*° for °*Kāśyapa*° (l. 120), *samasnutē* for *samaśnutē* (ll. 186, 193), *śvēchchh-ādāna* for *svēchchh-ādāna* (l. 122) seem to be the result of mispronunciation of the classical words by people accustomed to the vernacular tongue. The forms °*kaṁnyā* for °*kanyā* (l. 18), *kaṁnyakā* for *kanyakā* (l. 20), °*dhaṁnya* for °*dhanya* (l. 73), and *puṁṇya* for *puṇya* (l. 104) are due to the unnecessary, but intentional, stressing of the nasal sound which occasionally appears in the South-Indian pronunciation of Sanskrit words. Besides, the Dravidian *ḷa* appears in Sanskrit words in place of the correct *la* : *lāḷitaṁ* for *lālitaṁ* (l. 5), *Surabhiḷ-ā* for *Surabhil-ā* (l. 19), *kaṁdaḷad-abhyu*° for *kaṁdalad-abhyu*° (l. 25) and *jaḷa*° for *jala*° (l. 53). Examples of wrong forms due to local peculiarities of indifferent pronunciation are found in *haraṁ durgāṇi* for *haran durgāṇi* (ll. 13 and 14) and *nirasyaṁ Nṛiga*° for *nirasyan Nṛiga*° (l. 99), *yēkayā* for *ēkayā* (ll. 169 & 170-171), *yēkavṛityā* for *ēkavṛittyā* (l. 240), *vuttarasyāṁ* for *uttarasyāṁ* and *ayiśānyāṁ* for *aiśānyāṁ* (l. 277). The sound of the intensive *ṟa* (*śakaṭa-rēpha*) peculiar to the South-Indian vernaculars is in this inscription represented by the conjunct consonant *rra* ; and *r* with *virāma* (l. 230) and *ru* (ll. 233 and 276) is often employed to denote the vowel sound *ṛi*,[1] just as *vu* occasionally appears, as noted above, for *u*. As a

[1] The average South-Indian generally mispronounces the *ṛi* sound of Sanskrit words as *ri* or *ru* ; e.g. *Kṛishṇa* is almost always pronounced as *Krishṇa* or *Krushṇa*.

rule the compound *śsa* is employed where *ssa* has to be written (ll. 57, 134. 148, 155). The doubling of the consonant following *r* is common (*dharmma*, *varyya*, etc.). and throughout the inscription *vrityā* is written for *vrittyā*. The *anusvāra* is always written at the proper left-hand top corner of the letter to which it belongs.[1]

Certain peculiarities of the language employed in the inscription may also be noticed. Telugu possessive forms appear in Sanskrit compounds; *e.g.* *Āravīṭi-nagarī°* (l. 15), *Kamdanavōli-durgam°* (l. 25), *Yimkulli-vaṁśa°* (ll. 203 f.), in which *Āravīṭi*, *Kamdanavōli* and *Yimkulli* are the possessive forms of *Āravīḍu*, *Kamdanavōlu* and *Yimkullu*. Kanarese case-endings are also retained in such compounds as *hosa-birudara-gamḍaḥ* (ll. 72-3) and *mūru-rāyara-gamḍaḥ* (l. 92), where *birudara* and *rāyara* are the possessive forms of *birudaru* and *rāyaru*. The use of *vikṛiti* forms like *Chāḷikka* for *Chāḷukya* (l. 87) and *māṇikka* for *māṇikya* (l. 87) is noteworthy.

The inscription is one of **Tirumala I**, the first crowned Vijayanagara king of the Āravīṭi line or the **third Vijayanagara dynasty**, which traced its descent from the **Moon** and was of the **Ātrēya** *gōtra*. It is dated in the Śaka year **1493, Prajāpati, Māgha, śukla-dvādaśī** (*i.e.* the 12th day of the bright fortnight). According to Dewan Bahadur L. D. Swamikannu Pillai's *Ephemeris* this corresponds to **Saturday, 26th January, 1572 A.D.** The genealogy of the king furnished by the record and the mention made in it of some other members of this family agree with what we find in other published inscriptions of this dynasty.[2] The Telugu poetical work *Vasu-charitramu* of Rāmarājabhūshaṇa, the court-poet of our king, also gives at some length an account of the members of this family. The Āravīṭi line appears from literature and inscriptions to have played an important part during the sovereignty of the kings of the second Vijayanagara dynasty and even for sometime previous. **Bukka** of **Āravīḍu**[3] is stated (v. 8) to have helped **Sāḷuva Nṛisiṁha** to put his rule on a firm basis. This probably refers to the help rendered by Bukka to the first usurpation of the Vijayanagara crown by the Sāḷuvas.[4] About **Rāmarāja**, the son of Bukka, the inscription says: *Sahasrais=saptaiyā sahitam=api yas=siṁdhu-janushāṁ Sapādasy=ānīkaṁ samiti bhuja-śauryēṇa mahatā vijity=ādattē sm=ādavanigiri-durgam.* Dr. Hultzsch,[5] and others after him, have taken this passage to mean that 'he conquered **Sapāda**[6] and captured from him the fort of **Avanigiri-durga**.' But it is evident that we have to separate the compound differently as *ādattē sm=Ādavani-*

[1] The position and the form of the *anusvāra* in these plates are similar to those in the Mārēḍapalli grant of Raṅga II (see Plate opposite page 330 of *Epigraphia Indica*, Vol. XI). In the earlier Vijayanagara grants the form of the *anusvāra* was a complete circle (*Epigraphia Indica*, Vol. III, Plate opposite page 38, and *Epigraphia Indica*, Vol. VII, Plate opposite page 82), while the *visarga* was composed of two such circles one above the other. The position of the *anusvāra* in the last but one of the references quoted is exactly as in the modern *Dēva-Nāgarī*, *i.e.* right above the letter to which it belongs. In the Daṇḍapalle plates of Vijaya-Bhūpati (S.-S. 1332), edited by Mr. G. Venkoba Rao (*Epigraphia Indica*, Vol. XIV, pp. 68 ff.), the *anusvāra* is a loop, as in the earlier plates, but placed at the left-hand top corner, as in the plates under notice.

[2] For instance, the Mārēḍapalli grant referred to in foot-note 1 above. This record agrees in the first 28 verses with the present inscription.

[3] This king seems to have been the first historical person in the dynasty whose status was recognized by the then ruling Vijayanagara kings. The Telugu poem *Rāmarājīyamu* gives him the title Sāḷuva-Nṛisiṁharāya-*rājya-pratishṭhāpan-āchārya*.

[4] It may be observed that the kings of the second Vijayanagara dynasty, *viz.* Kṛishṇa-Rāya, Achyuta-Rāya and Sadāśiva-Rāya, though they were Tuḷuvas, are given the epithet 'Sāḷuva', in a few records. The Āravīṭi chiefs, who had originally helped the Sāḷuvas, later on supported the Tuḷuvas too and contracted marriage relations with them.

[5] *Epigraphia Indica*, Vol. III, p. 238.

[6] Sapāda is apparently the Sanskrit form of 'Savaee', an appellation given to Yusoof Ādil Shah of Bijapur since the latter was educated at, and came from, Sava, a town in Persia; see Brigg's *Ferishta*, Vol. III, pp. 7 f. It may be noted that *sapāda* is also a Sanskrit rendering of the Hindustani word *savai* which means one and a quarter. The Hindu writers of the period, in denoting Yusoof Ādil Shah as *sapāda*, were evidently not aware of the correct meaning of the title Savaee as applied to him.

giri-durgaṁ and translate the passage 'he took from him the hill-fort of **Ādavani.**' In agreement with this it is also clearly mentioned in the Telugu poem *Rāmarājīyamu*, or *Narapati-vijayamu*, of Andugula Veṅkayya that Rāma crushed **Kāśappuḍaya,** who had hid himself in Ādavani-durga.[1] Ādavani is the modern **Adoni** in the Bellary district. Kāśappuḍaya[2] [=Kāśappa-Uḍaiyar.—F. W. T.], from whom Rāmarāja took this hill-fort, has not been identified. Rāmarāja conquered also **Kaṁdanavōlu** (modern **Kurnool**); and the *Vasu-charitramu* informs us that he had his residence at that historic town. Rāmarāja had according to this latter poem three sons,[3] *viz.* **Timmarāja, Koṇḍa** and **Śrīraṅga,** of whom the inscription mentions only the last.

Tirumala's appearance in epigraphical records ranges from about Śaka 1465 to Śaka 1493.[4] In Śaka 1465 (A.D. 1543) Tirumala was governing the **Udayagiri**-*durga*, perhaps as a deputy of his elder brother Rāmarāja, under the name **Rāmarāja-Timmayya-dēva-Mahārāja.**[5] Subsequently too he governed the province **Udayagiri**-*rājya* till Śaka 1473. In this year it is stated that he was enjoying the *nāyaṅkaram* (lordship) of this province, governing it through his agent **Bayacharājayya,**[6] and that he was succeeded in that office by **Timmayya-dēva-Mahārāja,** son of **Kōnēṭayya-dēva-Mahārāja.**[7]

From Śaka 1473 to 1477 Tirumala seems to have remained at the capital as the minister of **Sadāśiva.**[8] From Śaka 1477 to Śaka 1481 he filled the office of the minister.[9] It may be observed that Cæsar Frederic states that during the regency of Rāmarāja his younger brothers, Tirumala and Veṅkaṭādri, were respectively minister and commander-in-chief. In Śaka 1488 Tirumala was ruling over the **Koṇḍavīḍu**-*rājya*.[10] After the battle of **Tālikōṭa** (25-1-1565 A.D.)[11] he became the most important person in the court and kingdom of Vijayanagara owing to the death of Rāmarāja in that battle. The period Śaka 1489 to Śaka 1493 (the date of this inscription) is a rather doubtful one, for which we do not find any inscriptions which definitely describe the position of Tirumala. In the first of these years Tirumala made a gift in his own name, and in the last, we are told that he was 'ruling the earth.' We know also that the latest year for Sadāśiva was Śaka 1492.[12] Tirumala thus could only have ruled for three years,

[1] These facts are also mentioned in the *Vasu-charitramu.*

[2] Kāśappuḍaya could be identified with Kāchapa-Nāyaka of Ādavāni or his son Immadi Kāchapa-Nāyaka mentioned in the Madras Epigraphical Collection for 1917, No. 719; see also paragraphs 12 and 69 of *A. R.* on Epigraphy for 1920-21.

[3] *Archæological Survey Report* for 1908-9, Table opposite page 200.

[4] Sewell's *Lists of Antiquities,* Vol. II, p. 76, mentions a record, dated Śaka 1499, which mentions him and his minister Chennappa-Nāyaḍu. The record must be of a time subsequent to the close of Tirumala's reign; see *Archæological Survey Report* for 1911-12, p. 184.

[5] *Nellore Inscriptions,* Udayagiri 30.

[6] *Ibid.,* Nellore 104.

[7] *Ibid.,* Udayagiri 22.

[8] See *Archæological Survey Report* for 1911-12, p. 180. Mr. Sewell refers to a revolt of Tirumala and his younger brother Veṅkaṭādri against their brother Rāmarāja, about A.D. 1551 (*i.e.* Śaka 1473; see *Archæological Survey Report,* 1911-12, p. 178). According to Ferishta (Brigg's Translation, Vol. II, pp. 104 & 105) Rāmarāja and Veṅkaṭādri were busy with Bāhmanī affairs and so absent from the capital just about this time. In the Būdihāḷa plates (*Epigraphia Carnatica,* Vol. IX, p. 44), dated in Śaka 1473, Tirumala assumes the titles of sovereignty.

[9] See *Nellore Inscriptions,* Nellore 112 and Gudur 113. Probably he was also the *titular* governor of the Gutti fortress at this time, since he is called Gutti-Yaṛa-Tirumalarāja in No. 412 of the Madras Epigraphical Collection for 1911, dated in Śaka 1477. From this year onwards he appears under this name invariably. Ferishta too calls him Yeltumraj (Brigg's Translation, Vol. III, pp. 128, 130, etc.).

[10] *Nellore Inscriptions,* Ongole 29.

[11] Brigg's Translation of *Ferishta,* Vol. III, p. 414.

[12] See *Archæological Survey Report,* 1911-12, p. 181. Rāmarāja was 96 years old in A.D. 1565 (Mr. Sewell's *Forgotten Empire,* p. 203). Allowing even a decade for the difference in the brothers' ages, Tirumala must then have been 86 and over 90 when he ascended the throne. This fact partly explains his short rule and the scanty number of his inscriptions.

i.e. from about 1-11-1571 A.D. to about A.D. 1574, since the inscriptions of his son and successor **Śrīraṅga (II)** begin to date from Śaka 1496.[1] Tirumala appointed his four sons to the several governorships in the kingdom. And in the last days of his life he sought the company of the wise and the learned, leaving the burden of government to his sons.[2]

Tirumala was a lover of learning and even aspired to the fame of authorship. He figures as the writer of a commentary called *Śruti-rañjinī* on Jayadēva's *Gīta-Gōvinda* (*Annual Report on Epigraphy* for 1899, p. 9). From the colophon to this work we learn that Tirumala's favourite deity was Rāma. Probably it was on account of this devotion that he is often praised in the present record as a repository of nectar-like devotion to Hari (*Hari-bhakti-sudhā-nidhi* (l. 95) and *Hari-gōchara-mānasa* (l. 82)).

The object of the inscription is to register the grant of the village **Penugulūru** (l. 115) (called also Penalūr, perhaps by mistake for Pengalūr in l. 130) *alias* **Yellama-rāja-samudram** (*Ellama-rājēndra-samudram*, ll. 113, 130, and *Yellamarājasamudra*, l. 274), together with the two hamlets **Yelammapāḍu-Chennapalli** and **Koṇḍūru-Chennapalli**, made by king Tirumala at the request (*vijñapti*) of the **Maṭla** chief **Timmarāja**, to a number of Brahmans. Penugulūru is said to be situated on the eastern bank of the river **Mahābāhu** in **Pottapa**-*nāḍu*,[3] a division of the **Siddhavara**-*sīmā*. The entire village was divided into 128 *vṛittis* (l. 129) and given to (115) Brāhmaṇas who were highly learned in the *śāstras* and were masters of the Vēdānta. But the actual number of *vṛittis* granted comes to 128¼. Among the beneficiaries two were poets. Besides these, one *vṛitti* was granted for the study (?) of the *Ṛig-Vēda*, one for that of the *Yajur-Vēda*, and one each to the local shrines of Vishṇu and Hara (l. 273). Penugulūru is the modern **Penagalūru** in the Pullampet *tāluka* of the Cuddapah district in the Madras Presidency. Of the villages **Pottapi**, **Śrīvaram**, **Koṇḍūru**, **Siṅkamāla**, **Tirumalarāju-pēṭa** and **Iṇḍalū**, mentioned among the boundaries of Penugulūru, the first, second, fifth and the sixth are identical with the modern **Pottapi**, **Śirivaram**, **Indlūru** and **Tirumalarāzupēṭa** in the same *tāluka*. The river **Mahābāhu** is the Telugu **Cheyyēru**, which separates Penagalūru from Pottapi. The village **Koṇḍūru-Chennapallī** of the inscription is identical with **Koṇḍūru-Chennarāya-samudram**, about 2 miles north-east of Penagalūru. **Yelammapāḍu-Chennapallī** seems to have changed its name subsequently and to have been attached to **Siṅganamāla** (Siṅkamāla of our inscription), being now called **Siṅganamāla-Chennarāya-samudram**. My thanks are due to E. A. Davis, Esq., Acting Collector of Cuddapah (1914), who very kindly obliged me by furnishing a tracing showing the localities mentioned in the inscription.

Timmarāja, who made to king Tirumala the request for the grant, belonged to the family of **Maṭlas**.[4] They were of the Sūrya-vaṁśa (l. 119), the **Kāśyapa** *gōtra* (l. 120) and the Chōḷa lineage (l. 122). The family was known also as the **Dēva-Chōḍa** family.[5] It must have taken

[1] *Epigraphia Carnatica*, Vol. XII, Ck. 8, and *ibid.*, Vol. VII, Sb. 55.

[2] *Vasu-charitramu*, *Āśvāsa I*, verses 67-82 : Raghunātha, the eldest son, was ruling over the northern part of the kingdom, fighting against the *Malakas* (*Mallicks*, i.e. Muhammadan chieftains) ; Śrīraṅga, the second son, was crowned as *Yuvarāja* and remained at the capital. Rāmarāja, the third son, was ruling over the Śrīraṅgapaṭṭaṇa province, while Veṅkaṭa ruled over the Chandragiri province.

[3] The actual form used in the inscription is Chita-Pottapa-*nāḍu*. Evidently Pottapa-*nāḍu* is a mistake for Pottapi-*nāḍu*. The division Siddhavara-*sīmā*, in which Penugulūru was situated, could not have been called after the village Siddhavaram in the Pullampet *tāluka* only 2 miles from Penagalūru, but must be identified with Siddhavaṭa-*sīmā* in which according to No. 436 of the Madras Epigraphical Collection for 1911 Pottapi-*nāḍu* was situated. According to the same inscription Siddhavaṭa-*sīmā* was a subdivision of the Udayagiri-*rājya*.

[4] In Telugu literary works the family name is given indifferently as Maṭla and Maṭli. This inscription uniformly has the former.

[5] No. 564 of 1915.

its name from **Maṭli**, a village in the Rāyachōṭi *tāluka* of the Cuddapah district. This family seems to have been in power during the time of the second and third Vijayanagara dynasties. Inscriptions relating to the chiefs of the family,[1] found in the Madras Epigraphical Reports, show that they were in power till the end of the 17th century A.D. **Ananta**, the younger brother of Timmarāja, was the author of the well-known Telugu poem *Kākustha-vijayamu.*[2] The genealogy given in the prologue to this work mentions a Bomma as the founder of the family. Varadarāja, the great-grandson of Bomma, is said to have been the son-in-law of the great Vijayanagara emperor Kṛishṇa-Rāya. Tirumala (I) is stated to have granted the country of Pottapi-*nāḍu* as *amara-nāyaka* to this Varadarāja (called Varadayya-Dēvachōḍa-Mahārāja). The Maṭli chiefs were dependants and adherents of Tirumala from the time of his local governorship and ministry. An unpublished Telugu inscription[3] in the huge tower of the Gōvindarāja-Perumāḷ temple at Lower Tirupati (Chitoor district, Madras Presidency) states that the tower was built by the Mahāmaṇḍalēśvara **Maṭla Anantarājayya-Dēvachōḍa-Mahārāja**, son of **Tirūveṅgaḷanātharājayya-Dēvachōḍa-Mahārāja.** This Anantarāja must evidently be a grandson of the poet Ananta, since from No. 564 of the Madras Epigraphical Collection, 1915, we learn that the poet had a son called Tiruveṅgaḷanātha.

The members of the Maṭla family must have been staunch Vaishṇavas. The poet Ananta, in the prologue to his work, invokes the blessings of the god (Vishṇu) of Tirupati and his symbols. In the colophon to this same work Ananta calls himself a disciple of the Vaishṇava teacher Tirumala Tōḷappa-āchārya.[4]

The grant was composed by the poet (*kavi*) **Svayaṁbhū**, the son of **Sabhāpati.** The latter was a poet at the court of Achyuta-Rāya and composed his Ūnamāñjēri grant.[5] Likewise **Gaṇapaya-āchārya** was the engraver of our inscription, while his father Vīraṇa incised the Ūnamāñjēri plates. The offices of composer and engraver seem to have gone by heredity in the Vijayanagara court.

The grant was made in the presence of (the god) Rāmachandra, evidently the god of that name in a temple at Penugoṇḍa. It is to be observed that, though the grant was made in the presence of Rāma and on that account one would expect the sign-manual of the king to consist of the name of that deity, we nevertheless find both in these and in the Tumkur plates[6] of this king that the sign-manual continues to be **Śrī-Virūpāksha**, the name of the tutelary deity of the earlier Vijayanagara kings. In the grants of Śrīraṅga (II), the son and successor of Tirumala, the same sign-manual still continues. But subsequent to him '*Śrī-Virūpāksha*' gives place to '*Śrī-Veṅkaṭēśa.*'[7] This marks a transition in the devotion and creed of the later Vijayanagara kings.

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[1] Nos. 430, 434 and 436 of 1911 and Nos. 3 and 4 of Appendix A to the Annual Report of 1908. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 130) states that the present Chitvel *rāja* is a descendant of the Maṭlas.

[2] *Annual Report on Epigraphy*, 1912, page 88, para. 70. This inscription (No. 564 of 1915) from Siddhout attributes to him other literary works also in addition. [This important record of Maṭla Ananta will soon be published in the *Epigraphia Indica* by Mr. A. Rangaswamy Saraswati, B.A., Madras.—H. K. S.]

[3] No. 734 of 1916. In the light of this record the inference suggested on p. 124 of the *Annual Report on Epigraphy* for 1913, regarding the raising of this *gōpura*, has been altered.

[4] This family of Vaishṇava teachers is one of the well-known *āchārya-pīṭhas* (priestly families) of the Vaḍagalai sect. Its descendants are now at Lower Tirupati and are related to the well-known family of Kōṭikanyakādānam Tātāchāryas of Conjeeveram, an ancestor of whom was the spiritual preceptor to the Karṇāṭa king Veṅkaṭa I.

[5] *Epigraphia Indica*, Vol. III, pp. 151 ff.

[6] *Epigraphia Carnatica*, Vol. XII, Tk. 1.

[7] See *Indian Antiquary*, Vol. XLIV, p. 225.

TEXT.[1]

[Metres: vv. 1 to 4, 34, 39 to 42, 44 to 64, 66-71, 73-98, 100 to 113, 115, 117-121, 123 to 136, 138 to 176 and 179 to 183, *Anushṭubh*; vv. 5, 7 and 23-26, *Śārdūlavikrīḍita*; vv. 6, 22 and 28, *Sragdharā*; vv. 8 and 33, *Rathōddhatā*; vv. 9 and 14, *Vasantatilakā*; vv. 10 and 15, *Pṛithvī*; vv. 11 and 20, *Śikhariṇī*; vv. 12 and 32, *Śailaśikhā*; v. 13, *Indravajrā*; vv. 16, 18 and 30, *Mālinī*; vv. 17 and 31, *Pushpitāgrā*; vv. 19, 21, 27 and 29, *Upajāti*; vv. 35 to 37, 43, 65, 72, 99, 114, 116, 122, 137, 177 and 178, *Āryā (Gīti)*; v. 38, *Dōdhaka*; v. 184, *Śālinī*.]

[NOTE.—Letters and symbols in round brackets are to be omitted.]

First Plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुंबि चंद्रचा-
2 मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[।१*] हरेर्लीला-
3 वराहस्य दंष्ट्रादंडश्स[2] पातु वः । हे[मा*]द्रिकलशा यत्र धात्री छत्रश्रि-
4 य[3] दधौ ।[।२*] कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्य-
5 गजोद्भूतं (।) पंचास्येनापि लांछितं ।[।३*] जयति क्षीरजलधेर्जातं सर्व्वेक्ष-
6 णं हरेः । आलंबनं चकोराणाम(ा)मरायुष्करं महः ।[।४*] पौत्रस्तस्य पुरू-
7 रवा बुधसुतस्तस्यायुरस्यात्मजः संजज्ञे नहुषो ययातिरभवत्त-
8 स्माच्च पूरुस्ततः । तद्वंशे भरतो बभूव नृपतिस्तत्सं[त*]तौ शंतनुस्तत्तुर्य्यो
9 विजयोभि[म*]न्युरुदभूत्तस्मात्परिच्चितत:[4] ।[।५*] नंदस्तस्याष्टमोभूत्समजनि
10 नवमस्तस्य राज्ञश्चलिक्कस्मापस्तत्सप्तम[:*][5] श्रीपतिरुचिरभ[व*]द्राजपू-[6]
11 र्व्वो नरेंद्रः[7] । तस्यासीद्बिज्जलेंद्रो[8] दशम इह नृपो वीरहेम्मालिरायस्ता-
12 र्त्तीयीको मुरारो[9] कृतनतिरुदभूत्तस्य मायापुरीषः[10] ।[।६*] तत्तुर्य्योजनि
13 तातपिंन्नममहीपालो[11] निजालोकनत्रस्तामित्रगणस्ततोजनि हरं(।)[12]
14 दुर्गाणि समाहितात् । अङ्कै[13]केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो
15 वीरो राघवदेवराडिति ततः श्रीपिंनमोभून्नृपः[14] ।[।७*] आरवीटिनगरोवि-
16 भोरभूदस्य बुक्कधरणीपतिश्सुतः[15] । येन साळुवनृसिंहराज्यमप्येध[मा]-

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[1] From ink-impressions kindly lent to me by the Assistant Archæological Superintendent for Epigraphy, Southern Circle. [Note that verses 2, 4-24, 26-28 recur in the Vellangudi Plates of Veṅkaṭapati-dēva-**Mahārāya** of Śaka 1520, edited by the late Mr. T. A. Gopinātha Rao; below, Vol. XVI, pp. 298 sqq.—H. K. S.]

[2] Read °स्स.

[3] Read °यं.

[4] Read °त्परिक्षित:.

[5] Read °स्सप्तम:.

[6] Read °द्राजपूर्व्वो नरेंद्र:.

[7] Read नरेंद्र:

[8] Read °लेंद्रो.

[9] Read रि:. [Other plates clearly read रौ.—H. K. S.]

[10] Read श:.

[11] Read °पिन्नम°.

[12] Read हरन्.

[13] [The plate has ङ्कै. —H. K. S.]

[14] Read °भून्नृप:

[15] Read °स्सुत:.

17 नमहसा स्थिरीकृतं ।[।८*] स्वःकामिनो[:*] स्वतनुकांतिभिराचिपंक्ती[1] बुक्काव-

18 नीपतिलको बुधकल्पशाखो । कल्याणिनीं कमलनाभ इवाब्धिकंन्यां[2]

19 बल्लांबिकामुदवहद्बहुमान्यशीलां ।[।९*] सुतेव कलशांबुधेस्सुरभिका[3]-

20 शगं माधवात्कुमारमिव शंकरात्कुलमहीभृतः कं[4]न्यका । जयंतमम-

21 रप्रभोरपि शचीव बुक्काधिपाच्छृतं[5] जगति बल्लमालभत रामराजं

22 सुतं [॥१०*] सहस्रैस्समत्या[6] सहितमपि यश्निसं[7]धुजनुषां सपादस्या-
नीकं समि-

23 ति भुजशौर्येण महता । विजित्यादत्ते स्मादवनिगिरि-

24 दुर्गं विभुतया विधुतेंद्रः[8] (।) काशप्पुडयमपि विद्राव्य सहसा ।[।११*]

Second Plate ; First Side.

25 कंदनवोलिदुर्गसुरकंदकदभ्युदयो बाहुबलेन यो

26 बहुतरेण विजित्य हरेः । सन्निहितस्य तत्र चरणांबुषु भ-

27 क्ततया ज्ञातिभिर[9]र्पितं सुधयति स्म निश्श[10]व्य विषं ।[।१२*] श्रीराम-

28 राजचितिपस्य तस्य चिंतामणेरर्थिकदंबकानां । लक्ष्मीरि-

29 वांभोरुहलोचनस्य लक्कांबिकामुष्य[11] महिष्यलासीत् ।[।१३*] त-

30 स्याधिकैश्र्स[12]मभ[व]त्तनयस्तपोभिश्श्रीरंगराजनृपतिश्शशि-

31 वंशदीपः । आसन्नसमुल्लसति धामनि यस्य चित्रं नेत्राणि वैरि-

32 सुदृशां च निरंजनानि ।[।१४*] सतीं तिरुमलांबिकां चरितलीलया-

33 रुंधतीप्रथामपि तितिचया वसुमतीयशो रुंधतीं । हिमांशु-

34 रिव रोहिणीं हृदयहारिणीं सद्गुणैरमोदत सधर्मिणीमयम-

35 वाप्य वीराग्रणीः ।[।१५*] रचितनयविस्तारं रामराजं च धीरं वरति-

36 रुमलरायं वेंकटाद्रिचितीशं । अजनयत्स स एतानानुपूर्व्या कुमा-

37 [रा]निह तिरुमलदेव्यामिव राजा महौजाः । [।१६*] सकलभुवनकंटकान-

[1] Read °चिपन्तीः.

[2] Read °कन्यां.

[3] Read °धिसु°.

[4] Read क°.

[5] Read °च्छ्रुतं.

[6] Read सहस्रैस्समत्या.

[7] Read सिं.

[8] Read °विधूतेन्द्रः.

[9] र is a correction from भ.

[10] Read °श्चि.

[11] The Tumkur plates of Tirumala, referred to above, read लक्ष्मांबिका.

[12] Read श्र.

38 रातीन्समिति निहत्य[1] स रामराजवीरः । भरतमनुभगीरथादिराज-
39 प्रथितयशाः प्रशशास चक्रमुर्व्याः ।[।१७*] वितरणपरिपाटीं यस्य विद्याधु-[2]
40 रीणां मखरमुखरवीणानादगीतान्निशम्य [।] अनुकलमयमयमावा[3]-
41 लांबुविंबापदेशादमरनगरशाखी लज्जया मज्जतीव ।[।१८*] व्यराजत
42 श्रीवरवेंकटाद्रिराज[:*] श्रिया निर्जितराजराजः । ज्याघोषदूरी-
43 कृतमेघनादः कुर्वन्सुमित्राशयहर्षपोषं ।[।१९*] त्रिषु श्रीरंगक्ष्माप-
44 रिबृ[4]ढकुमारेष्वधिरणं विजित्यारिक्ष्मापांस्तिरुमलमहाराय-
45 नृपतिः । [5]महौजाश्साम्राज्ये सुमेतिरभिषिक्तो निरुपमे प्रशास्त्युर्वी
46 सर्वामपि तिसृषु मूर्तिष्विव हरिः ।[।२०*] यशस्विनामग्रसरस्य यस्य
47 पट्टाभिषेके सति पार्थि[वें]द्रोः । दानांबुपूरैरभिषिच्यमाना देवीप-
48 दं भूमिरियं दधाति ।[।२१*] यस्यातिप्रौडतेजश्सवितर[6] विमतध्वांत-

Second Plate; Second Side.

49 भेदिन्युदीत[7] कीर्त्तिंक्षीरार्णवांत[:*]स्फुटतरविकसत्पुंडरी-
50 कोपमस्य । श्वेतश्छत्र[स्य*][8] मध्ये कनककलशिका भासते कर्णिका-
51 भा(।) तस्योपांते मराळद्वयमिव विचलच्चामरद्वंद्वमास्ते । [।२२*]
52 भोगित्वे विदितेपि जिह्नग[9] इति व्याळाधिराजं लसद्वृत्त-
53 त्वे(पि) जळसंश्रयीति कमठं दानेपि मंदा इति । दिन्नागा-[10]
54 न्भृशसुन्नतौ च कठिना इत्येव हित्वा गिरींस्तत्तत्सद्गुण(स-
55 द्गुण)संपदेकशरणं भूरेति हर्षेण यं ।[।२३*] स्वैरं संहृतकंट-
56 कोथ सुकृतोत्कृष्टां[11] विधायाखिलं क्ष्माकेदारमुदारदाम-
57 सलिलासारैश्समापूर्य[12] च [।*] संवर्ध्यानघकीर्त्तिसस्यनिव-
58 हं तत्पालिकां विक्रमश्रीकांतां भुजकायमानशिखरे धत्ते
59 हि यस्तेजसा ।[।२४*] जिष्णुत्वं शुचितां प्रजासु समतावर्त्तित्वमप्या-
60 [श्रि]तो वृत्तिं पुण्यजनप्रियामधिगतः ख्यातः प्रचेता इति ।(।)
61 प्रासस्पर्शनवि[13]भ्रमो धनपतिश्स[14]वैश्रभावांचितः प्रायो यः प्रकटी-

[1] The reference here might be to the fight which Rāmarāja had with Salaka and his victory over him mentioned in verse 44 of the *Vasucharitramu*, *Āśvāsa* 1.

[2] Read विद्याधु°.

[3] Read अनुकलमयमावा°.

[4] Read °ढ.

[5] Read °साम्राज्ये सुमति°.

[6] Read प्रौढतेजस्सवितरि.

[7] Read ते.

[8] Read °च्छत्रस्य.

[9] Read जिह्मग.

[10] Read दिङ्नागा°

[11] Read °ष्टं.

[12] Read °स्समापूर्य च.

[13] Read वि.

[14] Read स्स.

62 करोतु[1] भुवने तत्तद्दिगीशांशतां ।[।२५*] हुत्वा मंत्रपुरश्स[2]रं(रिपुरःसरं)
63 रिपुयशोलाजान्प्रतापानले (।) संप्राप्रैय[3] पदानि सप्त भुवनेष्वारो-
64 प्य मेरु[प]लं । प्रीतः कीर्तिमयी[4] वधूं परिणयन् सत्कौतुकोल्लासिनीं
65 य[:*] सिंहासनमाश्रितो विजयते ग्टन्हं[5] द्विजेंद्राशिषः ।[।२६*] अश्रा[6]न्त-
विश्राण-
66 [न*]कीर्त्तिसाम्यं सुरद्दमा[7] यस्य तु लब्धुकामाः । तटे तपस्यंति
वियत्तटिन्याः[8]
67 प्रवाळकाषायपटा जाटाम्राः[9] ।[।२७*] कांचीश्रीरंगशेषाचलकनकसभा-
68 द्दोबकाद्रीशमुख्येष्वावृत्यावृत्य सर्वेष्वतनुत विधिवद्वयसे श्रेयसे यः ।
69 देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोपदा-
70 नैरपि सममखिलैरागमोक्तानि तानि ।[।२८*] वारासि[10]गांभीर्यविशेष-
71 धुर्य्यश्चौरासिदुर्गैकविभाळवर्य्यः । पराष्टदिग्रायमनःप्रकामभयं-
72 करश्शार्ङ्गधरांतरंगः ।[।२९*] हतरिपुरनिमिषानीकहो याचकानां द्दो-
73 सविरुदरगंडो रायराहुत्तमिंडः । महितचरितधंन्यो[11] मन्नि-

Third Plate ; First Side.

74 यान्यामुलादिप्रकटितबिरुदश्रीः[12] पाटितारातिलोकः ।[।३०*]
75 उभयदळपितामहो नतानामभयपदार्पणतत्परो रिपू-
75 णां । अयमवहत्कुरायमानमहीत्यखिलजनैरभिधय्य[13]-
77 मानधामा ।[।३१*] तांडवितोद[14]यो विरुदमन्यरगंडतयोद्दंड-
78 बलोत्कळेंद्रजयपंडितवीरयुतः । चंडिमशालिबाहुबल-
79 दंडितवैरि[गणो*] गंडरगूळिमन्यपूळि[15]मान्यमहाबि[रु*]दः ।[।३२*] सार-
80 वीररमया समुल्लसंन्नारवीटिपुरहारनायकः[16] । कु[17]डलीश्व-
81 रमहाभुज[:*] अयं[18]न्मंडलीकधरणीवराहतां [।।३३*] [19]वेगत्रिभुवनीम-
82 ल संख्यचिंतिकल्लार्जुनः । उरिगोलसुरत्राणो हरिगोचरमा-
83 नसः । राज्ञां वरो रणमुखरामभद्र इति श्रु[20]तः ।[।३४*] त्रणितविरुदो
84 ना[ना*]वर्णश्रीमंडलीकगंड इति । आत्रेयगोत्रजानामग्रसरो मूभु-

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[1] Read ति.

[2] Read स्स.

[3] Read °पय्य.

[4] Read यीं.

[5] Read ग्टह्णन्.

[6] Read श्रां.

[7] Read °द्रुमा.

[8] Read °टिन्याः.

[9] Read जटाम्राः.

[10] Read श्रि.

[11] Read °धन्यो.

[12] Read °बंसामुलादि°. [The Mārēḍapalli grant has मन्नियान्यामुलादि as here.—H. K. S.]

[13] Read °रभिधीयमान°.

[14] Read द्द.

[15] Read मन्यपुलि, as in the Mārēḍapalli grant.

[16] Read °सन्नार°.

[17] Read कुं.

[18] Read य.

[19] Read वेंग° or वेंगी° and °मल्लः. This verse is composed of three half-verses in the *Anushṭubh* metre.

[20] Read श्रु.

85 जासुदारयशाः । अतिविरुदतुरगध[1]ट्टो मतिगुरुरारट्टम-
86 गधमान्यपदः ।[।३५*] शल्यारिनीतिशाली कल्याणपुराधिपः
87 कलाचतुरः । चाळिक्यचक्रवर्त्ती माणिक्यमहाकि[री]टमहनी-
88 यः ।[।३६*] एविरुदरायराहुतवेश्यैकभुजंगविरुदभरितश्री[2] ।
89 रम्यतरकीर्त्तिरोड्डि[य*]रायदिशापट्टविरुदघोषेण ।[।३७*] ओषधि[पत्यु*]-
90 पमाद्[3]तगंडस्तोषणरूपजितासमकांडः । भाष[4]गेत-
91 प्पुवरायरग[4]ंडः पोषणनिर्भरभूनवखंडः[5] ।[।३८*] राजाधिरा-
92 जस्तेजस्वी श्रीराजपरमेश्वरः । मुरुरायरगंडांको मे-
93 रुलंघियशोभरः ।[।३९*] परदारेषु विमुखः पररायभयंक-
94 रः[।*] शिष्टसंरक्षणपरो दुष्टशार्दूलमर्द्दनः । अरीभगंडभे-
95 रुंडो हरिभक्तिसुधानिधिः[6] ।[।४०*] इत्यादिविरुदैर्वेदितत्या नित्य-
96 मभिष्टुतः । जय जीवेति वादिं[7]न्द्या जनितांजलिवंद्वया ।[।४१*] कांभो-
97 जभोजकाळिंगकरहाटादिपार्थिवैः । प्रतीहार-
98 पदं प्राप्तै[:*] प्र[स्तुत*]स्तुतिघोषणः ।[।४२*] सोयं सिंहासनस्थः सुगुण-
तिरुमल-

Third Plate ; Second Side.

99 श्रीमहारायवर्य्यः (।) कीर्त्या नीत्या निरस्यं[8] नृगनळन-
100 हुषानप्यवं[9]न्यामथान्यान् । आ सेतोरा सुमेरोरवनि-
101 सुरनुत[:*] स्वैरमा चोदयाद्रेरा पाश्चात्याचलांतादखिल-
102 हृदयमावर्ज[10] राज्यं प्रशास्ति ॥[४३*][11] रामग्रहपयोधींदुगणि-
103 ते शकवत्सरे । प्रजापत्यभिधे वर्षे मासि माघ इति शृ[12]ते ।[।४४*]
104 पक्षे वळक्षे पुं[13]ख्यायां द्वादस्यां[14] च महातिथौ । श्रीरामचंद्र-

[1] Read घ. [In other inscriptions too the word occurs only as घट्ट. Perhaps it is the same as the Kanarese *daṭṭa* = a mass, an army.—H. K. S.]

[2] Read श्रीः. [3] Read °ग्रि. [4] Read वे and गं.

[5] This verse consists of three half-verses in the *Anushṭubh* metre.

[6] The last half-verse is preceded in the Tumkur plates by हिंदुरायसुरत्राणश्चिंधुराजगभैरवीः.

[7] Read द्वि. [8] Read °स्यन्. [9] Read व.

[10] Read र्य.

[11] In place of this verse the Tumkur plates have the following two verses:—

(*a*) परिष्कुर्वन् कर्नाटककनकसिंहासनमसौ
महामेरु' कल्पद्रुम इव बुधानंदननिधिः ।
मही सर्वा शासन् तिरुमलमहारायनृपति'
मनोज्ञेता नीत्या महितभुजतेजा विजयते ॥

(*b*) मांधाता महिते स्ववचसि महाराक्षीश्च रुक्मांगदो
रामश्चारुकृतौ . . पृथुरपि स्कंधे सुखे लक्ष्मणः ।
चित्ते हर्षविशेष . . . . . . इव चाभृतां
ख्यातिं याति महाभुजस्तिरुमलश्रीदेवरायप्रभुः ॥

[12] Read श्रु. [13] Read पु. [14] Read श्यां.

105 देवस्य संनिधौ श्रेयसां न्रिधौ[1] ।[।४५*] नानाशाखाभिदागोत्रसूत्रे-

106 ष्वध्यशास्त्रवृत्तया[2] ।[।४६*] श्रीसिद्धवरसीमायां चितपोत्तप[3]नाडु-

107 के । महाबाहुतरंगिण्याः प्राचीम[ा*]शामुपाश्रितं ।[।४७*] पोत्तपिग्रा-

108 मतिलकादाग्नेयीं दिशमाश्रितं[4] । क्करीसरोवरादस्मादक्षिणा-[5]

109 ग्रामुपाश्रितं ।[।४८*] श्रीवराख्यमहाग्रामानैरृत्या[6]शा समंचितं । कीं-

110 डूरुनामकग्रामा[त्*] पश्चिमाशामुपाश्रितं ।[।४९*] इंडलूग्रामत[ः*] प्राप्तं वा-

111 यव्यां वसतिं दिशि । सिंकमालाभिधग्रामादुत्तराशामुपाश्रि-

112 तं ।[।५०*] पेटात्तिरुमलराजस्य शांभवीं (संगतं दि)संगतिं[7] दिशं । श्रीम-

113 देल्लमराजेंद्रसमुद्रप्रतिनामकं ।[।५१*] कोत्तरिग्रामसंप्राप्तखंड-

114 क्षेत्रसे[8]मेधितं । [य]लंम्मपाडुकोंडूरुचेंनपल्लीद्वयान्वितं ।[।५२*]

115 श्रीमत्पेनुगुलूराख्यग्राममारामशोभितं । सर्वमान्यं चतु[र*]सी-

116 मासंयुतं च सम[त*]तः ।[।५३*] निधिनिक्षेपपाषाणसिद्धशा[9]ख्यजलान्वि-

117 तं । अक्षिण्यागामिसंयुक्त[10] गणभोग्यं सभूरुहं । [।५४*] वापीकूपतटाकैश्च

118 कच्छारामैश्च संयुतं [।*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतांत्तकं[11] ।[।५५*] दा-

119 नाधमनविक्रीतियोग्यं विनि[म*]योचितं । सूर्य्यव[12]शसुधांभोधिसुधांशो[ः*] सु-

120 त्तजंम्मनः[13] ।[।५६*] श्रीमत्काश्य[14]पगोत्र[स्य*] श्लाघनीयगुणांबुधेः । प्रताप-वन्हिस-

121 त्त[15]सपरिपंह्निमहीपतेः[16] ।[।५७*] [17]शुयशःपूरकर्पूरपूरिताखिलदिक्तटेः ।

122 चोळवंशधुरीणस्य [18]स्वेच्छादानशुभस्थितेः ।[।५८*] मट्लकोनक्षमापालपौ-

123 त्रस्य प्रथितौजसः । येल्लमक्षितिपालेंद्रपुत्रस्यापति[19]माकृतेः ।[।५९*]

Fourth Plate; First Side.

124 वरदक्षितिपालेन चिनतिंमनृपेण च । अनंतावनि-

125 कांतेन मानितस्यानुजन्मभिः ।[।६०*] श्रीमत्तिरुमलराज-

126 स्य विज्ञप्तिमनुपालयन्(ः) । परीतः प्रयते[20] स्निग्धैः पुरोहि-

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[1] Read नि.

[2] Read °वित्तया. The Tumkur plates show again that the second half-verse omitted in verse No. **46** is विख्यातेभ्यो द्विजेंद्रेभ्यो वेदविद्भ्यो विशेषतः ।

[3] Read चिन(?)पोत्तपि°.

[4] Read तं.

[5] Read °द्दक्षिणा°.

[6] Read °ग्रामान्नैरृत्याशां.

[7] Read तं.

[8] Read स्र.

[9] Read सा.

[10] Read क्तं.

[11] Read °तारकं.

[12] Read वं.

[13] Read शुद्धजन्मनः [or सुतजन्मनः or शुभ°.—Ed.].

[14] Read श्य.

[15] Read °क्लिसंतप्त°.

[16] Read °परिपंथि°.

[17] Read सु.

[18] Read स्वे°.

[19] Read लेंद्रपुत्रस्याप्रति.

[20] Read तैः.

i.

ii a.

ii b.

iii a.

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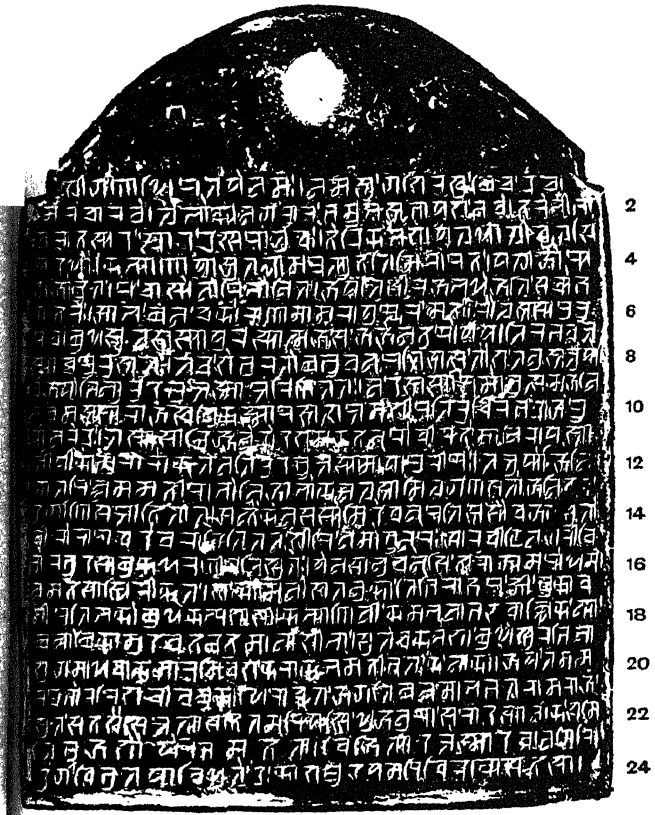
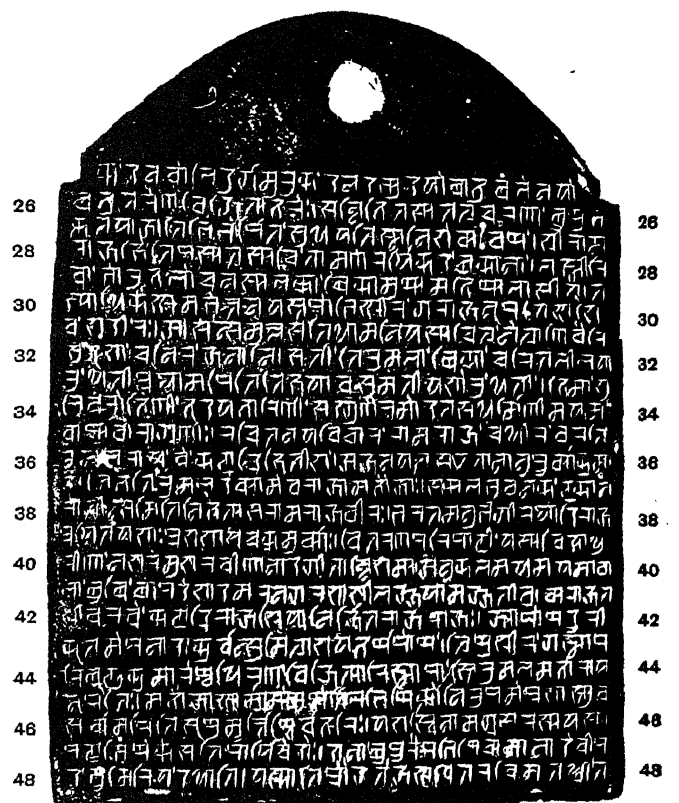
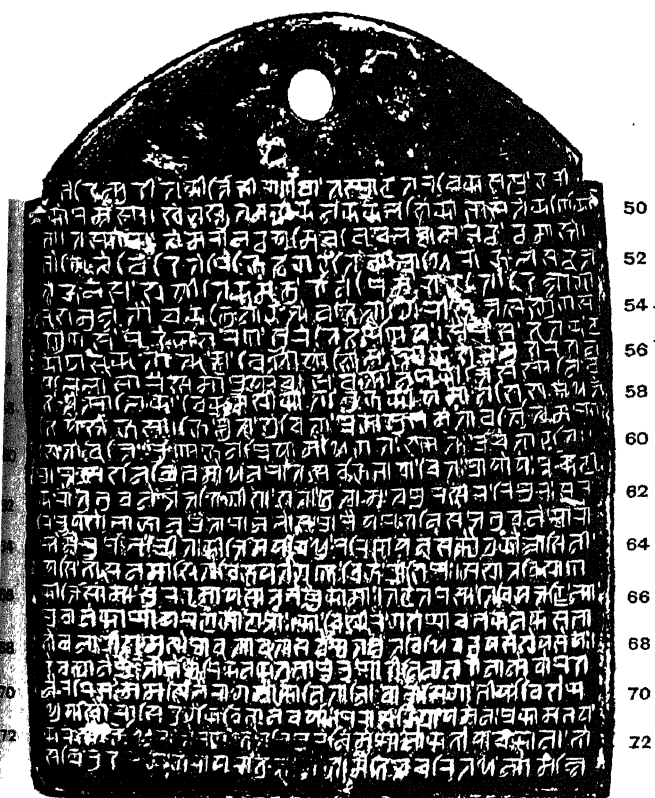
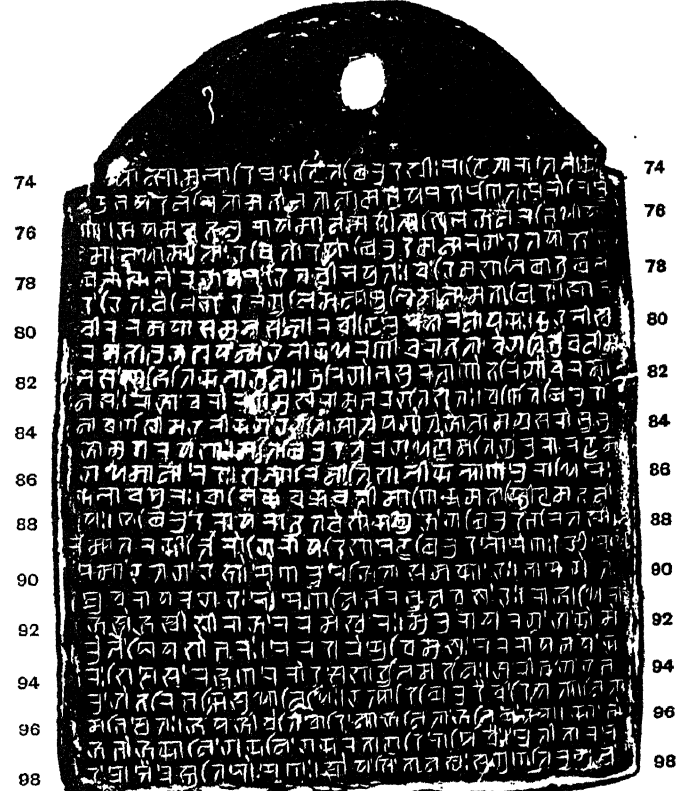
SCALE TWO-FIFTHS

WHITTINGHAM & GRIGGS, PHOTO-LITH

iii b.

iv a.

iv b.

v a.

127 तपुरोगमैः । विविधैर्विबुधै[:*] श्रौतपथिकैरधिकैर्गिरा । [। ६१*] म-
128 हाभुजस्तिरुमलमहारायो मनस्विनां[1] । सहिरण्यपयोधा-
129 रापूर्वकं दत्तवान्मुदा ॥[६२*] अष्टाविंशतिसंयुक्तशतवृत्तिसमन्वि-
130 ते । श्रीमदेल्लमराजेंद्रसमुद्रप्रतिनामके ।[।६३*] [पे]नलूराख्यसद्ग्रा-
131 मे तिंमराजार्पितक्रमात् । नानाशाखाभिधागोत्रसूत्राश्शास्त्र-
132 विशारदाः । वृत्तिमंतो विलिख्यंते विप्रा वेदांतपारगाः ।[।६४*][2] याजुष-

132 to 272 consist of the names of the donees given on pp. 258 ff.

Sixth Plate ; Second Side.

273 दाल्वेङ्डयधीमणी:[3] । [4]रग्यजुर्वेदयोवृत्ती द्वे विषु[5]हरयोस्तथा ॥[१७६*].
274 अस्य [ये]ल्लमराजससुद्रेग्रामस्य[6] दिक्षु मर्यादा[:।] प्राच्यां कु[7]जर[न]दप-
275 श्चिमभागे वटवृक्षः कूपश्च अ[ग्ने]यां[8] चेन्नारांङ्डुवनं दक्षिणस्य अस्वत्प[9]त-
276 टाकः नैरुत्यां[10] अपवोरयतटाकः प्रतीच्यां रामलिंगदेवालयः वायव्या[11]
277 शमीवृक्षः वु[12]त्तरस्यां तांटिपर्त्तीह्रदः[13] अयिशान्यां[14] पुन्नागह्रदः[13] ताम-
278 रसह्रदश्च[15] ॥

Seventh Plate.

279 तदिदं नयधुर्यस्य श्रीतिरुमलरायवर्यस्य । शासनम[ति]वलशा-
280 सनतरुकरदानस्य गुणनिदानस्य ।[।१७७*] तिरुमलरायमहीपतिशा-
281 सनतस्ताम्रशासनश्लोकान् [।*] कविशासनस्वयंभूत्स[16]रसमभाणीत्सभा-
282 पतेश्रसु[17]नुः ।[१७८*] तिर्मलश्रीमहारायशासनःद्दोरणात्मजो[18][।*][श्रीमद्ग]णपया-
283 चार्यो व्यलिखत्ताम्रशासनं ।[।१७९*] दानपालनयोर्मध्ये दानाच्छ्रेयो-
284 नुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[।१८०*] स्वदत्ता-
285 द्वि[19]गुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फ-
286 लं भवेत् ।[।१८१*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिर्वर्ष-
287 सहस्रा[20]णि विष्टायां जायते क्रिमिः ।[।१८२*] एकैव भगिनी लोके सर्वे-
288 षामेव भूभुजां [।*] न भोग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥[१८३*] सा-
289 मान्योयं धर्मसेतुंनृ[21]पाणां काले काले पालनीयो भवद्भिस्स[22]र्वा-
290 नेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो याचते राम-
291 चंद्रः ॥[१८४*] श्री ॥—॥
292 श्रीविरूपाक्ष[23]

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1 One would expect मानगीयो in place of महारायो to construe properly the word मनस्विनां.

2 This is composed of three half-verses in the *Anushṭubh* metre.

3 Read णिः.

4 Read ऋ° and °योर्वृत्ती.

5 Read विष्णु.

6 Read °समुद्र°.

7 Read कुं.

8 Read आग्नेय्यां.

9 Read °स्यामश्वत्थ°.

10 Read नैर्ऋत्यां.

11 Read व्यां.

12 Read उ.

13 Read °ह्रदः.

14 Read ऐशान्यां.

15 Read °ह्रदश्च.

16 Read स्व°.

17 Read °सू.

18 Read जः.

19 Read द्वि.

20 Read °सहस्राणि, विष्ठायां and कृमिः.

21 Read °तृन्°.

22 Read °द्भिः स°.

23 These syllables are written in large Telugu-Kannada character.

ABRIDGED TRANSLATION.

Line 1. Prostration to the blessed Gaṇādhipati (*i.e.* Gaṇaprti).

Verses 1-3.[1] Invocations to Śambhu (*i.e.* Śiva), Varāha (the Boar incarnation of Vishṇu) and Gaṇapati.

Vv. 4-6.[2] The ancestors of the family, *viz.* the Moon; his son, Budha; his son, Purūravas; his son, Āyuḥ; his son, Nahusha; his son, Yayāti; his son, Pūru; in his family, Bharata; in his family, Śantanu; fourth from him, Vijaya (*i.e.* Arjuna); his son, Abhimanyu; his son, Parikshit; eighth from him, Nanda[3]; ninth from him, **Chaḷikka**; seventh from him, **Rājanarēndra**; tenth from him, **Bijjaḷēndra**; third from him, **Vīra-Hēmmāḷi-Rāya**, the lord of **Māyāpurī**.

Vv. 7-21.[4] Fourth from him (*i.e.* Vīra-Hemmāḷi-Rāya) was **Tāta-Pinnama**; his son, **Sōmi-dēva**, who captured seven forts in a day; his son, **Rāghava-dēvarāṭ** (*i.e.* Rāghavēndra?); his son, **Pinnama**, the lord of **Āravīḍu**[5]; his son, **Bukka**, who helped **Sāḷuva Nṛisiṁha** in putting his rule on a firm basis, and married **Ballāṁbikā** or **Ballamā**; his son, **Rāma-Rāja** (I), who captured the hill-fort of **Ādavani** from **Sapāda** after having driven away from it the chief **Kāśappuḍaya** (*Kāśappa-Uḍaiyar*) and took the fort of **Kaṁdanavōlu**. His wife was **Lakkāṁbikā**, and their son was **Śrīraṅgarāja** (I), who married **Tirumalāṁbikā**; his three sons were **Rāma-Rāja** (II), **Tirumala-Rāya** (I) and **Veṅkaṭādri**.

V. 22. When the sun of whose proud valour, that dispels the darkness, *viz.* (his) enemies, has risen, his white parasol looks like the full-blown lotus (growing) in the milk-ocean of his fame; the golden knob (*kalaśa*) at its centre shines like the pericarp (of that lotus), and the pair of fly-whisks like a couple of swans in its vicinity.

V. 23. Deserting the serpent-king for the reason that he moves with crookedness, though famed for being possessed of happiness (*or* serpent's body), the tortoise (for the reason) that he takes shelter in laziness (*or* water), though brilliantly well-behaved (*or* perfectly round), the elephants of the quarters that they are dull (in walking), though they possess charity (*or* rut), and the mountains (supporting the earth) that they are cruel (*i.e.* hard), though they are high-minded (*or* lofty), the earth seeks earnestly with delight this (king), who is the sole repository of the collection of the good qualities of every one of them.

V. 24. Who, having completely weeded out the thorns (*i.e.* destroyed the enemies), having well ploughed and prepared the entire field, the earth (*i.e.* improved it by good deeds), having filled it with profuse waters of (*i.e.* poured during) his liberal gifts, and having raised thereon the collection of crops, (his) spotless fame, bears with splendour, on the field-watch-scaffold (*kāyamāna*) of his shoulder, the lady, *viz.* the goddess of victory, to guard this (field of fame).

V. 25. Who practically exhibits, on earth, the parts of the lords of the different quarters (of which he is made up) by possessing conquering capacity (the characteristic of Indra), purity (nature of fire), by adopting equal treatment of all people (the quality of Samavartin, *i.e.*

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[1] These verses are the same as in the Hampi inscription of Kṛishṇa-Rāya (*Epigraphia Indica*, Vol. I, pp. 361 ff.).

[2] These verses are the same as in the Kūniyūr plates of Veṅkaṭa II (*Epigraphia Indica*, Vol. III, p. 241).

[3] The Telugu work *Rāmarājīyamu*, which also supplies the ancestry of the kings of the Vijayanagara dynasty, gives interesting and sometimes historically important details concerning Nanda, Chaḷikya and others. This militates against the supposition that these were fanciful names, poetically introduced into the genealogy with the object of establishing connection with some of the ruling families of ancient India.

[4] These verses are the same as in the Kūniyūr plates. Verses 11-21 occur also in the Mārēḍapalle grant of Śrīraṅga II (*Epigraphia Indica*, Vol. XI, pp. 326 ff.).

[5] This is possibly identical with the village Āravēḍu in the Tādapatri tālukā of the Anantapur district.

Penuguluru Grant of Tirumala I: Saka 1493.

v b.

vi a.

vi b.

vii.

F. W. THOMAS

WHITTINGHAM & GRIGGS, PHOTO-LITH

the God of death[1]) and conduct pleasing to righteous people (like that of Nirriti pleasing to the *punya-janas,* demons), reputed as a broad-minded one (*or* Prachētas, *i.e.* Varuṇa), having acquired the art of making gifts (or 'of touching and wandering,' as the god of wind), being the lord of wealth (or Dhanapati, *i.e.* Kubēra), and distinguished by the quality of the Omniscient (or Sarvajña, *i.e.* Śiva).[2]

V. 26. Who having sacrificed in the fire of (his) valour the fried grain (*lāja*) of (*his*) enemies' reputation, in accordance with the incantations of counsel, marries with pleasure the bride (of) Fame, who increases the pleasure of the good (*or* is brilliant with her marriage wrist-band), taking her through the seven steps (*sapta-pada*) of the seven worlds and helping her to ascend the stone of the Mēru (mountain), and victoriously occupies the throne, receiving the blessings of holy Brahmans.[3]

V. 27. Desiring to achieve equality with whose fame of (making) perpetual charities the celestial trees are performing penance on the bank of the river of the heaven[4] (*i.e.* the Ganges), having assumed the ochre robe (of their red) tendrils, and the plaited hair (of their) hanging roots.

V. 28. [This is the same as verse 24 in the Hampi inscription of Kṛishṇa-Rāya, except that श्रीशैलशेषाचल° and होबलाद्रीश° of the latter are replaced in our inscription by श्रीरंगशेषाचल and वेंकटाद्रीश°.]

V. 29. [This is the same as verse 34 of the Kūniyūr plates of Veṅkaṭa II and verse 35 of the Mārēḍapalle grant of Raṅga II.[5]]

V. 30. (The) destroyer of (*his*) enemies, a (very) celestial tree to supplicants, the chastizer of chiefs who take new titles (*hosa-birudara-ganda*), the excellent cavalier of kings (*rāya-rāhutta-minda*), happy in (his) honoured deeds (*mahita-charita-dhanya*), whose wealth of titles consists of *Manniyaṁ-sāmul,* etc., and who has destroyed (his) enemies.

V. 31. The grandfather of the two (opposing) armies (*ubhaya-daḷa-pitāmaha*),[6] one that is (ever) ready in giving protection to surrendering enemies and whose glory is praised by all people, in the words: 'this is the crusher of the prestige of *Avahaḷu-Rāya*.'[7]

V. 32. Whose prosperity dances (in mirth), who, being the lord of title-bearing chiefs, possesses a powerful army and is surrounded by heroes expert in the conquest of the king of Utkaḷa (*i.e.* Orissa), who is fierce (in battle), who chastizes the hosts of enemies with the strength of (*his*) arm, and who is possessed of lofty and respectable titles like *gandara-gūḷi* and *manya-puli,*[8]

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[1] Yama, as the god of death, is known as Sama-vartin, *i.e.* one who treats all beings alike.

[2] The idea seems to be based upon the saying:

अष्टाभिश्च सुरेन्द्राणां मात्राभिर्निर्मितो नृपः।

[3] The reference is to a ceremony observed in Brahmanical marriages. In this the bride is led by the bride-groom by the hand round the sacrificial fire, treading seven steps, and finally her right big toe is placed by him upon a stone which is called Mēru. The poet here draws a comparison between the king's heroic career and glorious coronation on the one hand and the scene of a marriage performed according to Vedic rites, where *lāja-hōma, sapta-padi,* etc., are important ceremonies.

[4] The Ganges is called *Tripatha-gā* for the reason that she flows in the Heaven, on the earth, and in the nether regions.

[5] *Epigraphia Indica,* Vol. XI, p. 333.

[6] The exact import of this title is not apparent. [Possibly it refers to the position of Vyāsa in relation to the Kauravas and Pāṇḍavas in the Mahābhārafa war.—F. W. T.] Elsewhere *pitāmaha* occurs in the title '*Āndhra-kavitā-pitāmaha*' (*i.e.* the Brahma or Creator of the Āndhra poetry), borne by the great poet Allasāni Peddana of Kṛishṇa-dēva-Rāya's court.

[7] This expression must be taken to signify 'the lord of Avahaḷu'. Avahaḷu-Rāya is not known to be a proper name. Avahaḷu is perhaps the modern 'Aihoḷe'.

[8] These titles denote comparison with the proud breeding-bull (*gūḷi*) and the tiger (*puli*), as in classical Sanskrit poetry, which compares heroes to the *vṛishabha* (bull) and the *vyāghra* (tiger).

V. 33. The charming lord of the town of Āravīḍu,[1] shining with the goddess of heroism and assuming the position of the Boar in raising the earth of the feudatory chiefs (*dharaṇī-varāha*), and having shoulders as huge as the lord of serpents.

V. 34. Vēṅgi-Tribhuvanīmalla,[2] a (very) Arjuna in the art of (fighting on) the battle-field, the Sultan (*Suratrāṇa*) of Urigōla (*i.e.* Orugallu),[3] who sees Hari (in his) heart, the best of kings famed as a (very) Rāmabhadra (*i.e.* Rāma) in the front of the battle, who possesses the title 'the lord of the illustrious chiefs of several classes,'

V. 35. The foremost of those born in the Ātrēya *gōtra*, of great fame among kings and possessing a cavalry of horses bearing high titles (*ati-biruda-turaga-dhaṭṭa*), who is high-minded and holds a position respected by the Āraṭṭa and the Magadha (kings),

V. 36. Possessed of the righteous conduct of the Enemy of Śalya (*i.e.* Yudhishṭhira), the lord of Kalyāṇapura, an expert in (all) arts, the Chāḷikka (*i.e.* Chāḷukya) emperor, glorious in (his) lofty crown of gems,

Vv. 37-40. Who possesses the glory (conveyed by) the epithet '*ē-biruda-rāya-rāhuta-vēśy=aika-bhujaṅga*,'[4] whose fame is rendered more magnificent by the proclamation of the title *Oḍḍiya-rāya-diśā-paṭṭa*,[5] who is a lord comparable to the moon, who has surpassed even Him of the odd number of arrows[6] (*i.e.* Manmatha, the God of Love) by his pleasing form, who is the chastizer of the kings that fail to keep their word (of allegiance), under whose protection the nine divisions of the earth feel happy, who is the glorious suzerain of kings (*rājādhirāja*), the illustrious Paramēśvara among kings (*rāja-paramēśvara*), is entitled the 'lord of the three kings (*mūru-rāyara-gaṇḍa*),'[7] one whose great fame strides across (even) the Mēru (mountain), who turns away his face from the wives of others, who is a terror to hostile kings, one given to supporting the good, the destroyer of the tigers, *viz.* the wicked (*men*), (the monster-bird) *gaṇḍa-bhēruṇḍa* to the elephants, *viz.* (his) enemies, and the repository of the nectar of devotion to Hari,

Vv. 41-42. Who is constantly praised with titles such as these by crowds of bards (*vandi*) that proclaim with clasped hands 'Be victorious,' 'Live (long),' and whose praise is loudly sung by the kings of Kāmb(h)ōja, Bhōja, Kāḷiṅga, Karahāṭa, etc., who have assumed the position of door-keepers to him,

V. 43. The thus excellent and glorious Tirumala-Mahārāja (I), of good qualities, praised by the Brāhmaṇas, being seated on (his) throne, rules the kingdom extending from the Sētu (*i.e.* Rāmēśvaram) to the Sumēru, and from the hill of sunrise in the east to the (other) end of the western mountain (*in the west*), eclipsing in fame and righteousness even (kings like) Nṛiga, Naḷa, Nahusha and such others on earth, and drawing (unto himself) the minds of all (his subjects).

Vv. 44-62. **In the Śaka year, counted by Rāmas (3), planets (9), oceans (4) and moon (1)—(*i.e.* 1493)—in the (cyclic) year called Prajāpati, in the month known as Māgha, in the bright fortnight, on the great and auspicious tithi of Dvādaśī,** in the presence of the glorious god **Rāmachandra**, the treasure-house of all prosperity, complying with the request of the illustrious **Tirumala-Rāja**, of matchless beauty and of reputed prowess, the grandson of

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[1] The word *nāyaka* also means the chief pendant of a necklace.

[2] This title appears elsewhere in earlier times. See Nos. 254 and 507 of the Madras Epigraphical Collection for 1906.

[3] This is now called Warangal.

[4] The sole paramour of the prostitutes of kings, the cavaliers of any (sort of) title.

[5] Causing (his enemy) the Oḍḍiya (*i.e.* Ōḍhra) king to fly in all directions. In the next attribute [*gaṇḍa* may also mean 'the cheek'.—H. K. S.]

[6] *Kāṇḍa* in the sense of 'an arrow' is found in the *Nānārtha-ratnamālā*; see Kittel's *Kannaḍa-English Dictionary*.

[7] The three kings, so far as the South is concerned, are generally supposed to be the Chēra, Chōḷa and Pāṇḍya. The Aśva-pati, Nara-pati and the Gaja-pati kings may also be meant.

king Kōna, of the Maṭla (race), the son of the great king Yellama, respected by (his) younger brothers, (*viz.*) princes Varada, China-Timma and Ananta, the moon in the nectar ocean of the Solar race, of pure birth, of the glorious Kāśyapa *gōtra*, an ocean of praiseworthy qualities, who scorches hostile kings with the fire of his valour, and fills all directions (*of the earth*) with the camphor, *viz.* volumes of (his) pure fame, the foremost of the Chōḷa family and the prosperous abode of unrestrained charities—the great (king) Tirumala-Mahārāja of powerful arm; (highly) esteemed of wise kings; being surrounded by pious and loving priests (*purōhita*) and attendants and by various wise men who follow the ways laid down in the *Vēdas* (*Śruti*) and are highly educated, gave, with pleasure, with libations of gold and water, as a *sarva-mānya* to Brāhmaṇas of several *śākhās*, names, *gōtras* and *sūtras*, the rich village named Penugulūru with the two (villages called) Yalammapāḍu-Chennapallī and Koṇḍūru-Chennapallī, beautiful with gardens, bearing the happy second name of the prosperous Ellama-rājēndra-samudra, supplemented by the *khaṇḍa-kshētra* obtained from the village of Kottari, and situated in Pottapi-*nāḍu*, (a sub-division) of the prosperous Siddhavara-*sīmā*, lying on the eastern side of the great Bāhu river, to the south-east of Pottapi, the ornament of villages, to the south of this (*i.e.* the neighbouring) Ṛirī-sarōvara (tank), to the south-west of the great village Śrīvara, to the west of the village named Koṇḍūru, to the north-west of the village Iṇḍalū, to the north of the village called Siṅkamāla, and to the north-east of the village Tirumalarāja-pēṭa, with its boundaries on all the four sides (marked out), with its resources (*nidhi*), hidden treasures (*nikshēpa*), stone, realised (*sidha*) and realisable (*sādhya*) (income), water, together with *akshiṇi*, *āgāmi*, and trees, to be enjoyed in community (by all the donee Brahmans), with (its) descent-wells, draw-wells, tanks, marshes and gardens, enjoyable successively by sons, grandsons and so on, as long as the moon and the stars remain, (and) (if necessary) to be disposed of in charity, mortgage (*ādhamana*), sale, or transfer (*vinimaya*).

Vv. 63 & 64. The (names of the) Brahmans of the several *śākhās*, names, *gōtras* and *sūtras*, who are well-versed in (all) the sciences (*śāstras*) and have mastered the Vēdānta, that own shares (*vṛittis*) in the excellent village of Penalūru (*i.e.* Penugulūru), which consists of one hundred and twenty-eight shares (*vṛittis*) and is otherwise called the prosperous Ellama-rājēndra-samudra, are thus enumerated in the order (in which they were) given by Timma-Rāja:—

[Vv. 65-176 register the names of the recipients as given on pp. 258 to 263.]

Ll. 274-278. (These) are the boundaries in the (several) quarters of this village Yellama-rāja-samudra:—In the east, a banyan tree and a draw-well (situated) on the western side of (the river) Kuñjara-*nadī*; on the south-east, Chennā-Reḍḍi-*vanam* (*i.e.* the garden of Chennā-Reḍḍi); on the south, the tank with the pipal tree (Aśvattha-*taṭāka*); on the south-west, the tank, Apavīraya-*taṭāka*; on the west, the temple of Rāmaliṅga; on the north-west, the *Śamī* tree; on the north, the Tāṭiparti-pond; and on the north-east, the *Punnāga* (*Rottleria tinctoria*) and the lotus ponds.

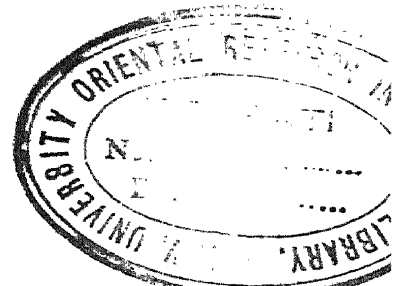
Vv. 177-178. This is the edict of the great and illustrious Tirumala-Rāya, distinguished for (his) prudence, the gifts from whose hands excelled (even those) of the tree of Indra (*i.e.* the celestial tree), and who was a (very) fountain of (*good*) qualities. Under the orders of king Tirumala-Rāya, *Kavi-śāsana* Svayambhū, the son of Sabhāpati, composed beautifully the verses of (this) copper (-plate) edict.

V. 179. By the order of the glorious Tirumala-Mahārāya the illustrious Gaṇapaya-achārya, the son of Vīraṇa, engraved (this) copper (-plate) edict.

Vv. 180-184. The usual admonitory verses.

L. 291. Prosperity.

L. 292. Śrī-Virūpāksha.[1]

[1] Evidently the sign-manual of the king in Telugu-Kannaḍa letters.

List of the Donees mentioned in the Inscription.

Line.[1]	Name.	Father's Name.	Family or Village Name.	*Śākhā.*	*Gōtra.*	*Vṛitti.*	REMARKS.
132	Chiṭṭi-Bhaṭṭa	Tripurāri-Bhaṭṭa	Piḍutalavāru	Yajus	Kauśika	3 1/4	
134	Rāmakṛishṇa	Mallu-Bhaṭṭa	Vēdārtha	Do.	Kāśyapa	2	Performed a *chayana*.
135	Basavana	Yallu-Bhaṭṭa	Villūri	Do.	Kauṇḍinya	1 1/2	An *adhvarin* and a *vidvān*.
137	Tamna (*i.e.* Tammana)	Kṛishṇārya	Uppuldaḍiya	Do.	Śrīvatsa	2	A *vājapēyin*.
138	Yallaṁ-Bhaṭṭa	Gaura-Avadhānin	Maṇḍagera	Do.	Bhāradvāja	1	
140	Upēndra-Sarasvatī	Yajñēśa-Yajvan	Shaḍdarśana	Do.	Do.	1	
141	Śēshādri	Lakshmaṇa	Kaḷḷe	Do.	Kauśika	1 1/2	
143	Veṅkaṭa-Bhaṭṭa	Sōmēndra	Peruvali	Do.	Kāśyapa	1 1/2	
144	Tirumala	Koṇḍu-Bhaṭ[ṭ]a	Nivṛitti	Do.	Bhāradvāja	1	A *śrautin*.
146	Tātaya	Bhairavārya	......	Do.	Do.	1 1/4	
147	Sarvā-Bhaṭṭa	Pōcha-Avadhānin	Rēkulakuṇṭa	Bahvṛicha	Kauśika	3/4	
148	Koṇḍu-Bhaṭṭa	Nārāyaṇārya	Jōsya	Yajus	Bhāradvāja	1	*Jōsya* = Skt. *Jyautishka*, one learned in astrology.
150	Sarva-Bhaṭṭa	Kēśavārya	Mārēpalli	Do.	Śrīvatsa	1	
151	Basva-Bhaṭṭa (*i.e.* Basava-Bhaṭṭa).	Dāti-Bhaṭṭa	Do.	Do.	Do.	1	
152	Koṇḍu-Bhaṭṭārya	Nṛisiṁhārya	Rōvanūrī	Do.	Harita	1	
153	Kāmā-Bhaṭṭa	Lakshmīpati	Maṇḍagera	Do.	Bhāradvāja	1	
155	Annaṁ-Bhaṭṭa	Bhīmā-Bhaṭṭa	Sūtra	Do.	Śrīvatsa	1/2	

[1] [The references are to the line of the text containing the beginning of the verse in which the names occur (see the Plate). The verses not being reproduced in the text, pp. 247-253 above, a citation of their numbers would have been less convenient.—F. W. T.]

156	Chennu-Bhaṭṭa . . .	Timmā-Bhaṭṭa . .	Vishṇusvāmi . .	Bahvṛicha .	Kāśyapa . .	$\frac{1}{2}$	
157	Sōmā-Bhaṭṭa . . .	Aubhaḷa . . .	Avadhāna . .	Yajus . .	Gārgya . .	1	
158	Viśvanātha-Bhaṭṭa . .	Nṛisiṁhārya . . .	Mēḍīpallī . .	Do. . .	Kauṇḍinya . .	1	
159	Śēshādri	Peddi-Bhaṭṭa . .	Koraṭamaddi . .	Do. . .	Do. . .	1	
161	Tirmalārya (*i.e.* Tirumalārya).	Dēvarō-Bhaṭṭa . .	Cheppalli . .	Do. . .	Harita . .	1	
162	Appalē-Bhaṭṭa . . .	Timmā-Bhaṭṭa . .	Kaipa . . .	Do. . .	Kauṇḍiuya . .	1	
163	Antarvēdi	Sarva-Yajvan . .	Kōvūri . . .	Do. . .	Śrīvatsa . .	1	
164	Nārāyaṇa	Narahari . . .	Ālūri . . .	Do. . .	Kāśyapa . .	1	
165	Koṇḍu-Bhaṭṭa . . .	Gaṅgādhara . . .	Yīvani [or Avani.—H. K. S.].	Do. . .	Harita . .	1	
167	Kṛishṇaya	Nāgārya . . .	Mūla . . .	Do. . .	Gautama . .	1	A *kavīndra* (*i.e.* a great poet).
168	Basavā-Bhaṭṭa . . .	Mallu-Bhaṭṭa . .	Mānuva . . .	Do. . .	Śrīvatsa . .	1	
169	Kumata	Bhairava . . .	......	Do. . .	Bhāradvāja . .	$2\frac{1}{16}$	
170	Roṛi[lu]	Do. . . .	......	Do. . .	Do. . .	$1\frac{1}{16}$	
171	Timmayārya	Timmaya . . .	Raṅgasamudra .	Do. . .	Do. . .	1	
172	Liṅgaṁ-Bhaṭṭa . . .	Rēkaṁ-Bhaṭṭa . .	Neṭṭala . . .	......	Ha[ri]ta . .	1	
174	Padmanābhārya . . .	Timmaya . . .	Jallipalli . .	Yajus . .	Kāśyapa . .	1	
175	Gaṅgādhara	Do. . . .	Nuḍurupāḍi . .	Do. . .	Auḍinya (*i.e.* Kauṇḍinya ?).	1	
176	Basuva-Adhvarin . . .	Basava	Paṅgulūri . .	Bahvṛicha .	Kāmakāyana-Viśvāmitra.	1	
178	Sūraya	Bhāskara . . .	Vōraṁpāṭi . .	Yajus . .	Kāśyapa . .	1	
179	Tippa-Avadhānin . . .	Kāmārya . . .	Pālavāti . . .	Bahvṛicha .	Do. . .	1	
180	Rāmach[a]ndrārya . .	Dēvarājārya . . .	Cheḷlūri . . .	Yajus . .	Kauśika . .	1	A *yajvan*.
181	Chennu-Bhaṭṭa . . .	Timma-Bhaṭṭārya . .	Hōtūri . . .	Do. . .	Vādhūla . .	1	
183	Raghunāthārya . . .	Timmārya . . .	Kōḍugoṇṭṭi . .	Do. . .	Gautama . .	1	A *vidvān*.

List of the Donees mentioned in the Inscription—*contd.*

Line.	Name.	Father's Name.	Family or Village Name.	*Śākhā.*	*Gōtra.*	*Vṛitti.*	REMARKS.
184	Bhānu-Bhaṭṭa	Ananta	Kōsaṅgi	Bahvṛicha	Kapi	1	A *svatantra.*
185	Purushōttama	Timmaya	Seḍimba	Do.	Viśvāmitra	1	
186	Bhānu-Bhaṭṭa	Janārdana	Lakshmipuram	Yajus	Harita	1	
187	Narasaya	Chāvaṇārya	Vāṇivāla	Bahvṛicha	Mauna-Bhārgava	1	
188	Narasaṁ-Bhaṭṭa	Basuvā-Bhaṭṭa	Poldalūri	Do.	Bhāradvāja	3	*Pragalbha.*
189	Dēchaya	Brahma-Jōsya	Penugo[ṇ]ḍa	Do.	Vāsishṭha	$1\frac{3}{8}$	
190	Liṅgaṁ-Bhaṭṭa	Gōvinda	Pulivindala	Do.	Maudgalya	2	
191	Kāḷappa	Do.	Do.	Do.	Do.	1	
192	Chiṭṭayārya	Do.	Do.	Do.	Do.	$\frac{1}{2}$	
193	Vāśasha	Mādhava-Bhaṭṭa	Varakūri [or Charakūri].	Yajus	Śrīvatsa	1	
195	Nṛisiṁhaya	Yallaṁ-Bhaṭṭa	Tummilla	Do.	Ātrēya	1	
196	Veṅkaṭa-Bhaṭṭa	Timma	Kōmūri	Bahvṛicha	Kāmakāyana-Viśvāmitra.	1	
198	Peddi-Bhaṭṭa	Chanḍhu-Bhaṭṭa	Mārēpalli	Yajus	Śrīvatsa	$1\frac{1}{2}$	
199	Raghupati	Liṅgaṁ-Bhaṭṭa	Mudigoṇḍa	Do.	Do.	1	
200	Veṅkaṭārya	Yarru-Bhaṭṭa	Jakkarāja	Do.	Bhāradvāja	1	
201	Ādenna	Haryappārya	......	Do.	Kauṇḍinya	1	
202	Yallaṁ-Bhaṭṭa	Amala-Bhaṭṭa	Vēdānta	Do.	Śrīvatsa	1	
203	Basava-Bhaṭṭa	Liṅgārya	Yiṅkulli	Bahvṛicha	Bhāradvāja	$1\frac{3}{4}$	
205	Koṇḍu-Bhaṭṭa	Mallu-Bhaṭṭa	Mānuva	Yajus	Śrīvatsa	$\frac{1}{2}$	
206	Tammā-Bhaṭṭa	Do.	Do.	Do.	Do.	$\frac{1}{4}$	

207	Nāgā-Bhaṭṭa	Aubhaḷa	Chārapalli	Yajus	Kauṇḍinya	$\frac{1}{4}$	
208	Murāri	Sūru-Bhaṭṭa	Mahāvōdi	Do.	Gautama	1	
209	Tammā-Bhaṭṭa	Parvata	Jallipalli	Do.	Kāśyapa	1	
210	Kēśava	Nāraya	Andaṁ	Do.	Kauśika	$1\frac{1}{4}$	
212	Aubhaḷa	Timma	Muluvāti	Do.	Kauṇḍinya	$1\frac{1}{4}$	
213	Timma	Śiṅgāvar[jjha]	......	Do.	Do.	$\frac{21}{32}$	
214	Sarvaya	Nṛisiṁha	Beḍadūri	Do.	Do.	$\frac{9}{16}$	
216	Peddaya	Timmārya	......	Do.	......	$2\frac{1}{16}$	The father was a *paṇḍita.*
217	Tammā-Bhaṭṭa	Ahōbaḷa	Sōma	Do.	Kauṇḍinya	$1\frac{1}{4}$	
218	Timmaya	Kōnaya	Jagannātha	Do.	Maudgalya	$2\frac{3}{8}$	
220	Appalē-Bhaṭṭa	Kōṇḍārya	Pōchika	Do.	Kauśika	2	
221	Bhairava	Sōmayājin	......	Do.	Bhāradvāja	1	
222	Chenna-Amātya	Bhairavārya	Siddhavaṭī	Bahvṛicha	Maudgalya	1	The father was the *sthalakarṇam* of Siddhavaṭam.
224	Timmārya	Liṅgārya	Varikoṇḍa	Do.	Vishṇuvardhana	1	
225	Chinnaya	Yarraya	Dōḍā[1]	Yajus	Kauṇḍinya	$2\frac{1}{2}$	
226	Rāma	Yarra	......	Bahvṛicha	Kauśika	$1\frac{11}{16}$	The father was a *paṇḍita.*
227	Māsa-Avadhānin	Kannaṁ-Bhaṭṭa (son of Parvata-Jōsya).	......	Yajus	Harita	1	
228	Timmaya	Kōḍā-Varjjhalu (*i.e.* Koṇḍā-Varjjhalu).	Pottapi	Do.	Bhāradvāja	$\frac{1}{2}$	
229	Pāpā-Bhaṭṭa	Lakshmaṇa	......	Ṛich	Do.	1	He or his father was well-versed in politics (*nīti*).
231	Veṅkaṭa	Mallayārya	Ātāni	Yajus	Parāśara	1	
232	Kōnēṭayya	Tirmala-āchārya	Tāḷvapāka	Ṛich	Bhāradvāja	2	

[1] Perhaps same as Doḍḍā in No. 249 below.

List of the Donees mentioned in the Inscription—*concld.*

Line.	Name.	Father's Name.	Family or Village Name.	*Śākhā.*	*Gōtra.*	*Vṛitti.*	REMARKS.
233	Yarru-Bhaṭṭa . . .	Sadāśiva . . .	Yanabaṇḍra . .	Bahvṛicha .	Kauśika . .	1	
234	Veṅkaṭārya	Kumāra-Bhaṭṭar-āchārya	Sumkasāla . .	Yajus . .	Harita . .	2	
235	Telaṅgaya	Varadārya . . .	Bhāgavata . .	Do. . .	Lōhita . .	$\frac{19}{32}$	
236	Janārdana	Timma . . .	Vēmula . .	Do. . .	Harita . .	$\frac{17}{32}$	
237	Vahnīśa	Lakshmaṇa . . .	Nagarapāṭi . .	Bahvṛicha .	Kauśika . .	$1\frac{1}{8}$	
238	Kṛishṇaya	Tippārya . . .	Nemalladinna . .	Do. . .	Agastya . .	$1\frac{1}{4}$	
239	Timmaya	Siṅgaya . . .	Muchcharla . .	Yajus . .	Harita . .	1	
241	Sarvayārya	......	Bollama-Rāja . .	Do. . .	Śrīvatsa . .	1	
242	Gōpaya	Rāmā-Bhaṭṭa . .	Tāgēṭi . .	Do. . .	Bhāradvāja . .	1	
243	Yallaya	Bhāskarārya . . .	Tippasamudram .	Bahvṛicha .	Do. . .	1	
244	Mallaya	Timmārya . . .	Vaḍḍipāṭi . .	Śukla-Yajus .	Kauṇḍinya . .	1	
245	Appaya	Kokkaya . . .	Chēṭulūri . .	Yajus . .	Kauśika . .	$\frac{1}{2}$	
247	Rāmachandra . . .	Gōpā-Bhaṭṭa . .	Mañchigaṭṭi . .	Do. . .	Kāśyapa . .	$\frac{1}{2}$	
248	Chennu-Bhaṭṭa . . .	Yalla[ya] . . .	Uddhya . .	Do. . .	Bhāradvāja . .	1	
249	Ahōbala	Gōpāla-Bhaṭṭārya . .	Doḍḍā . .	Do. . .	Kauṇḍinya . .	2	
250	Timmaya	Mōgaya [Nāṅgaya *sic* Nāgaya].	Rāchakoṇḍa . .	Do. . .	Gārgya . .	$\frac{1}{2}$	
251	Veṅkaṭa	Chinnayārya . . .	Gaṅgu .	Do. . .	Kauśika . .	$\frac{1}{2}$	
253	Bālappa	Kāmaya-Amātya . .	Vattalūri . .	Bahvṛicha .	......	$1\frac{9}{16}$	
254	Yalla	Lakshmaya . .	Teḍḍu . .	......	......	$\frac{1}{16}$	
255	Appana	......	Parātam (Parvatam ?).	......	......	$\frac{1}{2}$	

256	Kachchi-Bhaṭṭa . . .	......	Vāraṇāśī . .	......	......	1	
256	Kṛishṇārya	......	Kavi . . .	Yajus . .	......	$\frac{1}{2}$	
257	Nāgaya	Añjanārya . . .	Kolavīṭi . .	Do. . .	Kauśika . .	$\frac{1}{4}$	
258	Timmaya	Gōpayārya . . .	Kumpaṭi . .	......	......	$\frac{1}{4}$	*Pragalbha.*
260	Nāgaya	Gōpa-[A]mātya, son of Annaya.	Yinavūri . .	Yajus . .	Pautsava . .	$\frac{9}{32}$	
261	Annaya	......	Vīṇa . . .	......	......	$\frac{1}{8}$	
261	Timmaya	......	Mākarāṭṭa . .	......	......	$\frac{1}{8}$	
263	Sūraya	Mallana-Bhaṭṭa . .	[Ā]ku . . .	Yajus . .	Harita . .	1	A *Kavi-śēkhara* (a great poet).
264	Kṛishṇa-Bhaṭṭa . . .	Puṭṭi-Bhaṭṭa . .	Rārāvi . . .	Bahvṛicha .	Vasishṭha . .	1	
266	Siṅgaṁ-Bha[ṭṭa] . . .	Pōlu-Bhaṭṭa . .	Kōvūri . . .	Yajus . .	Śrīvatsa . .	1	
267	Veṅgaya	......	Kāmanūri . .	......	......	1	
268	Appāji	Ananta . . .	Koḍaguṇṭi . .	Bahvṛicha .	Harita . .	1	
270	Koṇḍu-Bhaṭṭa . . .	Mallu-Bhaṭṭa . .	Bāṇāla . .	Yajus . .	Śrīvatsa . .	1	
271	Nārāyaṇa	Dēvēndra . . .	Śiruguppa . .	Do. . .	Harita . .	1	
272	Veḍḍaya	......	......	......	......	$\frac{1}{4}$	
273	Ṛich and Yajus (Vēdas) . .	......	......	......	......	2	
273	Vishṇu and Hara (Gods) .	......	......	......	......	2	

No. 19.—TWO KADAMBA GRANTS FROM SIRSI.

BY V. S. SUKTHANKAR, PH.D., POONA.

The copper-plates bearing the subjoined inscriptions, which are now edited for the first time, belong to Mr. Subbaya Nagappa Hegde of Ajjibal in the Sirsi Taluka of the North Kanara District. They have been in the possession of Mr. Hegde's family for a very long time; so long, in fact, that nothing is now known as to when and under what circumstances the plates came into the possession of the family. I obtained them on loan through the good offices of Mr. Shankarrao Karnad, High Court Pleader, Bombay, who, at my request, kindly induced his colleague Mr. V. G. Hegde, B.A., LL.B., Sirsi (a son-in-law of the owner), to send the plates to me for inspection and to allow me to take impressions from them. I am thus editing the grants from the original plates, which were on loan with me for about six months during 1918, and from a set of inked impressions prepared from them in the office of the Superintendent, Archæological Survey, Western Circle. The annexed facsimiles were subsequently prepared under the supervision of the Government Epigraphist from the impressions supplied by me. The transcript given below has been carefully compared (in manuscript) with the originals before the latter were returned to the owner. My sincere thanks are due to Messrs. Karnad and Hegde for this opportunity of offering here a description of these interesting records of the reigns of the Kadamba kings Ravivarman and Kṛishṇavarman of Vaijayantī (Banavāsī). Their chief claim to our attention lies in the regnal years in which they are dated. The grant of Ravivarman was made (if my reading of the date is correct) in the thirty-fifth year of his reign, and that of Kṛishṇavarman in the nineteenth year.

A.—PLATES OF RAVIVARMAN: THE [3]5TH YEAR.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures roughly 5⅝″ long by 3″ broad. They are quite smooth, their edges being neither fashioned thicker nor raised as rims. Although the plates are fairly thin, the engraving, not being very deep, does not show through on the reverse sides. The letters show evident traces of the working of the engraver's tool. The entire inscribed surface of the first plate is more or less corroded; but only at a few places has the engraving thereby been so far affected as to have become quite illegible. The second plate is, in a sense, in a worse condition, as three of its edges are eaten away; and with them the greater part of l. 6, about a third of l. 17, and some syllables in ll. 11 and 16 are completely lost. The third plate is fortunately quite untouched, and the engraving on it is in an almost perfect state of preservation. The most deplorable part of the havoc wrought on these plates by the destructive agency is that in line 11 some of the letters comprising the words expressing the date are damaged in such a manner that the reading of the date (which is by far the most important element of the record) has to be based on a conjectural restoration from which the element of uncertainty cannot entirely be eliminated. Of no great consequence is, on the other hand, the damage to line 6; for from the preserved fragments of letters we may, I think, safely conclude that the line contained nothing more than a eulogistic phrase or two, which, even if restored, would have added nothing of importance to our stock of knowledge concerning the history of the Kadambas. The plates are pierced by a circular hole so as to receive the ring and seal which are attached. The weight, including the ring and seal, is 38½ tolas. The ends of the ring are securely soldered on to the back of the seal. About an eighth of an inch of the edge of the latter is raised so as to form a rim; the recessed space, which is oblong in shape, is devoid of legend or emblematic design.

The characters, which show great uniformity throughout, belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings, especially with the

Halsī[1] plates of the Kadamba Ravivarman, published by the late Dr. Fleet. The letters *t* and *n*, alike whether used singly or in conjunction with other consonants, are devoid of loops: nevertheless they are clearly distinguishable from each other. For in *n* the right limb of the letter is regularly drawn in continuation of the slanting (or vertical) stroke; whereas in *t* the upright stroke is much shorter and distinct from the lower part of the letter, which forms a horse-shoe (sometimes with unequal arms), and to which the short vertical stroke is attached at the top. It may be added that owing to this characteristic even the *upper half* of the letter *t* is sharply distinguished from the corresponding portion of *v*, in which the vertical stroke is regularly drawn in continuation of the right limb (as in *n*), a fact whose importance will be apparent when we shall turn our attention to the subject of the reading of the date of the record. The difference between the forms of *t* and *v* may be studied in the following examples: *Hāritī°* and *pratikṛiti°* in line 3, *°pati-pratimaḥ* l. 7, *tithau* l. 12, *°rakshati* l. 19, *bhavati* l. 20; and *°vijaya°* l. 1, *°vipula°* l. 8, and *°vinaya°* and *°viśārada* l. 9. In ll. 7 and 10 occurs an initial *a*; in ll. 10, 12 *ā*; in l. 20 *u*; in l. 19 final *k*; in l. 14 final *t*; and in ll. 17, 21 final *m*. For final consonants, as is usual in these records, the full forms are used in reduced size, written on a slightly lower level than the rest of the letters of the line. The medial vowel in *ṇā* is written by bending back the last downward stroke in an upward direction, e.g. in lines 2, 3, etc.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory verses at the end (ll. 20-23), the text is in prose. The document, it may be added, begins and ends somewhat abruptly. The grant proper is couched in very terse language. The preamble does not mention any of Ravivarman's ancestors, and the epithets coupled with the name of Ravivarman himself, which are of the stereotyped form, are, relatively speaking, few in number. They contain no new historical information regarding the royal donor. In its brevity the record resembles closely the Nilambūr[2] plates of the Kadamba king of the same name.—The orthography does not call for any particular remarks.

The inscription is one of the *Dharma-Mahārāja* Ravivarman of the Kadamba family. We have already the Halsī and Nilambūr plates of a Kadamba Ravivarman. The highest regnal year recorded in these grants is the eleventh. The present grant records (ll. 10-19) that on the fifth tithi of the bright half of the month of Kārttika in a specified regnal year (the reading of which is uncertain and will be discussed later on) Ravivarman granted to the Mahādēva temple of his beloved physician, the *dēś-āmātya* Nīlakaṇṭha,[3] four *nivartanas* of land in the village of Sārē (or Sāra), of which further specifications will be found in the appended translation. In this portion of the record (ll. 16, 17) there is a *lacuna*, in which some further details of the donation are lost.

The genealogy of Ravivarman is not given. But, as the writing of the present record does not differ in any essential points from that of the Halsī and Nilambūr grants of the Kadamba king of the same name, we may on palæographic grounds tentatively identify him with Ravivarman, the son of Mṛigēśavarman and grandson of Śāntivarman.

The reading of the regnal year is, as stated above, uncertain. The year is expressed in words only (as in all the records of this dynasty that have come under my notice), which I read as *pañcha-[triṁ]śat[tamē]*, 'in the thirty-fifth.' The compound indubitably contains the element *pañcha-*, which is clear, and another word, expressing a multiple of ten, which is obliterated. The *second* syllable of this partly defaced word contains again unquestionably a *ś*. The choice, therefore, lies between *-viṁśē* and *-viṁśatitamē*, or *-triṁśē* and *-triṁśattamē*. As, moreover, the sign of *ē* does not appear to have been added to *ś*, the intended *akshara* must be taken to be *śa*. This circumstance further reduces the possible alternatives at our disposal to *-viṁśatitamē*

[1] *Ind. Ant.*, Vol. VI, pp. 25 ff.

[2] Above, Vol. VIII, p. 147, and Plate.

[3] See below, p. 268, foot-note 10.

and *-triṁśattamē.* Further, the remnant of the *akshara* after *śa* appears most to resemble a deformed *t*, very faint, indeed, but still distinguishable on the plate, a conclusion which is in harmony with the above supposition that the longer form of the ordinal (*viṁśatitama* or *triṁśattama*) has been used here, and not the shorter (*viṁśa*, *triṁśa*). Let us now turn our attention to the syllable preceding *śa*. The preserved portion appears to consist of the medial *i* and a short vertical stroke added at the top of a mutilated horse-shoe. Therefore, from what I have said above regarding the shapes of *v* and *t*, it follows that this defaced *akshara* can only represent a *vi* and not *ti*. This result also fits in with our former observation that the third missing syllable is a deformed *ta* (and not *ti*); for an initial *t* requires the restoration *-triṁśattamē* (containing *ta* in the third syllable), while an initial *v* would necessitate the reconstruction, *-viṁśatitamē* (with *ti* in the third syllable). I have, therefore, for my part, no hesitation in reading the preserved portion of the first damaged *akshara* as *ti*, and supplementing the lost subscript *r* under it. The second syllable is, as already remarked, *śa* beyond doubt. Then I read *t*[*t*]*a*, after which there is just sufficient space for the inclusion of *mē*, which syllable, however, is completely obliterated. The complete restored regnal year would, therefore, be *pañcha-triṁśattamē*,[1] 'in the thirty-fifth year.' It may be added that, if the reading proposed by me is not accepted, the only possible alternative is *pañcha-viṁśatitamē*, which in my opinion is extremely doubtful.

The village Sārē (or Sāra), which is the object of the grant and which is mentioned without any specification of its whereabouts, remains unidentified.

TEXT.[2]

[Metre of two verses in ll. 20-23 : *Ślōka* (*Anushṭubh*).]

First Plate.

1 स्वस्ति ॥ श्रीविजयवैजयन्त्यां स्वामिमहासेन-

2 मातृगणानुध्याता(ना?)भिषिक्तानां (॥) मानव्यस[गोत्रा]-

3 णां हारितीपुत्राणां प्रतिकृतिस्वा[ध्या]-

4 यचर्चापराणाम[3] कदम्बानां श्रीरवि[वर्म्म][4]-

5 धर्म्ममहाराज: प्रतापप्रणतस[कल] . .[5]

Second Plate ; First Side.

6 [6]. . .[व्यशास्त्रविज्ञानादिकृत] . . . . .

7 कदम्बमहासेनापतिप्रतिम:[7] अनेकजन्मा[न्त]-

8 रोपार्जितविपुलपुण्यसंपादितशरीर[:][8]

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[1] [The form *trayas-triṁśatimē* occurs in a Telugu record from Drākshārāma : No. 349 of the Epigraphical Collection (Madras) for the year 1893.—H. K. S.]

[2] From the original plates and a set of impressions.

[3] Read म्.

[4] The bracketed letters are conjecturally added ; at this point the plate is worn almost to the depth to which the letters were incised.

[5] The last two or three syllables of line 5 have worn away and become completely illegible.

[6] The upper edge of this side of the middle plate is eaten away ; and, with it, the upper portions of the letters in l. 6 are either effaced or completely lost. It is needless to add that the vowel signs are almost all completely obliterated, and, in the reading given above, only conjecturally supplied.

[7] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[8] The sign of the *visarga* is defaced.

9 नयविनयविशारदः [1]परमधार्म्मिकात्यन्त-

10 पितृभक्तः [2]अनयानुपूर्व्या आत्मायुरै[श्व-]

11 र्य्यप्रवर्द्धमानकरे संवत्सरे पञ्च[3][त्रिं]श[त्तमे]

Second Plate; Second Side.

12 का[र्]त्तिकमासशुक्लपक्षे पञ्चम्यां तिथौ आत्मनः[4]

13 प्रियवैद्यस्य नीलकण्ठ[5]स्यदेशामात्यस्य महा-

14 [दे]वायतनाय [6]सारेग्रामे दासतडाकस्य[ा*]धस्तात्[7]

15 बंबारेतडाकस्योपरि [8]बंदुपुक्को[पि][9]क्षेत्रे

16 . . . नेन निवर्त्तनचतुष्टयन्दत्तवान्तस्य द्विभागं .

17 . . . पोषण[ा]र्त्थम् देवायत[न*]प[र्य्यन्त] . . . . .

Third Plate.

18 काश्यपसगोत्रभरद्वाजसगोत्रार्य्यस्वामिपाशु-

19 पताख्याश्चाश्च[10] [॥*] योभिरक्षति तत्पुण्यफलभाक्

20 भवति [॥*] उक्तञ्च [।*] स्वदत्तां परदत्तां वा यो हरेत वसु-

21 न्धराम् [।*] षष्टिं वर्षसहस्राणि नरके पच्यते [11]त सः[॥*]

22 बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*]

23 यस्य यस्य यदा भूमिः तस्य तस्य तदा फलमिति [॥*]

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[1] Read धार्म्मिका°.

[2] I can make no sense out of the syllables अनयानुपूर्व्या. Read अन[पा*]या° ? See below, p. 208 n. 7.

[3] The lower portion of all the remaining letters of this line are more or less defaced. Of the bracketed syllables, the preserved portion of the first, I am fully persuaded, can be nothing but *ti* (see above, pp. 205-6); the next syllable, *śa*, is quite distinct and unmistakable, both on the plate and in the impression; furthermore, I believe, it is possible to discern on the plate very faint, but unmistakable, traces of a diminutive *t* (which must be a part of a ligature) and somewhat uncertain traces of *m*. I have, therefore, no hesitation in supplying the missing subscript *r* below the *ti*, and I may say that I look upon the reading *triṁśa* as more or less certain. For the bracketed *tta* compare the form of this ligature in =*dattavān*= in l. 16 below.

[4] The subscript *ma* is rather faint, and appears to have left no trace on the impression paper.

[5] Read ण्ठा°.

[6] Or सारे ग्रामे.

[7] The final *t* (for which the full sign is used), written below the line, is faint; but it can be made out on the original plate quite unmistakably.

[8] Or बंड° ?

[9] The sign of the medial *i* in the bracketed syllable appears to have been crowded out of its natural position (which is a little more to the left, over the hollow of *pa*) by the subscript *ya* of the ligature immediately over the syllable in question. [Possibly the reading is बंदुपुकूलि.—H. K. S.]

[10] A short space is left between श्च and यो.

[11] Read तु.

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, the glorious **Vaijayantī**, the *Dharma-Mahārāja*,[1]—(of the family) of the **Kadambas**, anointed after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers; belonging to the Māṇavya *gōtra*; descendants of **Hāritī**: studying the requital (of good and evil) as their sacred text,[2]—the glorious **Ravivarman** before whose prowess (are) prostrate all[3] . . . . similar to the great leader of the armies of Kadamba,[4] (the excellence of[5]) whose body had been produced by great religious merit acquired in numerous births, well-versed in (rules of) statesmanship and decorum, highly righteous and deeply devoted to his father, **on the fifth tithi of the bright half of the month of Kārttika in the [thirty]-fifth**[6] year, in uninterrupted succession,[7] augmenting his life and sovereignty, has given[8] . . . . four *nivarttanas* (of land) in the plough-land called Baṁdupukro[pi] (or Baṁḍu°) below Dāsa-taḍāka (and) above Baṁbārē-taḍāka,[9] (situated) in the village of **Sārē** (or Sāra), to the temple of Mahādēva (Śiva) of his beloved physician named **Nīlakaṇṭha**, the *dēś-āmātya*[10]; two parts of it (are given) . . . . for maintenance . . . . up to the temple . . . . to **Ārya-svāmin** and **Pāśupata** belonging to the Kāśyapa *gōtra* and the **Bharadvāja** *gōtra* (respectively).

(Line 19.) He who protects it will have a share in the merit accruing from it.

(Line 20.) It has also been said :—

[Here follow two of the customary admonitory verses.]

B.—PLATES OF KṚISHṆAVARMAN II : THE 19TH YEAR.

These plates, which are in a much better state of preservation than the foregoing, are also three in number. They measure roughly $6\frac{1}{2}''$ long by $2\frac{3}{8}''$ broad. They are quite smooth, their edges being neither fashioned thicker nor raised into rims. The plates are thin; but the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The letters show the characteristic marks of the working

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[1] Here used as a title. Its literal meaning is: the *Mahārāja* who is devoted to the performance of duty (*dharma*).

[2] I have adopted Kielhorn's rendering of the difficult phrase *pratikṛiti°*-, and I may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3.

[3] The rest of the sentence is lost.

[4] Compare the epithet *Kadamba-sēnānī-bṛihad-anvaya-vy*[*ō*]*ma-chandramāḥ* ('the full moon in the firmament of the great lineage of the Kadamba leader of armies'), applied to Kākusthavarman in the Tāḷagunda pillar inscription of Kākusthavarman, ed. Kielhorn, *Ep. Ind.*, Vol. VIII, p. 31.

[5] I suppose we have to supplement here some such words as these.

[6] See above, p. 267, note 3.

[7] I propose to amend the text and read *ana*[*pā**] *y=ānupūrvyā*. The uninterrupted succession refers naturally to the king's regnal years. I have not come across the phrase elsewhere; but the emendation gives, in my opinion, quite a satisfactory sense.

[8] There is a *lacuna* in the text here.

[9] The expressions *adhastāt* and *upari* may have been used with reference to the level of the field under description.

[10] *Dēś-āmātya* literally means 'the minister of the country (or province),' but it may have a more specific meaning here. Cf. with this expression the modern surnames Deshmukh, Deshpande, which are undoubtedly derived from original titles of functionaries. Or should we take Nīlakaṇṭha as the name of a country?

of the engraver's tool. The grant is engraved on the inner sides of the first and last plates. and on both sides of the middle one. The plates are pierced by a circular hole in order to receive the ring and seal, which are attached. The ends of the ring are, as in the case of the plates of Ravivarman, soldered on to the back of a seal, which, in this instance, is oval in shape and bears a device. The seal has a raised rim, and inside this there is shown in low relief the figure of a quadruped (perhaps a horse) facing left. The weight of the plates, including the ring and seal, is 52 tolas. Each engraved side contains four lines of writing; there are thus sixteen lines in all. Excepting isolated letters which are worn away and now become partly illegible, the record is in a perfect state of preservation, and can be deciphered without any uncertainty.

The characters belong to the southern variety, and have close affinities with those of other grants of the Kadamba kings. They differ palpably from the characters of the grant of Ravivarman described above and appear to belong to a later palæographic epoch. The vowel *ā* in *ṇā* is written by bending back the last downward stroke in an upward direction; e.g. in ll. 2, 3, etc. One notices the tendency of the vertical lines to slope, a feature which later develops into the spiral formation of Haḷa-Kannaḍa letters. Noteworthy is also the doubling of the left limb of *g* (ll. 1, 2, 6, 8, etc.) and *ś* (ll. 4, 7, etc.). This record contains the earliest specimen hitherto known, in a southern alphabet, of the initial *ṛi* (l. 8). Initial *a* occurs in l. 5; initial *ā* in ll. 4, 6; initial *u* in ll. 11, 13; initial *ē* in l. 7; the sign of final *t* in l. 7, and final *n* in l. 11. One ligature, with the word containing it, has remained undeciphered in l. 10; I have never come across the sign anywhere before and can suggest no reading for it.—The language of the inscription is Sanskrit, and, with the exception of the imprecatory and admonitory stanzas at the end, the text is in prose. The main part of the text (ll. 1-11) forms a single sentence and states, like the foregoing grant of Ravivarman, without much circumlocution the object of the record. The attributes qualifying the donor are of the stereotyped form. In its brevity this record resembles the grant of Ravivarman described above.

The inscription is one of the *Dharma-Mahārāja* Kṛishṇavarman of the Kadamba family. The hitherto known records of the Kadamba dynasty have revealed the existence of two Kṛishṇavarmans in the family. And, as the present record neither gives the genealogy of this king nor mentions any circumstance which would help to establish his identity, it is difficult to affirm with certainty whether he is to be identified with either the one or the other Kṛishṇavarman already known, or whether he is a new king altogether; but on palæographic considerations this king may tentatively be identified with the second Kadamba king of that name, whose Bannahaḷḷi (now Haḷēbīḍ) grant,[1] dated in the seventh year of his reign, has already been published. The grant proper records (ll. 6-11) that on the full moon day in the month of Kārttika, in the nineteenth year of his reign, Kṛishṇavarman granted Kamakapalli in the Girigaḍa village (*grāma*) of the Karvannāḍa district (*vishaya*) to a Brāhmaṇa of the Vārāhi *gōtra*, named Sōma-svāmin, who was a student of the Ṛig-vēda, and a performer of the Sōma sacrifice, making the village free from all taxes and dues.

To the proposed identification of the Kṛishṇavarman of our record with the Kṛishṇavarman of the Bannahaḷḷi grant it may be objected that the title *Dharma-Mahārāja*, which is here used along with the name of the donor, is not found coupled with the name of Kṛishṇavarman II. in any other record; thus, for instance, in the Bannahaḷḷi grant itself, which is dated in the seventh year of the reign, only the shorter title *Mahārāja* is prefixed to Kṛishṇavarman's name. On the other hand, the earlier Kṛishṇavarman is invariably styled *Dharma-Mahārāja* in the preambles of the later Kadamba grants. The objection is not valid; for it should be noted that Kṛishṇavarman I. was, according to all accounts, performer of a

[1] *Ep. Ind.*, Vol. VI, p. 18 and plate.

horse-sacrifice. If our Krishṇavarman is to be identified with this king, how are we to explain the silence of the record regarding the sacrifice said to have been performed by him? On the other hand the expression *aśva-mēdh-ābhishikta*, herein applied to the Kadambas as a class, shows that in the time of our Krishṇavarman the epithet *aśva-mēdha-yājin* had become a hereditary title of the Kadamba family, a fact which can be explained only on the assumption that some prolonged interval of time separates the actual performer of the sacrifice from our Krishṇavarman. Moreover, there is at least one other instance of the indiscriminate use of the titles *Mahārāja* and *Dharma-Mahārāja*, namely, in the case of Mrigēśavarman. Both titles are found used in connection with this king in his epigraphic records.[1]

A word may be added regarding the localities mentioned in the record. The object of the grant is stated to be **Kamakapalli**, situated in the **Girigaḍa** village (*grāma*) of the **Karvannāḍga** district (*vishaya*). None of these places can be identified with certainty. Mr. Hegde, owing to whose good offices the plates were made available for publication, is a resident of Sirsi and has favoured me with the following topographical details, which throw some light on the question. He writes: "Sirsi *tālukā* (which used to be called Suṇḍā *tālukā*) was formerly divided into a number of *māgaṇe*, each of which consisted of a number of villages. One of such *māgaṇe* went by the name of Karūr *māgaṇe*, deriving its name from Karūr, a village included in the *māgaṇe*. Another such village was called Girigaḍḍe. Both these villages still bear the same names." The proximity of Girigaḍḍe to Sirsi favours the identification of the former with the Girigaḍa of the plates, which, as stated above, come from Sirsi itself. Also, in regard to the great and often inexplicable changes which many place-names have undergone, the identification of Karvannāḍga with Karūr is not an impossible proposition.

TEXT.[2]

[Metre of the two verses in ll. 14-15: *Ślōka* (*Anushṭubh*).]

First Plate.

1 स्वस्ति [॥*] विजयवैजयन्त्या[3] स्वामिमहासेनमा[4]तृग-

2 णानुध्याता(ना?)श्वमेधाभिषिक्ताना[5] मानव्यासगोत्राण[ा][6]

3 हारितिपुत्राणा[7] प्रतिकृतस्वाध्यायचर्च्चापाराणा[8]

4 आश्रितजनाम्बाना[9] कदम्बाना[9] श्रीकृष्णवर्म्मधर्म्ममहा-

Second Plate; First Side.

5 राज[:*] अनेकजन्मा[न्त]रोपा[र्ज्जि]तविपुलपुण्यस्कन्ध[:*] बहुसम[र]-

6 विजयसमधिगतयशोराज[10]श्री[:*] आत्मन:[11] [12]प्रविर्द्धमानविज-

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[1] Kielhorn's *List of Inscriptions of Southern India*, Nos. 604 and 605.

[2] From the original plates and a set of impressions.

[3] Read न्त्यां. [The author may have meant this word to be in the ablative case. Cf. *Vijaya-Skandhāvārāt* of other inscriptions.—H. K. S.]

[4] The length of *mā* is added at the top of the *akshara*.

[5] Read °क्तानां मानव्यस°.

[6] The length of *mā* is added to the constricted part of the *akshara*. Read °मानव्यसगोत्राणां.

[7] Read णां.

[8] The Ravivarman plates above read प्रतिकृति. Read पराणां. Here, and in other places below, the rules of *saṁdhi* have not been observed.

[9] Read नां.

[10] Read ज्य.

[11] The insertion of the *visarga* is an afterthought.

[12] Read प्रवर्द्ध°.

Sirsi Grant of Ravivarman: the 35th year.

F. W. THOMAS

SCALE FOUR-FIFTHS

Sirsi Grant of Krishnavarman: the 19th year.

i.

ii a

ii b.

iii.

SCALE FIVE-SIXTHS

7 यसंवत्सरे[1] [2]एकूनविंशे कार्त्तिकपौर्ण्णमास्या[3] वारा-
8 ह्रिसगोत्राय ऋग्वेदप[ा*]रगाय यमनियम-

Second Plate; Second Side.

9 पराय सोमस्वामिने सोमयाजिने कर्व्वन्नाङ्गविषये[4]
10 गिरिगडग्रामे कमकपल्लिं सर्व्वपरिहारं सम . .[5]
11 सहिरण्यं स्वमातृपितृपुण्यार्त्थं उदकपूर्व्वं दत्तवान्[6] [॥*]
12 योस्याभिरक्षिता स पुण्यफलभाग्भवति यश्चाप-

Third Plate.

13 हर्त्ता स पञ्चमहापातकसंयुक्तो भवति [॥*] उक्तञ्च [।*] [7]वहुभि[:*]
14 वसुधा भुक्ता राजभि[:*] सगरादिभि[:।*] यस्य यस्य यदा भू-[8]
15 मि[:*] तस्य तस्य तदा फल[9] [॥*] स्वदत्ता[10] परदत्ता[10] वा यो हरेत
16 वसुन्धरा[11] [।*] षष्टि[12] वर्षसहस्राणि विष्ठाया[13] जायते क्रिमि:[14] [॥*].

TRANSLATION.

(Line 1.) Hail! At (the city of) victory, Vaijayantī, the *Dharma-Mahārāja*,[15]—(of the family) of the **Kadambas**, anointed during a horse-sacrifice[16] after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers; belonging to the Mānavya *gōtra*; descendants of Hāriti; studying the requital (of good and evil) as their sacred text[17]; and looking to the Mothers of Mankind for protection,—the glorious **Krishṇavarman**, who during countless births has accumulated an abundant store of religious merit, who has gained fame and the fortune of royalty by virtue of successes in many battles, **in the nineteenth year of his prosperous**

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[1] The final *t* is written below the line.

[2] Read एकोनविंशे.

[3] Read स्यां. The length of *mā* is added at the top of the *akshara*.

[4] [The last syllable of the name of the district appears to be ङ्ग, not ड्ग.—H. K. S.]

[5] The last but one *akshara* remains undeciphered; the very last one of the line is either *va* or *cha*, with or without an *anusvāra*. [In my opinion the unread letter is *ḻkā*; and *maḻkāva*, like *hiraṇya*, must be a technical term indicating some source of village income. In the Nilambūr plates of Ravivarman (text l. 8) the same term occurs in the form *maḻkāvu* and Mr. T. A. Gopinatha Rao has taken it as the name of a hamlet.—H. K. S.]

[6] The final *n* is written below the line.

[7] Read ब°.

[8] The sign of the secondary *ā* seems to have been also added erroneously to *bhū*.

[9] Read फलं.

[10] Read °त्तां.

[11] Read °रां.

[12] Read षष्टिं.

[13] Read °यां.

[14] Read कृमि:.

[15] Here used as a title. Its literal meaning is 'the *Mahārāja* who is devoted to performance of duty (*dharma*).'

[16] An ancestor of the donor of the present grant is spoken of as having performed a horse-sacrifice; cf. the Baunahaḻḻi plates of Kṛishṇavarman II., ed. Kielhorn, *Ep. Ind.*, Vol. VI, p. 18, l. 5.

[17] I have adopted Kielhorn's rendering of the difficult phrase *pratikṛita*°, and may refer the reader to his note on the subject, *Ep. Ind.*, Vol. VI, p. 15, note 3. [The next attribute स्वमातृजनाध्याता has been translated by Mr. Gopinatha Rao, perhaps more correctly, 'who were (*like unto*) mothers to people (*who were*) dependent (*on them*)', above, Vol. VIII, p. 148.—H. K. S.]

(reign) of victory, on the full-moon (day) of Kārttika,[1] for the religious merit of his father and mother, has given with pouring-out of water, with gold, (*income*) and . . . . (and) with every exemption, **Kamakapalli** in the village (*grāma*) of **Girigaḍa** in the district (*vishaya*) of **Karvvannāḍga** to the Sōma sacrificer **Sōma-svāmin**, belonging to the Vārāhi *gōtra*, who has completely studied the Ṛig-vēda and who follows (the moral and ethical duties known as) *yama* and *niyama*.

(Line 12.) He who shall protect this (charity) will share in the merit (attaching to the making of it); and he who shall confiscate it will be (guilty) of the five great sins.

[Here follow two of the customary admonitory verses.]

No. 20.—GARRA PLATES OF THE CHANDELLA TRAILOKYAVARMAN: [VIKRAMA]-SAMVAT 1261.

BY K. N. DIKSHIT, M.A., CALCUTTA.

These plates were found in a tank near the village of **Garra**, to the south-east of Chhatarpur, capital of the Indian state of the same name in Bundelkhand, and were subsequently sent to me for decipherment and publication through the kindness of Pandit Shukdeo Bihari Misra, B.A., Dewan, Chhatarpur State. Being considerably corroded when first received by me, the plates were thoroughly cleaned, and impressions were taken from them, which are published in the accompanying plate. They are now exhibited on loan in the Provincial Museum, Lucknow.

The **plates** are two in number. Each is a complete record by itself, engraved on only one side. They measure 13½″ by 8¼″ and 12¾″ by 7⅞″ respectively. A small hole (dia. ⅝″) at the top shows that at one time a ring must have been attached to the plates. Below the ring-hole, and dividing the first four lines of the inscription just in the centre of each plate, is engraved a seated figure of the goddess **Lakshmī**, with four arms, the upper two holding lotuses. On both the copper-plates the writing has been protected by means of copper bands, ⅜″ in breadth and from ⅛″ to $\frac{3}{16}$″ in thickness, rivetted along the edges. The letters are generally well preserved; but here and there a few letters are concealed by the protecting band, and at the bottom of plate II a portion has been damaged and lost, though the lacunæ can be easily supplied. The plates weigh 124 and 122 *tōlās* respectively.

The alphabet is **Nāgarī**, regular for the period and locality to which the record belongs. The sharp angular forms of letters, found in many inscriptions of the twelfth century, give place here to more rounded ones. The identity of the signs for *va* and *ba*, the similarity of the forms of *va*, *cha*, *dha* and *ra* and similar palæographical peculiarities have been noticed before in documents of this period (cf. Semra plates of Paramardi-dēva; *Ep. Ind.*, IV, 153 ff.).[2]

The language is **Sanskrit**. Both the inscriptions are in prose throughout, excepting a verse each at the beginning and the end. Regarding **orthography** there is little to note. The influence of the vulgar pronunciation is reflected in the promiscuous use of *sa* and *śa*, *ra* and *ba*. Most of the consonants following *r* are doubled. Rules of *Saṁdhi* are often violated, and a final consonant is not marked with the *virāma*, as *t* in *saṁvat* (l. 9 f.).

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[1] The full-moon day of Kārttika, as a day on which donations were made by the Kadamba kings, is mentioned also in the Nilambūr plates of Ravivarman (*Ep. Ind.*, Vol. VIII, p. 146) and the Halsī plates of Mṛigēśavarman (*Ind. Ant.*, Vol. VI, p. 24).

[2] [The form of *i* deserves notice as pointed out by Mr. Y. R. Gupte. It differs from that of the Semra plates, line 1, and is more progressive, giving us thus the earliest form of the modern Dēvanāgarī *i*.—Ed.]

The records belong to the well-known **Chandella** dynasty of Bundelkhand, called Chandrātrēya in the inscriptions. Opening with a panegyric of the family, they next refer to Jayaśakti and Vijayaśakti, two early heroes of the family, and proceed to describe the grant of two villages by the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Paramēśvara*, the glorious **Trailōkya-varma-dēva**, who meditated on the feet of the *P. M. P.* **Paramardi-dēva,** who meditated on the feet of the *P. M. P.* **Madanavarma-dēva.** Encamped at a place called **Vaḍavāḍa,** the king Trailōkyavarma-dēva granted the village of **Kādōhā** in the **Pāṇiüli** territory (*vishaya*) on **Friday the second** (*tithi*) **of the bright fortnight of Vaiśākha in Saṁvat 1261** by the first copper-plate and the village of **Lōhasihāṇī** in the **Vikrauṇi**[1] territory (*vishaya*) on **Friday the second** (*tithi*) **of the dark fortnight of Vaiśākha in Saṁvat 1261** by the second copper-plate. In both grants the donee was the *Rāüta* Sāmanta or Sāvanta of the Bhāradvāja *gōtra*, son of *Rāüta* Pāpē, who was killed at Kakaḍādaha in a battle with the Turushka (Turks), grandson of *Rāüta* **Sahaṇapāla** and great-grandson of *Rāüta* **Raṇapāla.** The object of the grants is unusually interesting, being the bestowal of villages 'by way of maintenance for death,' unquestionably that of the father of the donee, on the field of battle.

As regards the equivalents of the dates given in the records, we find—

(1) **Saṁvat 1261, Vaiśākha Sudi 2, Śukra**

Northern Vikrama current: Tuesday, 15th April, 1203.
Northern Vikrama expired: Saturday, 3rd April, 1204.
Southern Vikrama expired: **Friday, 22nd April, 1205.**

(2) **Saṁvat 1261, Vaiśākha Vadi 2, Śukra**

Northern Vikrama current:—

Paurṇimānta: Monday, 31st March, 1203.
Amānta: Tuesday, 29th April, 1203.

Northern Vikrama expired:—

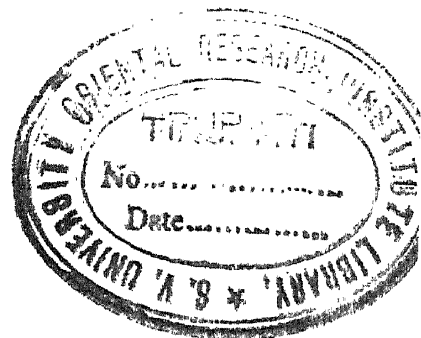
Paurṇimānta: **Friday, 19th March, 1204,**
Amānta: Sunday, 18th April, 1204.

Southern Vikrama expired:—

Paurṇimānta: Tuesday, 7th April, 1205.
Amānta: **Friday, 6th May, 1205.**

The first date is thus **Friday, 22nd April, 1205 A.D.**; the second may be either Friday, 19th March 1204, or Friday, 6th May, 1205. But, as all our evidence points to the fact that the two grants must have been recorded almost simultaneously, we are justified in believing that the former solution must be rejected and **Friday, 6th May, 1205 A.D.,** must be the true equivalent of the second date. We thus have here instances (which are comparatively rare) of North Indian epigraphical dates calculated as southern expired Vikrama years, with *amānta* months (vide *Ind. Ant.*, Vol. XIX, pp. 181-2).

The present records give us the earliest known dates for Trailōkyavarman, the only certain inscription of his so far known being dated eight or nine years later.[2] On the other hand, our dates bring us within two years of the date of the death of Paramardi, Trailōkyavarman's predecessor, and the fall of Kālanjar and Mahoba (April 1203 A.D.). Let us see whether the present records throw any light on the fortunes of the Chandellas after the disaster which overtook them in 1203.

Mr. Vincent Smith observes in his paper on the History and Coinage of the Chandel Dynasty (*Ind. Ant.*, 1908, p. 146) that the history of the Chandel dynasty, as one of the powers of

[1] [The reading does not seem quite clear: should it be *Viāuṇi* ?—F. W. T.]

[2] Cunningham, *A. S. Reports*, Vol. XXI, p. 50.

Northern India, ends in 1203 A.D., and that Trailōkyavarman succeeded his father as a mere local chieftain, holding the eastern part of the ancestral kingdom of Jējāka-bhukti. As we gather from the present inscription, however, Trailōkyavarman must shortly after the catastrophe at Kālanjar have mustered his forces, followed the Muhammadans into the western part of Bundelkhand, fought with and possibly defeated them there, re-established his power in at least the western and central parts of his dominions, and probably recovered his ancestral stronghold of Kālanjara (as appears from his assumption of the epithet *Kālañjar-ādhipati*, l. 5). It is possible that the latter epithet is merely an empty claim to the lost fortress, similar in nature to the same title as held by Vijjala, Kaḷachuri king of Kalyāṇī, or to the title *Dvārāvatī-pura-var-ādhīśvara*, as assumed by the Yādavas of Dēvagiri. But in the present case it is rather significant that a claim should be asserted over the place within two years of its loss. Besides, as General Cunningham remarks,[1] we know for certain that Trailōkyavarman recovered Kālanjara some time before 1233 A.D. Nothing prevents us, therefore, from assuming that he did so just at the outset of his career. Other inscriptions tell us that he was in possession of Ajaygaṛh Fort in 1212 A.D., that he was the paramount ruler in Bāghelkhand in 1240-41 A.D., and that he was eulogized in his successor's time[2] as 'a very creator in providing strong places' and as 'a veritable Vishṇu in lifting up the earth, immersed in the ocean formed by the stream of Turushkas.' All this evidence warrants us in assuming that Trailōkyavarman was not a mere local chief, that he retrieved the waning fortunes of his dynasty to a considerable extent by stemming the tide of the Moslem invasion, and that during his pretty long reign of nearly forty years he succeeded in establishing his sovereignty over most—if not all—of his paternal domain.

Of the **localities** mentioned in the records the following can be identified. **Vaḍavāḍa,** the place of encampment, is most probably the same as Vaḍavāri of another Chandella inscription,[3] to be identified with **Beḍwāḍā** in the Lalitpur subdivision of the Jhansi district, the 'Berwara' of the maps in N. L. 24° 30′ and E. L. 78° 41′. **Kakaḍādaha,** the scene of the battle with the Turk, must in all probability be the Kakaradaha mentioned elsewhere[3] as situated in the Vaḍavāri region, and as such I propose to identify it with Kakaḍwā, a little to the south-east of Beḍvāḍā, the 'Kukurooa' of the maps in N. L. 24° 28′ and E. L. 78° 42′. The **Vikrauṇi** territory of these plates is probably the same as the Vikaura territory of the Semra plates,[4] which was identified by Dr. Cartellieri with **Bikaur** in Saugor district, the Beekore of our maps, in N. L. 24° 13′ and E. L. 78° 41′. **Lōhasihāṇī** in the Vikrauṇi territory may be the same as **Lohāṇi** in the Bijāwar State, situated in N. L. 24° 23′[5] and E. L. 79° 12′. **Kādōhā,** one of the villages granted, must be identical with **Kādoa** in the Chhatarpur State, situated in N. L. 24° 48′ and E. L. 79° 52′, just south of Garra, the place where the plates were discovered. **Pāṇiüli** might possibly be identified with **Panna,** capital of the Indian state of the same name, in N. L. 24° 43′ and E. L. 80° 16′.

TEXT.[6]

I.

1 [Ōm] Svasti[|*] Jayaty=āhlādayan=viśvaṁ viśv-ēśvara-śirō-dhṛitaḥ | Chandrātrēya-nar-ēmdrāṇāṁ vaṁśaś=chandra iv=ō-

2 jjvalaḥ || Tatra pravarddhamāna-virōdhi-vijaya-bhrājishṇu-**Jayaśakti-Vijayaśakty**-ādi-vīr-āvirbhāva-bhā-

[1] A. S. Reports, Vol. XXI, p. 87.

[2] Vide *Ep. Ind.*, Vol. I, p. 329.

[3] Semra plates of Paramardi-dēva (*Ep. Ind.*, Vol. IV, p. 157, text l. 8).

[4] *Ibid.*, p. 156 and p. 157, text l. 7.

[5] Indian Atlas sheet No. 70 N.E.

[6] From the original plates.

Garra Plates of Trailokyavarman : [Vikrama]-Samvat 1261.

i.

ii.

3 svarē paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-**Madanavarmma-dēva**-pād-ānudhyāta-paramabhaṭṭāra-
4 ka-mahārājādhirāja-paramēśvara-śrī-**Paramarddi-dēva**-pād-ānudhyāta - paramabhaṭṭāraka - mahārājādhirāja-
5 paramēśvara-parama-māhēśvara-śrī-**Kālañjar** - ādhipati - śrīmat - **Trailōkyavarmma** - dēvō vijayī sa ēsha durvvishahatara-pratā-
6 pa-tāpita-sakala-ripu-kulaḥ kula-vadhūm=iva vasuṁdharān=nirākulāṁ paripālayann=avikala-vivēka-nirmma[lī*]kṛita-matiḥ
7 **Pāṇiūli**-vishay-āntaḥpāti-**Kādōhā**-grām-ōpagatān=mahattar-ādīn=sambōdhayati samājñā-payati ch=Āstu vaḥ
8 samviditaṁ[1] yath=ōpari-likhitō=yaṁ grāmaḥ sa-jala-sthalaḥ sa-sthāvara-jaṅgamaḥ sva-sīm-āvachchhinnaḥ s-ādha-ūrddh[v*]ō[2] bhūta-
9 bhavishyad-varttamāna-niḥśēsh-ādāya-sahitaḥ pratishiddha-chāṭādi-pravēśaś=ch=āsmābhir=**Vvadavāda**-grāma-samāvāsē **saṁ-**
10 **vat 1261 Vaiśākha-sudi 2 Sukra-vārē**[3] **Bharadvāja**-gōtrāya rā | **Raṇapāla**-prapautrāya rā | **Sahaṇapāla**-pautrāya **Kakaḍ[ā]-**
11 **dahē Turushka-yuddhē** mṛita-rā | **Pāpē**-putrāya rā | **Sāmanta**-nāmnē praśādēna[4] mṛityuka-vṛittau śāsanaṁ kṛitvā pradatta iti
12 matvā bhavadbhir=ājñā-sravaṇa[5]-vidhēyair=bhūtvā bhāga-bhōg-ādikaṁ sarvvam=asmai samupanētavyaṁ | tad=ēnam=asya grāmaṁ sa-maṁdira-
13 prākāraṁ sa-nirggama-pravēśaṁ sa-sarvvān=ēkshu-karppāsa-kuśuma-seṇ[6]-āmra-madhūk-ādi-bhūruhaṁ sa-vana-khani-nidhānaṁ sa-
14 lōh-ādy-ākaram=aparair=api sīm-āntarggatair=vvasubhiḥ sahitaṁ sa-bāhy-ābhyantar-ādāyaṁ bhuṁjānasya na kēn=āpi bādhā kāry[ā]
15 atra cha rāja-rāja-purush-ādibhiḥ svaṁ svam=ābhāvyaṁ pariharttavyam=idañ=ch=āsmad-dānam=anāchchhēdyam=anāharyañ=ch=ēti bhāvibhir=api bhūmi-
16 pālaiḥ pālanīyaṁ || Śaṁkhaṁ bhadr-āśanaṁ[7] chhatraṁ var-āsvā[8] vara-vāraṇāḥ bhūmi-dānasya pupyāṇi[9] phalaṁ svarggaḥ Puraṁdara || Sva-hastō=yaṁ rājñaḥ[10]

II.

1 [Oṁ] svasti || Jayaty=āhlādayan=visvaṁ[11] viśv-ēśvara-śirō-dhṛitaḥ | **Chandrātrēya**-narēṁdrāṇāṁ vaṁśaś=chandra
2 iv=ōjjvalaḥ | Tatra pravarddhamānē virōdhi-vijaya-bhrājishṇu-**Jayaśakti-Vijayaśakty**-ādi-vīr-ā
3 virbhāva-bhāsvarē paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-**Madanavarmma-dēva**-pād-ānu-
4 dhyāta-paramabhaṭṭāraka - mahārājādhirāja - paramēśvara - śrī-**Paramarddi** - dēva-pād-ānudhyāta-paramabha-

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[1] Read *saṁviditaṁ*. [2] [The syllable *ū* looks almost like *ja* of *sa-jala* in the same line.—H. K. S.]
[3] Read *Śukra-vārē*. [4] Read *prasādēna*. [5] Read *śravaṇa*.
[6] Read *kusuṁbha-śaṇa*. *Kusum* and *san* are vernacular corruptions of Sanskrit *kusuṁbha* and *śaṇa*. The former is a widely grown plant, from the flowers of which a scarlet dye is obtained; the latter is hemp, from which ropes are made. The six plants here chosen to represent the vegetable kingdom illustrate different uses to which plants are put. [The construction of *sa-sarvān* is obscure; read *sa-sarvv-ēkshu*° ?—F. W. T.] The Semra Plates read here *sa-parvv-āśan-ēkshu*, etc.—H. K. S.
[7] Read *bhadr-āsanaṁ*. [8] Read *chhattraṁ* and *var-āśvā*. [9] Read *pushpāṇi*.
[10] It appears that a line (at least a part) after this is lost beneath the protecting copper band.
[11] Read *viśvaṁ*.

5 ṭṭāraka-mahārājādhirāja-paramēśvara - parama-māhēśvara-śrī - **Kālañjar** - ādhipati - śrīmat-**Trailōkyavarmma-dēvō** vijayī
6 sa ēsha durvvishahatara-pratāpa-tāpita-sakala-ripu-kulaḥ kula-vadhūm=iva vasundharān=nirākulāṁ paripālayann=avikala-vivē[ka]-
7 nirmmalīkṛita-matiḥ **Vikrauṇi-vishay-āntaḥpātī-Lōhasihāṇī-grām-ōpagatān=** brāhmaṇān=anyāṁś=cha mānyān=adhikṛitā-
8 n=kuṭumbi-kāyastha-dūta-vaidya-mahattarān mēda-chāṇḍāla-paryantān=sarvvān=sambō-dhayati samājñāpayati ch=Āstu vaḥ saṁvidi[1]-
9 taṁ yath=ōpari-likhitō=yaṁ grāmaḥ sa-jala-sthalaḥ sa-sthāvara-jaṅgamaḥ sva-sīm-āvachchhinnaḥ s-ādha-ūrddhvō bhūta-bhavishyad-varttamā-
10 na-niḥśēsh-ādāya-sahitaḥ pratishiddha-chāṭ-ādi-pravēśaś=ch=āsmābhir=**Vvaḍavāḍa**-samāvāsē **saṁvat 1261 Vaiśākha-vadi 2 Sukra**[2]-
11 **vārē** Bharadvāja-gōtrāya rāüta-**Raṇapāla**-prapautrāya **rāüta-Sahaṇapāla**-pautrāya **Kakaḍādahē Tu[ru*]shkēṇa** saha yuddhē mṛita-
12 rā | **Pāpē**-putrāya **rāüta-Sāvanta**-nāmnē mṛityuka-vṛittau śāsanaṁ kṛitvā pradatta iti matvā bhavadbhir=ājñā-śravaṇa-vidhēyai-
13 r=bhūtvā bhāga-bhōg-ādikaṁ sarvam=asmai samupanētavyaṁ | tad=ēnam=asya grāmaṁ sa-mandira-prākāraṁ sa-nirggama-pravēśaṁ sa-sarvvān[3]=ēkshu-karppā-
14 s-ādi-bhūruhaṁ sa-vana-khani-nidhānaṁ sa-lōh-ādy-ākaram=aparair=api sīm-āntarggatair=vvasubhiḥ sahitaṁ sa-bāhy-ābhyantar-ādāyaṁ [bhuṁjā-]
15 nasya na kēn=āpi bādhā kāryyā | atra cha rāja-rāja-purush-ādibhiḥ svaṁ svam=ābhāvyaṁ parihartavyam=idañ=ch=āsmad-dānam=anāchchhēdyam=a-
16 [nāhā]ryañ=ch=ēti bhāvibhir=api bhūmi-pālaiḥ [pāla]nīyam=iti || Uktañ=cha || Śaṁkhaṁ bhadr-āsanaṁ[4] chhatraṁ var-āsvā[5] vara-vāraṇāḥ | bhūmi-
17 [dāna]s[ya] pushpāṇi phala[ṁ] svarggaḥ Puraṁdara , [Sva-hastō]=ya[ṁ*] [6]**rāja-śrī=Trailōkyavarmma-dēvasya** [ma]taṁ mama || chha || chha ||

TRANSLATION.

I.

Ll. 1-2. Om. Hail! Victorious is the lineage of the **Chandrātrēya** sovereigns, refulgent as the moon, by reason of its gladdening the universe, and its being held on the head (i.e. respected) by the rulers of the world (just as the moon is held on the head by the Lord of the Universe, i.e. the god Śiva).

Ll. 2-5. In that (family), resplendent with the birth of heroes like **Jayaśakti, Vijayaśakti** and others, shining with ever-increasing victory over (their) foes, (was born) the illustrious king **Trailōkyavarmman,** victorious, overlord of **Kālañjara,** great devotee of the supreme god (Śiva), Supreme Lord, great king of kings, meditating on the feet of the illustrious **Paramarddi-dēva,** Supreme Lord, etc., who meditated on the feet of the illustrious **Madanavarmma-dēva,** Supreme Lord, etc.

Ll. 5-7. He, here, having overcome all hostile families by his unbearable valour, protecting the earth without any disturbance, as if (it were the) young bride of a (noble) family, with his intellect purified owing to his unobstructed discrimination, informs and instructs the headmen and so forth of the village of **Kādōhā,** situated in the territory (*vishaya*) of **Pāṇiüli**:

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[1] Read *saṁviditaṁ*. [2] Read *Śukra-*. [3] [On *sa-sarvvān* see note 5, p. 275, above.—F. W. T.]
[4] Read *bhadr-āsanaṁ*. [5] Read *chhattraṁ va r-āśvā*.
[6] [The letter *ja* is not visible on the plate. Perhaps *jñaḥ* as in Plate I has to be read after *ra*.—H. K. S.]

Ll. 7-11. Let it be known to you that this above-mentioned village with (its) land and water, movable and immovable (objects), overhead and underground, circumscribed within its boundaries, with its whole produce—past, present and future,—with access to it prohibited for *chāṭas* and others,—has been graciously granted by us together with a charter (for the same) by way of maintenance for (the heirs of one who suffered) death (on the battlefield), issued from (our) camp at the village of **Vaḍavāḍa, on Friday, the second (day) of the bright half of Vaiśākha in the year 1261** to **Rāüta Sāmanta** of the Bharadvāja *gōtra*, son of **Rāüta Pāpē**, who was killed at **Kakaḍādaha** in a fight with the **Turushkas,** grandson of **Rāüta** Sahaṇapāla, and great-grandson of **Rāüta Raṇapāla.**

Ll. 12-14. Knowing this, you should be intent on obeying (these) instructions, and present him all his dues, such as the claim to a portion (of the agricultural produce), etc. So, also, no one should obstruct him in the enjoyment of this village, with its houses and surrounding walls, with its ingress and egress, with its trees (and plants), such as sugarcane, cotton, *kusuma*, hemp, mango, *madhūka*, etc., with its forests, quarries and hidden treasures and mines of iron, etc., and other sources of wealth within and without its boundaries.

Ll. 15-16. Here also, the kings and officers of the kings should forego all their respective rights. Future monarchs should likewise protect this grant of ours, considering that it ought not to be wrested or seized. "The conch, the throne, the umbrella, the fine horses and the stately elephants (in fact, all the insignia of royalty) are (but) the blossoms of (the merit accruing from) the grant of land ; its fruit is (the attainment of) heaven, O Puraṁdara." This is the handwriting of the king.

II.

Almost identical with the above, except that the persons who are called upon to obey the instructions in lines 7-8 are : Brahmans and other respectable dignitaries and householders, as *kāyasthas, dūtas* (carriers of messages), physicians, and *mahattaras* (headmen), even down to *mēdas* (a low-caste people of Bundelkhand) and *chāṇḍālas.* The last line (17) contains the signature of king Trailōkyavarmma-dēva in his own handwriting.

No. 21.—SOME MINOR RASHTRAKUTA INSCRIPTIONS.

By Lionel D. Barnett.

The inscriptions contained in this series have been edited from ink-impressions originally prepared for the late Dr. Fleet, and now preserved in the Department of Oriental Printed Books and Manuscripts in the British Museum.

1. KUNIMELLIHALLI INSCRIPTION OF SAKA 818.

The village of **Kuṇimellihaḷḷi** lies in lat. 14° 52′ and long. 75° 22′, about 11 miles S.E. from Shiggaon, in the Baṅkāpūr *tāluka* of Dhārwār District, and is marked on the Bombay Survey sheet 309 as "Kuni Milihali" and on the Indian Atlas sheet 42 as "Koonee Mehleehullee." The word *Kuṇi* distinguishes it from a neighbouring "Milihali" or "Mehleehullee." Whether it is identical with the village of Dautavūr or Dautavura mentioned in the present record is a matter for conjecture The inscription was found on a stone in front of the local temple of Hanumān, in Survey No. 41. The inscribed area is about 1 ft. 10½ in. wide and 2 ft. 4½ in. high.—The character is fair **Kanarese** of the period, with letters varying in height from ¾ in. to 1 in., rather inclined to be upright and rounded, and generally somewhat archaic

in style. The *i* (in *idan*=, l. 16) is of the old style, two curves with two dots beneath, as described by Dr. Fleet above, Vol. XI, p. 7. The *ĕ* and *ŏ* are written in both the earlier and the later manner. The *k* is of the old knife-shaped type, but somewhat broad.[1] The *j*, *b*, and *y* approach the later types; the *b* has a large rounded top. In *ṇṇi* of *Aṇṇigana* (l. 12) there is a somewhat unusual variety of . The *l* sometimes has the archaic inward curl, and sometimes appears to be without it, in the later fashion. The *ñ* occurs in *pañcha* (l. 5) and *paṁñcha* (l. 18).—The language is **Old Kanarese** prose, but not of the most archaic type. The word *biḍisidoṁ* (l. 15) is worth noting; cf. above, Vol. XI, p. 6, l. 17.

The **record** opens by giving its date (ll. 1-4), and then refers itself to the reign of the *Mahāsāmantādhipati* **Kannara-vallaha** (ll. 4-6), who seems to be the **Rāshṭrakūṭa Krishṇa II Akālavarsha.** The title *Mahāsāmantādhipati* however raises some difficulty, for already in the Baṭgere inscription of A.D. 888, eight years previous to our record (see above, Vol. XIII, p. 189), Kannara is given the full regal titles[2]; and it would hence seem that, as he had for some years before his accession reigned as Yuva-rāja, or Heir Presumptive, jointly with his father,[3] and had then borne the title of *Mahāsāmantādhipati*, he was still locally described as such. The alternative inference is that this Kannara-vallaha is an otherwise unknown viceroy of the same family; but the predicate "reigning over the earth" practically bars this possibility.

The inscription then states that at this time the Banavāsi Twelve-thousand was under the government of **Lōkade** (ll. 6-7). This Lōkade is the same as Lōkāditya, of the **Chellakētana or Sellakētana** family, on whom see Dr. Fleet's notes in *Ind. Ant.*, Vol. XXXII, pp. 221-26, and *Dynast. Kanar. Distr.*, p. 411 and n. 3. Next it mentions **Ōṁkāra-Śiva-bhaṭāra,** of the temple of **Dindēśvara,** as administrator of **Palasūr,** and, as it would seem, two or three persons as county-sheriffs of **"Aṇṇiga's Hundred of Pānuṅgal"** (ll. 7-12). This last-named district must be a part of the Pānuṅgal (Hāngal) Five-hundred, and it would be interesting to know who Aṇṇiga was from whom it took its name; possibly he is the Pallava or Noḷamba-Pallava Aṇṇiga of the records (above, Vol. IV, p. 289, V, p. 191, X, pp. 58, 63 n., *Dynast. Kanar. Distr.*, p. 420). Finally in ll. 12-15 the inscription mentions two other local officials and a person who induced Ōṁkāra-Śiva-bhaṭāra to grant remission to **Dautavūr** or **Dautavura.** This seems to mean that the village was granted some liberty or immunity from payment of taxes to Palasūr; perhaps Palasūr was a church-property, administered together with some neighbouring villages for the benefit of a local Śaiva temple, and by the present act Dautavūr became released from this service.

The **date** is specified in ll. **1-4** as **Śaka 818 current, the cyclic year Bānu** (*sic!*); **Jyaishṭha śu. 13; the nakshatra Uttare.** This is altogether irregular. Śaka 818 current corresponded to Rākshasa in all systems; and in that year the *tithi* mentioned was connected, according to the *Sūrya-siddhānta*, with **Saturday, 10 May, A.D. 895,** ending about 14 h. 44 m. after mean sunrise (for Ujjain), and corresponding to the *nakshatra* Svāti (or Viśākhā according to Garga on the *Brāhma-siddhānta*). What *nakshatra* our inscription means by "Uttare" is obscure.[4] Nor is the difficulty solved by assuming that Śaka 818 *expired* was intended; for Mr. R. Sewell, who with his usual kindness has investigated the dates in this paper, has pointed out to me that in accordance with the *Sūrya-siddhānta* the date would be

[1] In this connection I may note that in the Āḍūr inscription of Śaka 826 expired (see *Dynast. Kanar. Distr.*, p. 411, n. 3) the *k* is written with a rounded body.

[2] In the Bagumrā grant, a few days earlier, he is still called *mahāsāmantādhipati*.

[3] See *Dynast. Kanar. Distr.*, p. 411.

[4] [In Tamil the *nakshatra* Uttiram corresponds to the Sanskrit Uttara-Phalgunī.—H. K. S.]

Friday, 28 May, A.D. 896, corresponding to the *nakshatra* Anurādhā by all systems, while according to the *Brāhma-siddhānta* the *nakshatra* would be Svāti and according to the equal-space system and Garga it would be Chitrā. If on the other hand we reject the Śaka date as wrong and accept "Bānu," *i.e.* Bhānu, as being the same as Subhānu (as is sometimes the case in Northern Calendars), we must fix the year of our inscription as either 786 or 846 Śaka; but in neither case can we obtain a *nakshatra* with Uttarā in its name, and hence this alternative may be discarded.

The only **place-names** mentioned are the **Banavāsi Twelve-thousand** (l. 7), **Palasūr** (l. 9), "**Aṇṇiga's Hundred of Pānuṅgal**" (ll. 11-12), and **Dautavūr** or **Dautavura** (ll. 14-15). Palasūr is now Halsūr, in lat. 14° 51′ and long. 75° 21′, nearly a mile S.W. of Kuṇimellihaḷḷi. Of "Aṇṇiga's Hundred of Pānuṅgal" I have already spoken. Dautavūr is very possibly the ancient name of Kuṇimellihaḷḷi; if not, it must have been a village in the immediate neighbourhood.

TEXT.[1]

1 Svasti[2] śrī **Sa(śa)ka-kāl-ātīta-saṁbatsara-sa(śa)taṁga-**
2 **ḷ=eṇṭu-nūṛa padineṇṭaneya Bā(bhā)nuv=eṁba** [**saṁba***]**tsaraṁ** prava-
3 rttise Jēshṭa-māsamuṁ śukla-pakshamuṁ trayōda-
4 si(śi)yuṁ Uttare-nakshatramuṁ pravarttisutt-ire [|*] sva-
5 sti samadhigata-pañcha-mahā-śabda-mahāsāmantā-
6 dhipati śrīmat-**Kannara-vallaha[ṁ]** prithuvi[3]-rājyaṁ-geye [|*] **Lō-**
7 **kade Banavāsi-pannirchchāsiramuman**=āḷe [|*] anēka-guṇa-
8 gaṇ-āḷaṁkṛita-sattya-śauch[4]-āchāra-sīla[4]-sampannar=appa
9 śrīmat-**Dindēśvarada Ōṁkāra-Śiva-bhaṭārar**[5]=**Palasūran**=āḷu-
10 tt-ire [|*] svasty=anēka-guṇa-gaṇ-āḷaṁkṛita-satya-śauch-āchāra-sī(śī)la-
11 saṁpannan=app=**Alādiyaṁ**[6] **Gōvaṁ**[6] innuṁ **Kalpāta[ṁ]** śrīmat-**Pā[nuṁ]-**
12 **gall=Aṇṇigana nūṛakke** nāḷ-gāmuṁṇḍu-geye **Māravayyaṁ**
13 perggaḍetanaṁ-geye **Maṇugulara Āyicha-Gāvuṇḍa-**
14 **n**=ūr-gāvuṇḍu-geye ātana magan=**Asagaṇṇa[ṁ] Dautavu-**
15 **ra**[7] biḍisidoṁ **Ōṁkāra-Śiva-bhaṭārar**=biṭṭar=Idaṁ kādoṁge Asva(śva)-
16 mēdhada phalaṁ idan=aḷidoṁge Bāraṇāsiyosi-
17 yo[8] sāsira kavileyuma[ṁ] sāsirbar-pārvvaruma[ṁ]
18 konda paṁñcha-mahāpātakan=akkuṁ[9]

TRANSLATION.

(Lines 1-4.) Hail! fortune! while **the cyclic year Bhānu, the eight-hundred and eighteenth** (*year*) **of the centuries of years elapsed since the time of the Śaka king**, was in progress, while the month Jyaishṭha, the bright fortnight, the thirteenth (*lunar day*), and the constellation Uttarā were in progress:—

[1] From the ink-impression.
[2] This word is preceded by an ornament of the *śaṅkha* type surrounded by petals.
[3] Read *prithuvī-*.
[4] It is not quite clear whether the stone has *ś* or *s*.
[5] It is not quite certain whether we should read *-bhaṭārar* or *-bhaṭāraṁ*.
[6] These names seem strange. The syllable *yaṁ* has been omitted and added in smaller script below the line a cross after the *di* indicating its proper place. Should we read *Alādiya* ?
[7] Should we read *-vūraṁ* or *-vuramaṁ* ? See however above, Vol. XI, p. 3, n. 3.
[8] Read *Bāraṇāsiyoḷ*.
[9] This word is followed by an ornament similar to that at the beginning of l. 1.

(Lines 4-15.) Hail ! while the *Mahāsāmantādhipati* possessing the five great (*musical*) sounds, **Kannara-vallaha,** was reigning over the earth :—while **Lōkade** was governing the **Banavāsi Twelve-thousand** :—while **Dindēśvarada Ōṁkāra-Śiva-bhaṭāra,** adorned with a series of many virtues and practising truthfulness and pure conduct, was governing **Palasūr** :—while **Alādiya Gōva** (?) and likewise **Kalpāta** were holding the county-shrievalty over **Anniga's Hundred of Pānuṅgal** :—while **Maṇugulara Āyicha Gāvuṇḍa** was holding the town-shrievalty :—his son **Asagaṇṇa** obtained the remission (*from taxation* ?) of **Dautavura ; Ōṁkāra-Śiva-bhaṭāra** granted the remission.

(Lines 15-18 : a Kanarese prose formula of the usual type.)

2. KYASANUR INSCRIPTIONS OF SAKA 868, etc.

The village of **Kyāsanūr** ("Kyásnur" on the Bombay Survey sheet 310, "Kasnoor" on the Indian Atlas sheet 42) lies in the Hāngal *tāluka* of Dhārwār District, in 14° 39½′ lat. and 75° 7¾′ long. Its ancient name, as is shown in the inscription C. below, l. 6, was **Kēsalūr,** whence is derived the modern name, by change of *ē* to *yā* (a very common modification in vulgar Kanarese) and of *l* to *n*. The epigraphs here published were found in different parts of the village ; but with the exception of A., which is known to have been found in a row of stones in a road to the north of it, their exact location is not on record, as far as I am aware. An incorrect and imperfect transcript of A. is given in the Elliot Collection, Vol. II, fol. 335a of the Royal Asiatic Society's copy.

A.

This epigraph is on a rectangular stone surmounted by **sculptures** which are described by Elliot's copyist as representing respectively the Sun, Īśvara (Śiva), Halāyudha (*sic* !), and the Moon. The inscribed area is about 1 ft. 10½ in. high and 1 ft. 2 in. broad.—The **character** is **Kanarese,** somewhat irregular and cramped in style, with letters varying in height from ½ in. to 1 in. The vowels ĕ and ŏ are written in both the earlier and the later manner. The *b* and *j* are of the later types ; but the *l* is somewhat archaic, except in *Eḍevoḷal*, l. 6, and *āgal*, l. 13, where it is almost modern. We find the guttural nasal in ll. 3, 7, 10, and the palatal nasal in l. 4 (twice). The cursive *m* appears in the last syllable of *Aṅgiravāramum*, l. 10, and *Gāmuṇḍiganoḷ*, l. 12 ; and there is an interesting form of *y*, in two lobes, in *-eṇṭaneya*, l. 8, and *Poravayyan*, l. 11.—The language is **Old Kanarese,** with the exception of the formal **Sanskrit** verse at the end ; as in the rest of this series, it belongs to the second period of the archaic dialect. We may note the form *mattal* for the commoner *mattar* (see above, Vol. XIII, p. 168) and *biḍisi* (see above, Vol. XI, p. 6, l. 17).

The **record** opens by referring itself in ll. 1-3 to the reign of king **Kannara** (the Rāshṭrakūṭa **Krishṇa III Akālavarsha,** on whom see *Dynast. Kanar. Distr.*, pp. 418 ff.), and then states that while the *Mahāsāmanta* **Kali-Viṭṭa** of the **Chellakētana** lineage was governing the **Banavāsi** province (ll. 3-4) and **Gāmuṇḍiga** was serving as *nāḷ-gāmuṇḍu* or sheriff of the **Eḍevoḷal** *nāḍu*, on a given date, the revenue of a field was transferred by Gāmuṇḍiga, at the request of **Poravayya,** to a special account for the upkeep of a local tank. The history of the Chellakētana or Sellakētana family, of which Kali-Viṭṭa is the latest representative on record, has been examined in *Ind. Ant.*, Vol. XXXII, pp. 221 ff., by Dr. Fleet, who has noticed this inscription and the next on p. 226. We have found an earlier representative of the same family in the Kuṇimellihaḷḷi inscription above.

The **date** of the donation is given in ll. 7-10 as **Śaka 868** current, **Viśvāvasu,** the bright fortnight, Thursday, the *nakshatra* Uttarā[1] ; but with peculiar negligence the draftsman or the

[1] See my remarks on 'Uttare' in the previous inscription.

mason has omitted the month and lunar day. Śaka 868 current coincided with Viśvāvasu of the Southern Cycle in A.D. 945-6.

The place-names mentioned are the Banavāsi *nāḍu* (l. 5) and the Eḍevoḻal *nāḍu* (l. 6). Eḍevoḻal, the county including Kyāsanūr, was a seventy district, and was usually reckoned as forming part of the Banavāsi province.

TEXT.[1]

[Metre : v. 1, *Anushṭubh.*]

1 Svasti Śrī-Pri(pṛi)thuvī-vallabha mahārājādhir[ā*]ja para[mē*]-
2 sva(śva)raṁ paramabhaṭṭārakaṁ . śrīmat Kannara-dēvaṁ pri-
3 tuvī[2]-r[ā*]jyamṅ[3]-geyye [|*] Svasti samadhigata[4]-pa-
4 ñcha-mahā-sa(śa)bda-mahās[ā*]mantañ=Chellakētana-
5 vaṁś-ōdbhavaṁ Kali-Viṭṭaṁ Banavasi[5]-nāḍ-āḷe [|*] Goṁ(gā)-
6 muṇḍigan=Eḍevoḻal-nāḻke nāḻ-gāmuṇḍu-geyye [|*]
7 Sa(śa)ka-nṛipa-kāl-ātīta-saṁvatsara[6]-sa(śa)taṅga-
8 ḷ=eṇṭu-nūṟ-aṟuvatt-eṇṭaneya Visvā(śvā)vasuv=eṁ-
9 ba saṁvatsaraṁ pravarttise su(śu)kla-pakshaṁ A-
10 ṅgiravāramum=Uttare-nakshatradaṁndu Sega-
11 ra Poravayyan=att=ara-gaddad(?)-oḷag=ir-matta-
12 l=keyyaṁ Gāmuṇḍiganoḷ=biḍisi keṟeg=ā-
13 gal=e[ṁ]doṁ[7] [||*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ bā(vā) yō harētu(ta) vasuṁ-
14 dhar[āṁ*] [|*] shashṭir=vva[rsha*]-sahasrā(srā)ṇi vishṭāyā[8] jā-
15 yatē krimi[9] [.*]

TRANSLATION.

(Lines 1-13.) Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king Kannara, was reigning over the earth:—Hail! while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the Chellakētana lineage, Kali-Viṭṭa, was governing the province of Banavāsi:—while Gāmuṇḍiga was holding the county-shrievalty over the county of Eḍevoḻal:—when the cyclic year Viśvāvasu, the eight-hundred and sixty-eighth (*year*) of the centuries of years elapsed since the time of the Śaka king, was in progress, in the bright fortnight, on Thursday, under the constellation Uttarā, Segara Poravayya obtained from Gāmuṇḍiga the remission of a field of two *mattal* within the *ara-gadda* (?) there, and said that it should be for the tank.

(Verse 1: a common Sanskrit formula.)

B.

Of this epigraph lines 1-9 are engraved on a parabola-shaped block about 11 in. broad and 17¾ in. high; the remainder is on the base on which this block stands, and which is about 1 ft. 9 in. broad and 6¼ in. high. The upper block is surrounded by a border with bead ornament except at the bottom, and is slightly damaged on the proper left side.—The character is Kanarese, at first fair, but gradually degenerating, until it becomes in ll. 10-13 a clumsy

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[1] From the ink-impression.

[2] Read *pṛithuvī-*.

[3] A small letter is written in front of the *ṅ* which seems to be meant for a final *m*.

[4] The syllable *sa* was originally written *ta* and then corrected to *sa*.

[5] Read *Banavāsi-*.

[6] The *va* has been omitted and added below the line.

[7] I give this reading with some diffidence. There is a *ga* written below the *l*, which seems to have been omitted from the beginning of the line.

[8] Read *vishṭhāyāṁ*.

[9] Read *kṛimiḥ*.

straggling cursive. In ll. 1-9 the height of the letters is between ⅝ in. and 1 in., but in ll. 10-13 it varies from ⅜ in. to 1 in., the smallest size being that of a cursive *m* which appears thrice in l. 13 (*Muḻkaḍara, maṅgaḷa, mahā*).[1]

The vowel *ĕ* is written in both ancient and later style, the *ŏ* in the later, and the general type of the letters is that of the transitional period. We find the guttural nasal in ll. 11 and 13, the palatal nasal in l. 5 and apparently in l. 12.—The language is **Old Kanarese**. *Poravayyaṁna* (read *Poravayyana*) in l. 12 seems to be a genitive used for nominative (cf. *J.R.A.S.*, 1918, p. 105).

The record refers itself in ll. 1-9 to the reign of **Kannara (Kṛishṇa III)** and the administration of **Kali-Viṭṭa** and **Gāmuṇḍiga** in almost the same words as inscription A., and then in ll. 10-13 announces a charity or public service performed in the same year, viz. **Śaka 868 Viśvāvasu,** corresponding to **A.D. 945-6.**

The **places** mentioned are the **Banavāsi** *nāḍu* (l. 7), **Eḍevoḷal** (l. 8), and a village with a doubtful name (l. 12).

TEXT.[2]

1 [Sva]st[i] Śrī-Pri(pṛi)thuvī-vallabha ma-
2 [hārā]jādhirājaṁ paramēsva(śva)ra
3 [para]mabhaṭṭ[ā*]rakaṁ śrīmat **Kannara-**
4 **[dēvaṁ]** p[r]i(pṛi)thuvī-rājyaṁ-geyye [।*] Svasti
5 [samadhi]gata-pañcha-mahā-śabda-
6 [mahā]s[ā*]manta **Chellakēta**[3]-vaṁs(ś)-ōdbhava
7 **[Kali-Vi]ṭṭaṁ Banavāsi-nāḍ=āḷutt-ire** [।*]
8 **[Gāmu]ṇḍigan=Eḍevoḷal-nāḻke** nāḻ-gā-
9 [muṇḍu-ge]yye[4] [।*] Svasti
10 **Sa(śa)ka-nṛipa-kāl-ātīta-vartthamāna - sambatśara - sata[ṁ]gaḷ**[5]**=e[ṁ]ṭṭuṁ- nu(nū)ṛa aṟuvatt-eṇṭa-**
11 **neya Visvā(śvā)vasu-[sa]ṁba[t]sara[ṁ]** pravarttise **Segara**[6] [7]**Karavayyaṅga[ḷ* ?]** gummaka(?)
12 peñchiṁdo[8] [।*] **Śrī-Poravayaṁ(yya)na** srrī(śrī)-Meḷ[9]-Biḷigiligeya mahājanake kā[du?]-
13 du [।*] **Muḻ[ka]ḍara Vaḍḍayyaṁ**[10] m[ā*]ḍidoṁ [।*] maṅgaḷa mahā-śrī

TRANSLATION.

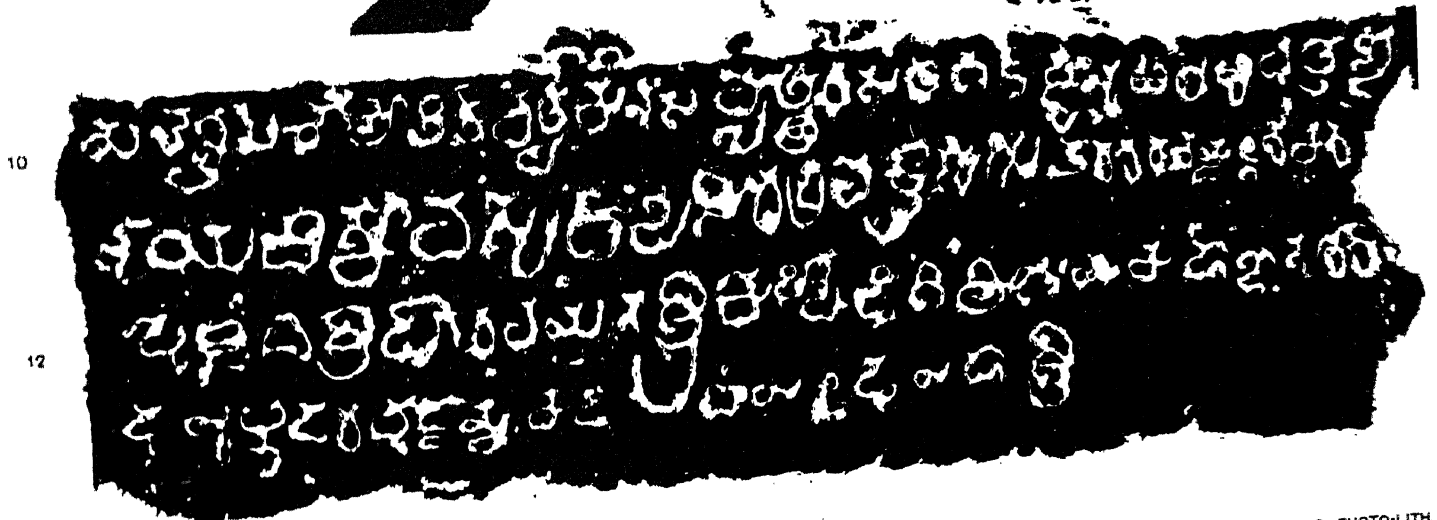
Hail! while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, king **Kannara,** was reigning over the earth:—Hail! while the *Mahāsāmanta* possessing the five great (*musical*) sounds, scion of the **Chellakēta**[11] lineage, **Kali-Viṭṭa,** was governing the province of **Banavāsi**:—while **Gāmuṇḍiga** was holding the county-shrievalty over the county of **Eḍevoḷal**:—while **the cyclic year Viśvāvasu,** the **eight-hundred and sixty-eighth** (*year*) **of the centuries of current years elapsed since the time of the Śaka king,** was in

[1] Cf. the facsimile of inscr. D., l. 15.
[2] From the ink-impression.
[3] Probably to be corrected to *Chellakētana-*, as in A.
[4] Under this word are two short lines of very small characters, mostly illegible.
[5] Read *-varttamāna-saṁvatsara-śataṁgaḷ=eṇṭu.*
[6] There is a cut across the base of the *g*, apparently signifying nothing.
[7] [The reading seems to be *Guravayyaṅgaḷ=aṁmmaṭha*[*vaṁ* ?] *peṛvaṁd=ā.*—H. K. S.]
[8] Apparently meant for *pañchidoṁ*; but the second syllable is not quite clear to me.
[9] The syllable *ḷi* is rather doubtful, being written with a smaller letter rather high up, as though it were omitted and afterwards squeezed in. Possibly we should correct *śrrīmeḷi* to *śrīmat*. [*Śrī-Mēḍin-Piḷigilige* is what appears to me to be the probable reading.—H. K. S.]
[10] [Perhaps *Chaṭṭayyaṁ.*—H. K. S.]
[11] Perhaps to be corrected to *Chellakētana.*

Kyasanur Inscription of Kali-Vita, Saka 868.

WHITTINGHAM & GRIGGS, PHOTO-LITH

SCALE ·31

F. W. THOMAS

progress :—**Segara Karavayya** distributed (?) . . . . . **Poravayya** shall preserve (*it*) for the burgesses of . . . Biḷigilige **Mūḷkaḍara Vaddayya** made (*this monument*). Happiness ! great fortune !

C.

This fragment is contained on a stone of which the inscribed area is about 1 ft. 10 in. high and 1 ft. 7¼ in. wide.—The character is a fine upright **Kanarese** with letters varying in height from ¾ in. to 1¼ in., and with a tendency to make the *l* very large. The vowels ĕ and ŏ are usually written in the older fashion; but the later style is used in *-l=ē-*, l. 8, *-r=o-*, l. 7, *-vo-*, l. 8, and *-do-*, l. 11. The palatal nasal occurs in *pañcha-*, l. 4. The *l* is rather archaic in type, but the *j* and *b* are of a rather later style, and the general character is that of the transitional period.—The language is **Old Kanarese**. The words *naliga* (l. 7) and *mattal*, for the commoner *mattar* (ll. 10, 11 : cf. above, A. text line 11 f.), are of some lexical interest.

The purport of the inscription, so far as it is preserved, is to record the grant of some land for the maintenance of a temple. It prefaces this by referring itself to the reign of **Kandara-vallabha,** i.e. **Kannara** or **Krishṇa III** (ll. 1-3), while the *Mahāsāmantādhipati* **Śaṅkaragaṇḍa** was governing **Banavāsi** (ll. 4-6) and **Gāmuṇḍiga** was county-sheriff of **Eḍevoḷal** (ll. 6-9).

The **places** mentioned are the **Banavāsi** *nāḍu* (l. 6), the **Eḍevoḷal Seventy** (l. 8), the **Pulil-keṟe,** a local tank (l. 9), and the **Buda-kaṇḍa,** some local field or the like (l. 11).

TEXT.[1]

1 [?Svasti] Śrī-Prituma[2]-vallabha mahār[ā]jādhi-
2 [rāja pa]ramēsva(śva)ra paramabhaṭṭārakaṁ śrīmat
3 **[Ka]ndara-vallabhaṁ** prituvī[3]-rājyaṁ-geyye [|*].
4 Svasti samadi(dhi)gata-pañcha-mahā-śabda-ma-
5 h[ā*]s[ā*]mantādi(dhi)pati śrīmat-**Sa(śa)ṁkaragaṇḍaṁ**
6 **Banavāsi-nāḍ**=āḷutt-ire [|*] Svasti shaḍguṇṇa[4]-saṁ-
7 dhu(pū)rṇṇa naligar=oḷ-gaṇḍa śrīmat-**G[ā*]muṇḍiga-**
8 **n=Eḍevoḷal-ēḷpattakkaṁ**[5] nāḷ-gāmuṇḍu-gey[yu]-
9 tt-iḻdu Pulil-keṟeya keḷage vēdhya[6]-dāna-
10 da keyy=ir-mmattal=ā keṟeya keḷage bēṟadu nā-
11 l=mattal=Buda-kaṇḍadoḷ=nivēdhya(dya)da key=or-matta-

TRANSLATION.

[Hail !] while the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, **Kandara-vallabha,** was reigning over the earth :—while the *Mahāsāmantādhipati* possessing the five great (*musical*) sounds, **Śaṅkaragaṇḍa,** was governing the province of **Banavāsi** :—hail ! while he who is perfect in the six qualities,[7] a true man of valour for friends, **Gāmuṇḍiga,** was holding the county-shrievalty over **Eḍevoḷal Seventy** :—a field (*containing*) two *mattal* for the supply of oblations, (*lying*) below the Pulil tank ; four *mattal* separately below the same tank ; a field (*containing*) one *mattal* for the supply of oblations in the Buda-kaṇḍa[8]—

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1 From the ink-impression.

2 Read *-Prithuvī-*. There may be an ī over the *m*, but it is not visible.

3 Read *prithuvī-*.

4 Read *shāḍguṇya-*, or *shaḍ-guṇa-*.

5 We should expect *-ēḷpattakke*.

6 Read *nivēdya-*. [*Vaidya-* would also do – H. K. S.]

7 Namely lordship, knowledge, glory, fortune, freedom from sensuality, and godliness ; or perhaps the six qualities of statesmanship.

8 On *kaṇḍa* see above, Lakshmēshwar inscr. C., p. 52, n. 1.

D.

This record is on a stone with inscribed area 2 ft. 6 in. high and 1 ft. 7¼ in. broad. The character is a fine upright **Kanarese** hand, with letters varying from ½ in. to 1 in. in height. The style is somewhat archaic, with features of the transitional period. The *ĕ* is written in both the earlier and the later fashion, the ŏ only in the later. An *i* of rather archaic type is used in l. 13. A cursive *m* of the peculiar kind mentioned above appears twice in l. 15; and the *y* is composed of two parts, not, as is usual, of three.—The language is **Old Kanarese,** except for the formal **Sanskrit** verse in ll. 11-13. Some words are lexically interesting, as *mattal* for *mattar,* ll. 6-7 (cf. above, remarks under A. and C.), *damma,* ll. 7-8, *ūdigal,* l. 7, (?) *gaṁ-bonnu,* l. 8, *vasa,* l. 9.

The **record** refers itself in ll. 1-3 to the reign of **Nityavarsha-Amōghavarsha,** with the usual epithets of royalty. This is peculiar, for these two *birudas* are not elsewhere borne by a single king. As the inscription seems to be perfectly genuine, we must conclude either that the draftsman made the mistake of combining the *birudas* of two different kings, which seems rather improbable, or that they were actually borne together by some sovereign. Who this sovereign could have been is a matter of conjecture; but, as our epigraph mentions as his viceroy **Śaṅkaragaṇḍa,** whom we have already met in inscription C., and as *nāḻ-gāmuṇḍa*, **Gāmuṇḍiga,** who figures in A.-C., it seems at any rate possible that Nityavarsha-Amōghavarsha is the same as **Nityavarsha-Khoṭṭiga,** the son of Amōghavarsha-Vaddiga and the younger brother and successor of Kṛishṇa III (Kannara) Akālavarsha, so that the date of the inscription would be about A.D. 970.

After mention of the reigning king the record states that at the time the **Banavāsi** province was under the governorship of **Śaṅkaragaṇḍa,** while **Gāmuṇḍiga** was *nāḻ-gāmuṇḍa* of **Eḍevoḻal** (ll. 4-6), and then sets forth a standing order in connection with the levy of the king's taxes on land and houses in **Kēsalūr** and some cognate matters.

The places mentioned are the **Banavāsi** *nāḍu* (l. 4), the **Eḍevoḻa. Seventy** (l. 5), and **Kēsalūr,** i.e. the modern Kyāsanūr (l. 6).

TEXT.[1]

[Metre : v. 1, *Anushṭubh.*]

1 ⁂ Svasti **Nithya(tya)va[r*]sha** Śrī-Pṛii(pṛi)th*u*vī-vallabha
2 mah[ā*]r[ā*]j[ā*]dhirāja paramēsva(śva)ra paramabaṭharakaṁ[2]
3 śrī-**Amōghavarisha**[3] pṛiituvi[4]-rājya[ṁ*] geyy[e |*]
4 **Sa(śa)ṁkaragaṇḍa[ṁ*] Banav[ā*]si-nāḍ**-a(ā)ḻutt-ire [|*]
5 **śrī-Gāmuṇḍigaṁ Ede(ḍe)voḻal-ēḻpat[t*]akke** nāḻ-g[ā*]- .
6 vuṇḍu-geyy[e |*] **Kēsalūrgg[e*]** koṭhṭa(ṭṭa) sti(sthi)ti matta-
7 lge n[ā*]lku damma ūdigalge mūṟu mani(ne)-
8 ge eraḍu mane-damma ondu gaṁ-bonnu mūva-
9 tta-eraḍu arasar=ārappo(yvo)ḍ[e*] ondu vasada
10 ku(kū)ḻan=ikkuge allind=atta nāḻ-g[ā*]vuṇḍar=ikkuvu-
11 du || Sva-datt[ā*]ṁ para-dāttadvaṁ[5] vā yō harati[6] na-
12 dhipā[7] [|*] shashṭi[r*]=varisha-sahasrani[8] vishṭeyā[9]
13 jayyate[10] krimiḥ || [1*] Idaṁ kādā(da)va[ṁ*]ge anva-

[1] From the ink-impression.
[2] Read *-bhaṭṭārakaṁ.*
[3] Read *-Amōghavarshaṁ.*
[4] Read *-prithvī-.*
[5] Read *-dattāṁ.*
[6] Read *harēta.*
[7] Read *vasundharāṁ.*
[8] Read *-varsha-sahasrāṇi.*
[9] Read *vishṭhāyāṁ.*
[10] Read *jāyatē.*

Kyasanur Inscription of Nityavarsha Amoghavarsha.

SCALE ·29

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14 mēdada[1] pale(la)m=akū(kku) aḻido[ṁ*] paṁchcha-vaha-
15 patakan[2]=akū(kku) Ma[ṁ]gaḍa(ḷa) mah[ā*]-giri[3]

TRANSLATION.

(Lines 1-11.) Hail! while **Nityavarsha,** darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, **Amōghavarsha,** was reigning over the earth:—while **Śaṅkaragaṇḍa** was governing the province of **Banavāsi**:—while **Gāmuṇḍiga** was holding the county-shrievalty over the **Eḍevoḻal Seventy**:—an arrangement was laid down for **Kēsalūr** (*as follows*): for a *mattal* (*the tax is to be*) four *damma*,[4] for an *ūdigal* three, for a house two; the *damma* on houses (*is to be*) one . . . gold; when the thirty-two Crown-officials[5] hold the survey, they shall provide rice for one year; the county-sheriffs there shall provide (*it*) thence.

(Verse 1: a common Sanskrit verse-formula.)

(Lines 13-15: a Kanarese prose formula.)

[NOTE.—*ūdigalge* may have to be corrected into *ūḍigalge* (*ūḻigakke*?) in the sense "for services"; *gaṁ* may be taken with the word *ondu* which precedes it and explained as a conjunction corresponding to *kkaṁ*. Evidently 10 *dammas* equalled 32 *pon*. In the phrase *ondu vasada kūḻan=ikkuge* I would insert *di* before *vasada* and translate: "the king, whoever it may be, should provide rice for one day." In the collection of taxes in former times, the bill collector used to be fed at the expense of the debtor; cf. e.g. my remarks on remission of *voṭṭachchu*, A. R. on Epigraphy (Madras) for 1911, page 77.—H. K. S.]

E.

This small fragment occupies an area of about 8½ in. in height and 1 ft. 5½ in. in width. The character is a fair **Kanarese** of cursive sloped type, with letters varying from ½ in. to ¾ in. The *ĕ* is written in both the earlier and the later style, the *ŏ* only in the later. The **guttural nasal** occurs in l. 5, the palatal nasal in l. 1. The ordinary cursive form of *m* is used in *s*[*ā*]*mantanadhipati* (*sic*!), l. 1, *śrīmat*, l. 2, *-chāsiraman*, l. 3, and *-g*[*ā**]*muṇḍu*, l. 5. The **language** is **Old Kanarese**. The *ḻ* is wrongly written for *r* in *panniḻ-*, ll. 2-3.

As to **matter,** the fragment is part of the official preamble of some document, and reports that at a certain date the **Banavāsi Twelve-thousand** was under the government of the *Mahāsāmantādhipati* **Kannayya,** while the county-sheriff of the **Eḍevoḻal Seventy** was **Polega** and the town-sheriff **Siṅga.** On epigraphic grounds it may be assigned to a date a few years later than the preceding record.

TEXT.[6]

1 pañcha-mahāsa(śa)bda-mahās[ā]mantana-
2 dhipati[7] śrīmat **Kannayya[ṁ]** **Banavāsi-pa-**
3 **nniḻchā(rchchhā)siraman=āḻe** ◎ śrīmat **Eḍe-**
4 **voḻa[l-ē]ḻpattakk[e]** **Polegaṁ** n[ā*]ḻ-g[ā*]muṇḍu-
5 geyye **Siṅgan=ūr-ggāmuṇḍu-geyye**

3. DEVIHOSUR INSCRIPTION OF SAKA 884.

Dēvīhosūr, literally "New Town of the Goddess" (probably because of some temple of Dēvī, serving to distinguish it from other towns called Hosūr), is a village in the Karajgi *tāluka* of Dhārwār District; the Bombay Survey sheet No. 309 places it in lat. 14° 47½′ and long. 75° 22½′, about 4½ miles west of Hāvēri. In l. 9 of the present inscription, which was found at the local temple of Bhōgēśvara, it is called by its ancient name, **Posavūr,** whence is

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[1] Read *aśvam ēdhada*.
[2] Read *paṁcha-mahā-pātakan*.
[3] Read *-śrī*.
[4] Apparently the same as *dramma*.
[5] This use of *arasu* for "officer of the king" is noteworthy.
[6] From the ink-impression.
[7] Read *-sāmantādhipati*.

derived °*hosūr*, the second element of the modern name. The stone is rounded at the upper corners, and in a band on the top are **sculptures** of the sun (proper right) and moon (left). Below this is an inscribed area about 2 ft. 3½ in. high and 17 in. broad. It is somewhat damaged on the proper right side, from the top downwards to l. 5.—The character is a bold **Kanarese** hand of the period, somewhat affectedly angular in ll. 1-5; the letters vary in height from ¾ in. to 1⅝ in., and belong to the transitional type. The vowels *ĕ* and *ŏ* are written in the later manner, except in *trayōdasi* (l. 7), °*janakke* (l. 9), and *bēḷva* (l. 10).—The language is **Old Kanarese,** but not of the more archaic type.

The record opens by referring itself in ll. 1-4 to the reign of **Akāḷavarsha Kannara-dēva** (the **Rāshṭrakūṭa Kṛishṇa III,** on whom see *Dynast. Kanar. Distr.*, pp. 418-422), while his subordinate **Garvindara** was governing the **Banavāsi** *nāḍu*[1] (ll. 4-5). It then states that on a given date in Śaka 884 an impost of 55 *gadyāṇas* was required of the Mahājanas of **Posavūr,** from the interest of which certain Brāhmaṇs were to be fed at the *saṁkrānti* in the house of **Binaga,**[2] son of **Māḷakka** (ll. 6-13); and it concludes with a pious prayer that religion may increase for all time (ll. 13-14).

The **date** is specified on ll. 6-9 as **Śaka 884, Dundubhi; Pausha śu. 13, Sunday;** the *uttarāyaṇa-saṁkrānti*. There is a slight irregularity here. The Śaka year intended is the *current* year, corresponding to Dundubhi of the Northern Cycle; the *tithi* Pausha śu. 13 was connected in that year with **Sunday, 22 December, A.D. 961**, ending 18 h. 8 m. after mean sunrise (for Ujjain). The *uttarāyaṇa-saṁkrānti* occurred on the following **Monday, 23 December,** at 6 h. 25 m. after mean sunrise. Thus the *tithi* ended at 0.8 A.M. and the *saṁkrānti* occurred at 12.25 A.M. on the same day, Monday. These calculations are by true *tithis*; but if we reckon with mean *tithis* and months the result is rather different, for thus śu. 13 corresponds to Monday, 23 December (being current during 20 h. 36 m. of the preceding Sunday, and ending 3 h. 24 m. after mean sunrise on the Monday), while the *saṁkrānti* occurred 16 h. 54 m. 22 s. after mean sunrise on the Monday.[3] It is thus impossible to say whether the date in the inscription was calculated by true or by mean *tithis*.

The only **place-names** mentioned are the **Banavāsi** *nāḍu* (l. 5) and **Pōsavūr,** i.e. Dēvīhosūr (l. 9).

TEXT.[4]

1 [Svasty=**A**]**kāḷavarsha**-dēva Śrī-Pṛithvī-valla-
2 [bha ma]hārājādhirāja paramē-
3 s[va](śva)raṁ [para*]mabhaṭṭārakaṁ **Kannara-dēva**[ṁ*] rā-
4 [jyaṁ]-geyye tat-pāda-padm-ōpajī-
5 [vi] **Garvvindaraṁ Banavāsi-nāḍan**=āḷe
6 **Sa(śa)ka**[5]**-varsha 884 Dundubhi-saṁvatsa-**
7 **r-āntarggata-Pausha-su(śu)ddha-trayōdasi(śi) Ā-**
8 **dityа-vāram=uttarāyaṇa-saṁkrānti-**
9 yandu **Posavūra** mahājanakk=a-
10 yvatt-aydu gadyāṇa ponna bēḷva kara[ṁ]
11 **Māḷakkana** magaṁ **Binagaṁge** saṁ-
12 krāntiyoḷ=maneyoḷ=orvvar=brāhmaṇa-
13 r=uṇḍa phalaṁ chaṁdr-ādityar=uḷḷina[ṁ*]
14 dharmmam=abhivṛiddhige salvudu maṁgaḷa

[1] This same Garvindara appears in a record of Śaka 890 (Prabhava) as ruling a part of the Banavāsi Twelve-thousand under Khoṭṭiga (*Epigr. Carn.*, Vol. VIII, Sb. 531).

[2] This name seems to be the same as *Benaka*, derived from the Sanskrit *Vināyaka*.

[3] I am indebted for these results of mean calculation to Mr. Sewell.

[4] From the ink-impression.

[5] Only the second half of the *s* is visible, but it is enough to shew that the engraver cut an *s*, not a *ś*.

WHITTINGHAM & GRIGGS, PHOTO-LITH.

No. 22.—PADMANERI GRANT OF VENKATA I: SAKA-SAMVAT 1520.

By V. Natesa Aiyar, B.A., M.R.A.S., Peshawar.

The subjoined grant is published with the aid of an excellent inked estampage, kindly supplied to me by Rao Sahib H. Krishna Sastri, Government Epigraphist for India. It is noted as No. 14 of Appendix A in the *Annual Report* on Epigraphy for 1905-6.

The copper-plates on which the grant is incised are seven in number, as can be judged from the Telugu numerals at the right-hand corner, and they are bored at the top for the insertion of a ring and seal, which, unfortunately, are no longer to be found.[1] Of these plates the first and the last are carved only on the inner side, and the remaining five on both sides. The space covered by the writing measures $7\frac{3}{4}'' \times 7\frac{1}{8}''$ on each plate, while the size of the individual letters varies from $\frac{3}{16}''$ to $\frac{1}{4}''$. The alphabet is **Nandināgarī**, with the exception of the 'sign-manual' at the end, which is in the Kannaḍa-Telugu script.

Among the orthographical peculiarities and errors which occur in the grant may be mentioned (1) the doubling of consonants when preceded by *r*, as in °*turyyō* (l. 7), *tārttīyikō* (l. 10), °*śauryyēṇa* (l. 21), *durgga*° (l. 55), °*r=ddadāti* (l. 149); (2) the doubling of *d* when preceded by an *anusvāra* or followed by *y*, as in °*ruṁddhati*° (l. 29), *maddhyē* (l. 46), °*saiṁddhava*° (l. 70), °*sāddhya*° (l. 117); (3) the use of *anusvāra* instead of nasal, as in °*sy=pāṁtē* (l. 46), °*Veṁgalāṁbā* (l. 54), °*koṁḍavīḍu*° (l. 56), °*vaśayaṁ* (l. 100), *braṁhāṁḍaṁ* (l. 136), °*v-ēṁdrān* (l. 269); (4) the omission of *visarga* before conjunct sibilants, as in °*kāminī sva*° (l. 15), °*rāja kshitau* (l. 38), °*d-anuja śrī* (l. 62), °*dhē śrī*° (l. 122), *prayatai sni*° (l. 164); (5) the use of dental *n* for cerebral *ṇ* as in *varnita*° (l. 88), °*svarna*° (l. 228); (6) the use of *yi* for *i* and *ye* for *e* and *vice versâ* as in *yētā*° (l. 33), *yiti*° (l. 88), °*māita*° (l. 94); and (7) non-adherence to Sandhi rules, as in °*m=abhūt=śilā* (l. 2), *śrīmat-cha*° (l. 170), °*y-ōtbhūta*° (l. 191).

The inscription consists of 159 **Sanskrit** verses and opens with an invocation to the god Śrī Veṅkaṭēśa in prose. The peculiar Sanskrit words and the royal *birudas* used in this epigraph are the same as in the other published records of this king and of his successors Veṅkaṭa II and Raṅga VI.[2]

The genealogy of the king (vv. 3-28), both mythological and historical, agrees precisely with that given in the inscriptions already referred to, while the description of his virtues and exploits (vv. 29-45) adds nothing to what is contained in the Vilāpāka grant.[3]

Verses 46-47 give the date of the grant, which was the **twelfth tithi of the bright fortnight of the month of Śrāvaṇa in the Śaka year** reckoned by the sky, the eyes, the arrows and the moon (i.e. **1520**), the cyclic year being **Viḷambin.** This date corresponds with A.D. 1598.

The grant was made in the presence of the god **Veṅkaṭēśa,** evidently on the Tirumala hill, and at the request of Kṛishṇa, the Nāyaka king of Madhurā. The latter's pedigree, as shown in

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[1] These plates were originally in the Collector's office, Tinnevelly, and had their ring and seal intact at the time when they were examined by Mr. Sewell (*Lists of Antiquities*, Vol. II, p. 17, No. 111).

[2] Vide *Ep. Ind.*, Vol. IV, pp. 269 ff.; *ibid.*, Vol. III, pp. 236 ff.; *Ind. Ant.*, Vol. XIII, pp. 125 ff.; *ibid.*, pp. 153 ff.; and *Ep. Ind.*, Vol. XI, pp. 326 ff.

[3] *Ep. Ind.*, Vol. IV, pp. 269 ff.

the present record (vv. 58-78), tallies exactly with what Mr. Sewell has given,[1] but is not included in the Kūniyūr Plates of Veṅkaṭa II.[2] This pedigree can be shown as follows :—

Nāga of the Kāśyapa race
|
Viśvanātha
|
Kṛishṇa (or **Kumāra Kṛishṇapa Nāyaka**)
m. **Lakshmyambikā**
|
Vira (or **Periya Vīrapa Nāyaka**)
m **Tirumalāmbikā**
|
Kṛishṇa (or **Kumāra Kṛishṇapa** *alias* **Liṅgaya**)

As to the martial exploits and public charities of these Nāyaka kings, the record says that Viśvanātha, son of Nāga, defeated the Tiruvaḍi king and the great Pāṇḍya Vāṇāda-rāya[3] and his allies in battle and established his sway over the kingdom of Madhurā (v. 59); that his grandson Vīrapa Nāyaka constructed a sculptured *maṇḍapa* in front of the shrine of Sundarēśa, the presiding deity of Madura, gave the goddess **Mīnākshī** a golden *kavacha* set with gems, instituted *pūjās*, performed the ceremonies and made the gifts *hēm-āśva, hēma-garbha, kanaka-maṇi-tulā-pūrusha*, etc. (vv. 63-64); that Vīrapa Nāyaka's son Kṛishṇa obtained the grace of **Raṅgapati** (*i.e.* the god of **Śrīraṅgam**) by gifts of jewelled *kavachas*, silk garments, and rich ornaments, such as diadems, ear-rings, and waistband, by the endowment of villages, gardens and orchards, by the celebration of car-festivals and by the due performance of daily rituals in his temple (v. 69); and that he also founded *agrahāras* for the exclusive use of Brahmans well-versed in *śāstras*, and bestowed villages on them in perpetuity.

The object of the grant was the village of **Padmanērī** (ll. 107 sqq.), surnamed **Tirumalāmbā-puram**, presumably after Kṛishṇa-Nāyaka's mother, and belonging to the **Tiruvaḍi-*rājya***,[4] in Vānava-*nāḍu*, and in Pachchāttuppōkku (Tamil : Pachchāṟṟuppōkku), evidently so called because it was irrigated by the Pachchāṟṟu river. The village was situated to the east of **Koṭṭākuḍi-Marugāl** and the **Bhinnāśman**, to the south of the (boundary) stone of **Vēṭṭekāraṅkuḷam** and **Moḍavaṅkuḷam**, to the west of the bridge (*i.e.* anicut) of **Dēvanallūr**[5] *alias* **Sōmanātha-kshētra** and to the north and west of the river Śyāma-nadī.[6] The village enjoyed a regular supply of water from the Śyāma-nadī anicut and possessed the ownership of the two dams across the mountain streams between Chōḷagiri and Valligiri, as also the numerous canals. The village of Padmanērī may be identified with its namesake 2½ miles east of Nāṅgunēri in the Tinnevelly district. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 315) says that there is here a large temple with inscriptions in Tamil, Telugu, Grantha and Malayalam characters.

The **terms** of the grant are the same as those used in similar records of this dynasty and embrace every kind of proprietary right, including immunity from all taxes and unhampered powers of enjoyment and alienation in perpetuity.

[1] *Lists of Antiquities*, Vol. II, p. 200.
[2] *Ep. Ind.*, Vol. III, p. 239.
[3] [For the identification of Tiruvaḍi and of Vāṇāda-rāya see the *Annual Report* on Epigraphy for 1906, p. 85, paragraph 60.—H. K. S.]
[4] This name occurs also in the Kūniyūr Plates of Veṅkaṭa II (vide *Ep. Ind.*, Vol. III, p. 240).
[5] [Dēvanallūr is also shown on the map of the Nāṅgunēri taluk but not exactly to the east of Padmanērī. Perhaps the anicut of Dēvanallūr was in that position.—H. K. S.]
[6] Śyāma-nadī is apparently the Sanskrit rendering of Pachchāṟṟu.

The village was divided by king Kṛishṇa into 83 shares and bestowed on a number of Brahmans of different *gōtras* and *sūtras* (v. 81). The following is the list of the donees and their shares :—

List of Donees.

Line of text.[1]	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
169	Śaṁbhu (Śiva)	......	...	...	...	1⅓
"	Mādhava (Vishṇu)	......	...	...	...	1⅓
"	Mahāśāstā (tutelary deity of the village).	......	...	...	...	1⅓
170	Akkala-Bhaṭṭa	Grandson of Akkala-Bhaṭṭa and son of Voḍya Peru-Bhaṭṭa.	Bahvṛicha	Bhāradvāja	...	5
173	Tirumala-Nambikoṇḍārya	Son of Maḍavāḍa Pina-mādhavayarya.	...	Kauṇḍinya	Āpastamba	5
176	Koṇḍā-Jōsya	Son of Timmā-Jōsya	...	Do.	Do.	6
177	Veṅkaṭa-Amātya	Son of Honnaya-Amātya	Yajus	Bhāradvāja	...	5
178	Veṅkaṭaya and Sūrēndra.	Sons of Sarvaya	...	Viśvāmitra	Āśvalāyana	2
180	Bhūmā-Bhaṭṭa	Son of Mahaṁkāḷi Nāgā-Bhaṭṭa.	Yajus	Kutsa	...	2
181	Narasaṁ-Bhaṭṭa	Son of Tirumalārya	Do.	Viśvāmitra	...	1
182	Abbā-Bhaṭṭa	Son of Śaṁkara-Bhaṭṭa	Do.	Saunaka	...	1
183	Saṁkara	Son of Vallaṁ-Bhaṭṭa	Bahvṛicha	Kauśika	...	1
185	Aḷagi-Śiṅgari	Son of Śrīrāma	...	Śrīvatsa	Āpastamba	1
186	Tiruveṅkaṭayārya	Son of Anantayārya	Yajus	Ātrēya	...	1¾
187	Tirumalārya	Son of Kṛishṇayārya	Do.	Kauṇḍinya	...	1
189	Kṛishṇaya	Son of Perumāḷārya	Do.	Bhāradvāja	...	1
190	Tiruvāḷi	Son of Abbaya	...	Do.	Bōdhāyana	1
191	Nārāyaṇa	Son of Tiruveṅkaṭaya	...	Do.	Do.	1
192	Lakshmaṇārya	Son of Perumāḷārya	...	Do.	Do.	¾
194	Porotti-Nainār	Son of Śrīnivāsa	Yajus	Kauṇḍinya	...	¾
195	Sūryanārāyaṇa	Son of Bhāskara-Bhaṭṭa	Do.	Bhāradvāja	...	1
196	Abban-Śāstrin	Son of Śāstirāya	Bahvṛicha	Śrīvatsa	...	1
197	Padmanābha-Paṇḍita	Son of Dēvarāya-Paṇḍita	...	Kāśyapa	Bōdhāyana	1
199	Vēdappa-Paṇḍita	Son of Garuḍavāhana	...	Do.	Do.	1
200	Paramasvāmi-Vaidya	Son of Sundararāja	...	Parāśara	Do.	2
201	Gaṅgayāḍi Kōnēri-Bhaṭṭa	......	...	...	...	1

[1] The line-number refers to the beginning of the verse giving the details.

List of Donees—*contd.*

Line of text.	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
202	Bhāskara	Son of Kāvēri-samudram Sōmaya.	Bahvṛicha	Gautama	...	2¼
203	Mudda-Bhaṭṭa	Son of Nāgappa	Do.	Do.	...	1¾
204	Yallaṁ-Bhaṭṭa	Son of Timmā-Bhaṭṭa	...	Do.	Āśvalāyana	¾
206	Ōbā-Bhaṭṭa	Son of Chikkaṁṇa-Bhaṭṭa	Bahvṛicha	Do.	...	¾
207	Sūri-Bhaṭṭa	Son of Basava-Adhvarin	...	Vāsishṭha	Drāhyāyaṇa	¾
208	Gaṅgādhara	Son of Gōvinda	...	Agastya	Āśvalāyana	¾
210	Nārāyaṇa	Son of Huggi Yallaṁ-Bhaṭṭa.	...	Harita	Do.	1½
211	Śēshādri-Bhaṭṭa	Son of Koṇḍu-Bhaṭṭa	...	Kāśyapa	Do.	½
213	Vaidyanātha	Son of Lakshmīnātha	...	Do.	Bōdhāyana	1
214	Sūri-Bhaṭṭa	Son of Nāgā-Bhaṭṭa	Bahvṛicha	Mauna - Bhārgava.	...	½
215	Tirumala-Bhaṭṭa	Son of Vīraya	...	Gautama	Āśvalāyana	¾
217	Mādhava-Bhaṭṭa	Son of Māḷu-Bhaṭṭa	Bahvṛicha	Vishṇuvardhana.	...	1¼
218	Vīraṁ-Bhaṭṭa	Son of Gaṅgādhara	Do.	Kāśyapa	...	¾
219	Kṛishṇaṁ-Bhaṭṭa	Son of Koṇḍu-Bhaṭṭa	Yajus	Do.	...	¾
220	Pāpā-Bhaṭṭa	Son of Durgā-Bhaṭṭa	Bahvṛicha	Ātrēya	...	¾
222	Veṅkaṭādri-Bhaṭṭa	Son of Yallaṁ-Bhaṭṭa	Do.	Gautama	...	9/10
224	Basavā-Bhaṭṭa	Son of Buchchella	Do.	Kāmakāyana-Viśvāmitra.	...	9/20
225	Nāgā-Bhaṭṭa	Son of Pākaṁ-Kṛishṇaya	Do.	Bhāradvāja	...	9/20
226	Kṛishṇaṁ-Bhaṭṭa	Son of Sūri-Bhaṭṭa	Do.	Vishṇuvardhana.	...	1 7/20
228	Veṅkaṭa-Bhaṭṭa	Son of Svarṇaghaṇṭi-Appayārya.	Do.	Bhāradvāja	...	1⅛
229	Śaṁkara-Bhaṭṭa	Son of Tirumala-Yajvan	Do.	Kāśyapa	...	9/10
230	Sūryanārāyaṇa	Son of Mallu-Bhaṭṭa	Do.	Haritasa	...	9/10
231	Sūryanārāyaṇa	Son of Lakkā-Bhaṭṭa	Do.	Hāritasa	...	⅜
233	Appaya	Son of Tiruveṅkaṭa	...	...	...	1
„	Anantaya	Son of Yajñēśvara	Yajus	Kauśika	...	¾
235	Vaidyēśa-Bhaṭṭa	Son of Maṅgēśa	Sāman	Kāśyapa	...	1 1/20
236	Chinna-Nāgaya	Son of Koṇḍu-[Bhaṭṭa*]	Bahvṛicha	Hāritasa	...	⅜
237	Raṅgaya	[Son of] Veṅgaḷ-Ādhvarin	Yajus	Kāśyapa	...	⅜

List of Donees—*concld.*

Line of text.	Donee's name.	Lineage.	Śākhā.	Gōtra.	Sūtra.	Number of shares.
238	Kṛishṇa	Son of Rathasundara	Yajus	Kāśyapa	...	$\frac{3}{5}$
239	Bishaṁ-Bhaṭṭa	Son of Veṅkaṭa	...	Do.	Kātyāyana	$\frac{3}{5}$
,,	Veṅkaṭa	[Son of] Karuṇākara	Śukla-Yajus.	Bhāradvāja	...	$\frac{3}{5}$
240	Lallu-Bhaṭṭa	Son of Nāgaṁ-Bhaṭṭa	Bahvṛicha	Vāsishṭha	...	$\frac{9}{20}$
241	Chennu-Bhaṭṭa	Son of Nāgaṁ-Bhaṭṭa	Do.	Ātrēya	...	$\frac{9}{20}$
242	Nṛisiṁha	Son of Raṅgaya	Yajus	Bhāradvāja	...	$\frac{9}{20}$
,,	Chikkārya	[Son of] Ōbaya	Ṛik	Mauna - Bhārgava.	...	$\frac{9}{20}$
244	Kṛishṇa-Bhaṭṭa	Son of Veṅkaṭādri	Bahvṛicha	Vāsishṭha	...	$\frac{9}{20}$
,,	Kṛishṇa	Son of Rāmakṛishṇa	Ṛik	Jāmadagnya-Vatsa.	...	$\frac{3}{10}$
245	Bhānaya	Son of Nāgā-Bhaṭṭa	Do.	Kāśyapa	...	$\frac{3}{10}$
,,	Achchaya	Son of Koṇḍu-Bhaṭṭa	Bahvṛicha	Do.	...	$\frac{3}{10}$
246	Timmaya	[Son of] Rāmaya	Ṛik	Jāmadagnya-Vatsa.	...	$\frac{3}{10}$
247	Bhairava	Son of Tippā-Bhaṭṭa	Yajus	Śrīvatsa	...	$\frac{3}{10}$
,,	Gaṇapati	Son of Nāgaya	Bahvṛicha	Kauśika	...	$\frac{3}{10}$
248	Raghunātha	Son of Liṅga	...	Śrīvatsa	Kātyāyana	$\frac{3}{10}$
249	Pēraya	[Son of] Mallaya	Yajus	Gautama	...	$\frac{3}{10}$
250	Varadārya	Son of Anantayārya	Bahvṛicha	Bhāradvāja	...	$1\frac{1}{4}$
252	Bharata-Bhaṭṭa	Son of Dēvadēvēśa-Bhaṭṭa	Yajus	Kauśika	...	1
253	Mannān	Son of Kṛishṇaya	Bahvṛicha	Haritasa	...	$\frac{3}{4}$
254	Alagapperumāḷ	Son of Śrīraṅga	Yajus	Śrīvatsa	...	$\frac{1}{2}$
255	Viśvanātha	Son of Yajñēśvara	Do.	Kāśyapa	...	$\frac{1}{4}$
256	Peddaya	[Son of] Mallaya	Ṛik	Vāsishṭha	...	$\frac{3}{20}$
,,	Pushpagiri	Son of Dugga	Do.	Bhāradvāja	...	$\frac{3}{20}$

Some of these donees, it may be noted, seem to have come from distant provinces. Thus, Akkaḷa-Bhaṭṭa is stated to be the son of Peru-Bhaṭṭa of Voḍya or Orissa (v. 86); Tirumala-Nambikoṇḍa, the son of Pina-Mādhava of Maḍavāḍa or Marwar (v. 88); Bhūmā-Bhaṭṭa, the son of Nāgā-Bhaṭṭa of Mahaṁkāḷi, or Mahākāli or Ujjain (?) (v. 92); and Nārāyaṇa, the son of Yallaṁ-Bhaṭṭa of Huggi or Hoṭgi (v. 115). It is also worthy of note that the donees belong to various Brahmanical sects and to different *śākhās*, *gōtras* and *sūtras*, from which it is apparent that the

king was very tolerant in matters of religion and confined his munificence to no particular sect or class.[1]

In v. 81 it is said that the village of Padmanērī was divided into 83 shares, and the actual number of shares distributed among the donees comes to that number.

The inscription was composed by **Kṛishṇakavi-Kāmakōṭi,**[2] grandson of **Sabhāpati,** and engraved by **Vīraṇa-Mahāchārya,** son of **Gaṇapaya.**[3]

The grant closes with the usual imprecatory verses (vv. 155-59) and the sign-manual of the king.

TEXT.

[Metres: vv. 1-3, 38 (partly), 43-44, 46-57, 61-62, 65-67, 74-151 and 154-158, *Anushṭubh*; vv. 4, 6, 22, 28, 31-32, 45, 58, 63, 68-69 and 72-73, *Śārdūlavikrīḍita*; vv. 7, 37 and 70, *Rathōddhatā*; vv. 5, 21, 23, 59 and 64, *Sragdharā*; vv. 8, 13 and 60, *Vasantatilakā*; vv. 9, 14, 26 and 29, *Pṛithvī*; vv. 10 and 19, *Śikhariṇī*; vv. 15, 17 and 34, *Mālinī*; vv. 11, 25 and 36, *Śailaśikhā*; vv. 12 and 30, *Indravajrā*; vv. 16 and 35, *Pushpitāgrā*; vv. 18, 20, 24, 27 and 33, *Upajāti*; vv. 38 (partly), 39-41, 71 and 152-153, *Āryā*; v. 159, *Śālinī*; v. 42, *Dōdhaka*.]

[NOTE.—Letters in round brackets stand for corrections of the immediately preceding letters.]

First Plate.

1 श्रीवेंकटेशाय नम: । यस्य संपर्कपुंण्येन[4] नारीरत्न-

2 मभूच्छिला[5] । यदुपास्यं सुमनसां तद्दस्तुद्वंद्वमाश्रये ।[। १*]

3 यस्य द्विरदवक्त्राद्या: पारिषद्या: परश्शतं । विघ्नं निघ्नंति भजतां

4 विष्वक्सेनं तमाश्रये ।[। २*] जयति क्षीरजलधेर्जातं सव्येक्षणं हरे: । आखं-

Lines 5-94 are omitted as the verses 3-42 which they contain have been printed above (Vol. XI, No. 34) as occcurring in the Mārēḍapalli Grant, most of them also in the Dalavay Agraharam Plates (Vol. XII, No. 21), the Arvilimangalam Plates (Vol. XII, No. 38) and in the two Grants of Veṅkaṭapati (Vol. XIII, No. 22). Some of the following verses also occur more or less exactly in the same.

Third Plate: Second Side.

95 स्तोषणरूपजितासमकांड: । भाषगे[6]तप्पुवरायरगं-

96 ड: पोषणनिर्भरभूनवखंड: ।[। ४२*] इत्यादिबिरुदैर्वंदितस्त्या

97 नित्यमभिष्टुत: । जयजीवेतिवादिन्या जनितांजलिबंद्धया ।[। ४३*]

98 कांभोजभोजकालिंगकरहाटादिपार्थिवै: । प्रतीहारपदं प्राप्तै[:]

99 प्रस्तुतस्तुतिघोषण: ।[। ४४*] सोयं नीतिजितादिभूपतिततिस्सुत्राम-

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[1] [The identification of Voḍya, Maḍavāḍa, Mahaṅkāḷi and Huggi with names of provinces and towns is very doubtful. These are most likely family names.—Ed.]

[2] The composer of the Viḷāpāka, Koṇḍyāta and the Kaḷiakurśi grants of Veṅkaṭa I, Veṅkaṭa II, and Raṅga VI was Rāma, son of Kāmakōṭi and grandson of Sabhāpati. This being the case, the name Kṛishṇakavi Kāmakōṭi in the present record may be taken to mean Kṛishṇakavi, son of Kāmakoṭi and brother, presumably, of Rāma.

[3] The engraver of the Viḷāpāka grant of Veṅkaṭa I was Kāmaya, and that of the Kūniyūr and Koṇḍyāta grants, Achyutārya, both sons of Gaṇapaya or Gaṇapārya. It is, therefore, apparent that Vīraṇa-Mahāchārya of our inscription was the brother of Kāmaya and Achyutārya.

[4] Read पुण्येन. [5] Read °मभूच्छिला. [6] Read भाषेगे.

100 शाखी सुधीसार्थानां भुजतेजसा स्ववशयं[1] कर्नाटसिंहासनं [।*]
101 आ सेतोरपि चाहिमाद्रि विमतान् संहृत्य शासन्मुदा सर्वोर्वीं प्र-
102 चकास्ति वेंकटपतिश्रीदेवरायाग्रणीः ।[। ४५*] व्योमनेत्रककेंदु-
103 गणिते शकवत्सरे । वत्सरे च विकंभ्याख्ये मासि श्रावणनाम-
104 नि ।[। ४६*] पक्षे वलक्षे पुष्यायां द्वादश्यां च महातिथौ । श्रीवेंकटेशपा-
105 दाब्जसन्निधौ श्रेयसान्निधौ ।[। ४७*] नानाशाखाभिधागोत्रसूत्रेभ्यो(भ्यः)
106 शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः । [। ४८*]
107 श्रीसमग्रे तिरुवडिराज्ये वानवनाडुके । पश्चात्तुप्पीकुके चापि
108 प्रख्यातिं समुपाशि(श्रि)तं ।[। ४९*] प्राच्यं कोट्टाकुडिमरुगालो भिन्नाश्मनो-
109 पि च । वेट्टैकारन्कुळयाल्पो दक्षिणं मोडवन्कुळात् ।[। ५०*] सोमनाथ-
110 क्षेत्रदेवनल्लूसेतोश्च पश्चिमं । श्यामनद्याः पश्चिमां च दिशमा-
111 श्रितमुत्तरां ।[। ५१*] निरुपाधिश्यामनदीसेतुपाथोभिवर्द्धिता(तं) । त-
112 स्योळवल्लिगिर्य्योश्च मध्ये सेतुद्वयांभसां ।[। ५२*] कुल्यावलीजलानां
113 च स्रातंत्र्येण[2] समन्वितं । एतद्ग्रामतटाकांबुनिर्निरोधस्थला-
114 न्वितं ।[। ५३*] — — — — — — — — — — । श्रीमत्तिरुम-
115 लांबायाः पुरमित्यपराभिधं । पद्मनेरीतिनामानं ग्राम-
116 मारामशोभितं । [। ५४*] सर्वमान्यं चतुस्सीमासहितं च समंततः ।

Fourth Plate: First Side.

117 निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं ।[। ५५*] अक्षिण्या-
118 गामिसंयुक्तं गणभोज्यं सभूरुहं । वापीकूपतटाकैश्च
119 कच्छारामैश्च संयुतं ।[। ५६*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतार-
120 कं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।[। ५७*] आसोत्काश्य-
121 पसंततौ घनतपस्संतुष्टविश्वेश्वरस्वैरानुग्रहभाजनात्[3]गुणनि-
122 धे[4] श्रीनागपृथ्वीपतेः । क्षीराब्धेरिव चंद्रमाः कुवलयानंदानुसं-
123 धायकः सौम्य[:*] श्रीवरविश्वनाथनृपतिस्सर्वज्ञचूडामणिः ।[। ५८*] प्र-
124 ख्यातश्रीस्त्रिरुवडिमहापाण्ड्यवाणादरायप्राग्रानन्यानपि र-
125 णमुखे पार्थिवानाशु जित्वा । तत्तत्सीमां(मा)न्निजभुजबलादाहरन्
126 विश्वनाथक्षोणीपालोभजत मधुराराज्यसाम्राज्यलक्ष्मीं ।[। ५९*] त-
127 स्मादजायत [5]आयमनोजवस[:*] स्वकीर्त्या विख्यातकृष्णनृपतिर्विजि-
128 ताभियातिः । विक्रांतिनीतिधिषणाढ्य[ति]संपदां [6]यः स्तुत्याश्रयोभ-

[1] Read °वशयन्.

[2] Read °तंत्र्येण.

[3] Read °नाद्गु°.

[4] Read °धेः.

[5] Omit the two syllables आय which are repeated by mistake.

[6] Omit the *visarga*.

129 जत दक्षिणनायकत्वं ।[। ६०*] पद्मेव पद्मनाभस्य पुरारेरिव पार्वती। पवि-

130 त्रचरिता तस्य पत्नी लक्ष्म्यंबिकाभवत् ।[। ६१*] तयोः प्राचीनपुण्यानां

131 परिपाकविशेषतः । विनयौदार्य्यनयभूरुदभूद्वीरभूपतिः ।[। ६२*]

132 श्रीमत्सौंदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचि-

133 त्रविशेषभूषितशिलास्तंभोल्लसन्मटु(ण्ट)पं । मीनाक्ष्याः कवचं च

134 रत्नखचितं हैमं च निर्माय यः पूजाश्चावहदुत्तरोत्तरतया

135 साम्राज्यमव्याहतं ।[। ६३*] हेमाश्वं हेमगर्भं कनकमणितुलापूरु-

136 षं विश्वचक्रं ब्रंहांड[1] गोसहस्रं कनककरिरथं कांचनीं का-

137 मधेनुं । सप्तांभोधीन् हिरण्याश्वरथमपि महाभूतपूर्वं घ-

138 टं च ।[2] स्वर्णक्ष्मां रत्नधेनुं व्यतनुत विधिवद्भूयसे श्रेयसे यः ।[। ६४*] श-

139 चीव त्रिदशेंद्रस्य शीतांशोरिव रोहिणी । सधर्मिण्यभवत्तस्य

Fourth Plate : Second Side.

140 सती तिरुमलांबिका ।[। ६५*] अनसूयां च सासूयां रूढकीर्ति-

141 मरुंधतीं । कुरुते या गुणोत्कर्षैर्लोपामुद्रां च मुद्रितां । [। ६६*] वी-

142 रभूरमणादस्यां वरकृष्णमहीपतिः । देवक्यामिंदिराजानि-

143 र्वसुदेवादिवोदभूत् ।[। ६७*] जैत्रश्रीवसतिर्जयंततनुभूचं[3]द्राभिरा-

144 माकृतिर्विज्ञातामितनीतिशास्त्रविततिर्वीरोत्तमालंकृतिः । नी-

145 त्या कल्पितनैकषोडशमहादानोन्नतिर्द्योतते श्रीवीरक्षिति-

146 पांबुधेरुडुपति[:*] श्रीकृष्णपृथ्वीपतिः ।[। ६८*] विश्वोत्कृष्टविचित्ररत्न-

147 कवचोष्णीषाग्र्यपीतांबरग्रीवाकल्पकिरीटकुंडलकटीसूत्रा-

148 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यग्रकैंकर्यतः

149 प्रीतो रंगपतिर्द्ददाति महितां यस्मै श्रियं भूयसीं ।[। ६९*] भास्वति प्रकटशा-

150 रदोदये ये(य)त्र कांचनतुलां संचति[4] । पूरिताशमवनीमंकि(मखि)लां[5] संच-

151 रंति विमलाश्चिरं द्विजाः ।[। ७०*] उदयन्हिरण्यगर्भादुदधेः कृष्णेंदुरमि-

152 तवसुवर्षी । पोषितबुधः कलावान् कलयति दानांबुघनतरान-

153 ब्धीन् ।[। ७१*] मंत्रैर्जीवनमभ्युपेत्य वरदाखंत्यर्चनादेवता यागैर्नाकचरा-

154 स्तत[6] क्षितिसुरा देवाधिका वैदिकाः । तस्माद्देवशतप्रतिष्ठितिमुशंत्ये-

[1] Read ब्रह्माण्डं. [2] Cancel the *danda*. [3] Read श्चं [4] Read सम्मंचति.

[5] [The correction made in brackets does not suit the metre. I would read °मवनीमपंकिलां.—H. K. S.]

[6] Read स्तः [or °स्तथा—H. K. S.].

PLATE I
(*i-v a.*)

Padmaneri Grant of Venkata I : Saka 1520.

i.

ii a.

ii b.

iii a.

F. W. THOMAS

SCALE TWO-FIFTHS

WHITTINGHAM & GRIGGS, PHOTO-LITH.

155 कद्विजस्थापनामित्येस्य[1] स्मृतिमग्रहाररचनारचे क्रते येन किं ।[। ७२*] देशे-
156 स्मिन्क्रतसर्वमान्यकतया षट्कर्मनिष्टा[2] द्विजा देवातिथ्यविधौ सदाशिषि
157 रता यस्येति नैवाद्भुतं । तत्तद्रूपकरप्रदानकलितचेत्राधि[नि*]र्मोचकस्सो[द्य]-[3]
158 द्दानघनान्यदेशधरणीदेवाशिषोचे[4]श्रियः ।[। ७३*] तस्य दानधुरीणस्य तरुणादित्य-
159 तेजसः [।*] तरवारिलताकोटितांडवोद्यज्जयश्रियः ।[। ७४*] वचःप्रदेशे मांधातुर्बाह्वो रु[ग्मां]-[5]
160 गदस्य च [।*] लचमणस्य मुखांभोजे हृदये हर्षशोभिनः [। ७५*] प्रत्यंगमादिभूपानां प्रक-
161 टीकुर्वतः प्रथां । श्रीदचिणसमुद्रेशप्रख्यातबिरुदोंनतेः । [। ७६*] श्रीमत्पं-चतिरु-
162 वडिसमांगहरणौजसः । वरवीरमहीपालवाराकरसुधानिधेः ।[। ७७*] श्रीमत्तिरु-
163 मलांबायाश्चिरपुण्यफलात्मनः । विख्यातकृष्णभूपस्य विज्ञप्तिमनुपालयन ।[। ७८*]

Fifth Plate: First Side.

164 परीतः प्रयतै[6] स्त्रिग्धैः पुरोहितपुरोगमैः [।*] विविधैर्विबुधै[7] श्रौतप-
165 थिकैरधिकैर्गिरा ।[। ७९*] श्रीवीरवेंकटपतिमहारायमहीपतिः । स-
166 हिरण्यपयोधारापूर्वकं दत्तवान्मुदा ।[। ८०*] सोयं कृष्णमहीपालस्सुत्राम-
167 समवैभवः । त्रयोत्तराशीतिवृत्तीः पद्मनेर्य्यां विधाय सः ।[। ८१*] नानागोत्र-
168 द्विजातिभ्यो धारापूर्वमदान्मुदा [।*] वृत्तिमंतोत्र लिख्यंते विप्रा वेदांत-पारगाः ।[। ८२*]
169 सार्द्धैकवृत्तिगश्शंभुः सार्द्धवृत्तिश्च माधवः । महाशास्ता च सार्द्धैकवृत्ति-
170 मत्राभिगच्छति ।[। ८३*] श्रीमत्[8] चंद्रावतंसांघ्रिसेवनाचारपावनः । परोपकार-
171 वाञ्छित्य[9]फलिताध्वरकोटिकः ।[। ८४*] पदवाक्यप्रमाणज्ञो भारद्वाजकुलोत्तमः ।
172 बह्रुचोक्कलभट्टस्य[10] पौत्रश्शास्त्रविदां वरः ।[। ८५*] वोड्यश्रीपेरुभट्टाख्यैरोषधी-
173 शापराकृतिः । विख्याताक्कलभट्टोत्र वृत्तीः पंच समश्नुते ।[। ८६*] कौंडिन्यगो-
174 त्रभूरापस्तंबसूत्रधुरंधरः । विज्ञातोभयवेदांतो वैष्णवौघशिखाम-
175 णिः ।[। ८७*] भजते मडवाडश्रीपिनमाधवयार्यजः । पंच वृत्तीस्तिरुमलर्न-
176 तिकोंडार्यशेखरः ।[। ८८*] आपस्तंबव्रतामग्रयायी कौंडिन्यगोत्रजः । तिंमा-

[Lines 177-257 contain only the names, etc., of donees, for which see the list of donees given above.]

[1] Read °त्येच्य.
[2] Read ष्ठा.
[3] Read °कस्योद्य-.
[4] Read चैः.
[5] Read रुक्मां°.
[6] Read तैः.
[7] Read धैः.
[8] Read श्रीमच्चंद्रा°.
[9] Read °वाञ्छित्व°.
[10] Read बह्वृचोक्कल°.

Seventh Plate.

258 श्रीवेंकटपतिरायक्षितिपतिवर्य्यस्य कीर्त्तिधुर्य्यस्य । शास-

259 नमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य । [। १५२*] [श्री*]वेंकटपतिरा-

260 यस्याज्ञापननिदेशेन शासनश्लोकान् [।*] कृष्णकविकामकोटिस्वर-

261 समभाणीत्सभापतेः पौत्रः । [। १५३*] श्रीवेंकटमहारायसूक्त्या गणप-

262 यात्मजः । श्रीवीरणमहाचार्य्यो व्यलिखि(ख)त्ताम्रशासनं ।[। १५४*] दानपा-

263 लनयोर्मद्ध्ये दानात्श्रे[1]योनुपालनं । दानात्स्वर्गमवाप्नोति पाल-

264 नादच्युतं पदं ।[। १५५*] स्वदत्ताद्वि[2]गुणं पुण्यं परदत्तानुपालनं । परद-

265 त्तापहारेण स्वदत्तं निष्फलं भवेत् ।[। १५६*] स्वदत्तां परदत्तां वा यो हरे-

266 त वसुंधरां । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः[3] ।[। १५७*] एकैव

267 भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता

268 वसुंधरा ।[। १५८*] सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीय्यो-(यो) भ-

269 वद्भिस्स[4]र्वानेतान्भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः । [। १५९*]

270 श्रीवेंकटेश[5]

ABSTRACT OF CONTENTS.

Verses 1-3. Invocation to Veṅkaṭēśa, the feet of Rāma, Vishvaksēna and the **Moon**.

Vv. 4-6. The genealogy of the Āravīṭi family down to king **Bukka**.

Vv. 7-8. Praises of **Bukka** and his wife **Ballāmbikā**.

Vv. 9-11. The conquests of **Rāma-Rāja**, son of Bukka.

Vv. 12-13. Praises of **Śrīraṅga-Rāja I**, son of Rāma-Rāja and **Lakkāmbikā**.

Vv. 14-15. Praises of **Tirumalāmbikā**, wife of Śrīraṅga-Rāja and the mother of Rāma-Rāja, Tirumala-Rāya and Veṅkaṭādri.

Vv. 16-17. The military exploits of **Rāma-Rāja**.

V. 18 Praises of **Veṅkaṭādri-Rāja**

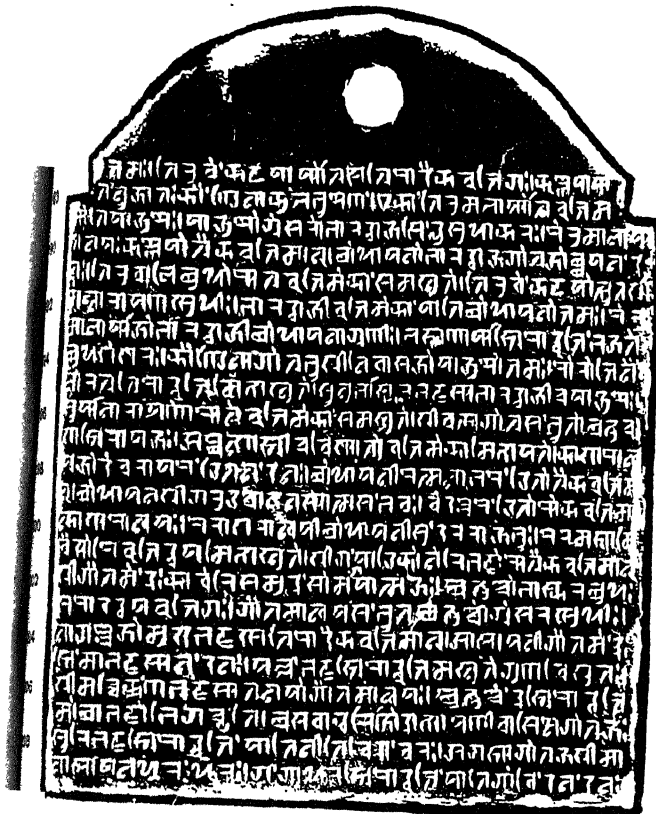
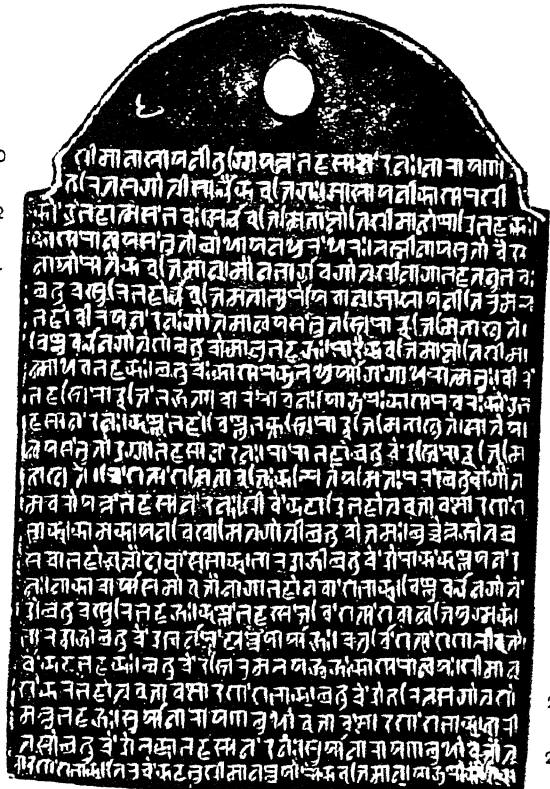
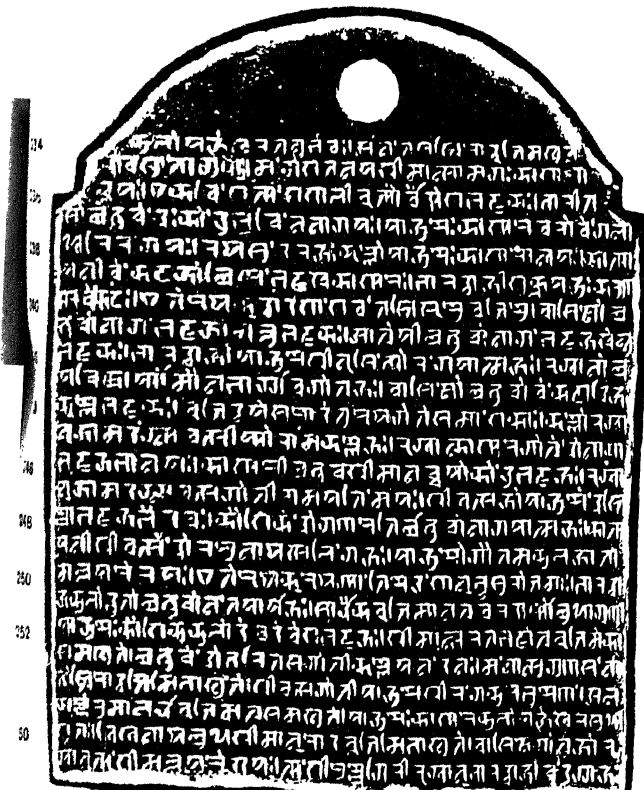
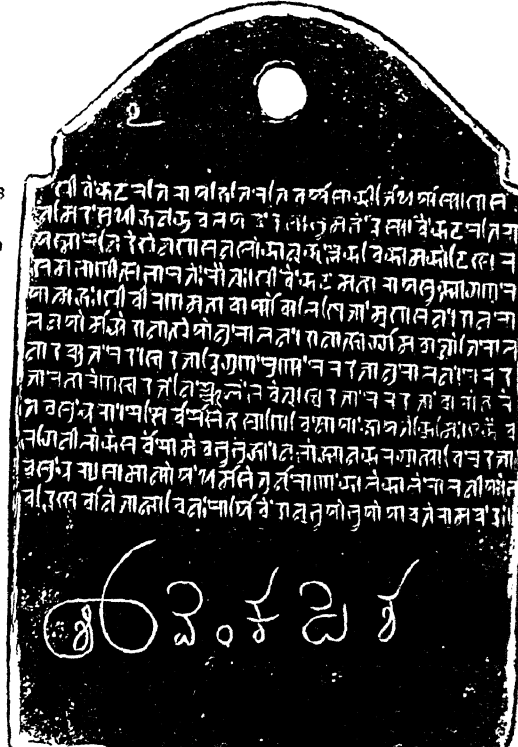
Vv. 19-23. Of the three sons of Śrīraṅga, **Tirumala-Rāya** alone by his military prowess succeeded to the throne. His pilgrimages and benefactions.

[1] Read श्रे.

[2] Read द्वि.

[3] Read क्रमिः

[4] Read 'द्भिः स'.

[5] In Kannada-Telugu characters.

Vv. 24-25. The conquests of **Koṇḍavīḍu, Vinikoṇḍa** and other fortresses by **Śrīraṅga-Rāya (II)**, son of Tirumala-Rāya and **Veṅgaḷāmbā**, while staying at Uddagiri **(Udayagiri)** and at his capital **Penukoṇḍa.**

V. 26. Śrīraṅga-Rāya's coronation ceremony and his praises.

Vv. 27-28. **Veṅkaṭapati-dēva-Rāya** succeeds his brother Śrīraṅga-Rāya on the latter's death.

V. 29. Veṅkaṭapati-Rāya's coronation performed by his preceptor **Tātayārya** and his conquest of the **Yavanas** (Muhammadans).

V. 30. His queens were **Veṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā** and **Kṛishṇamāmbā.**

V. 31. The defeat of **Mahamanda-śāhu** (*i.e.* **Muhammad Shah**), son of **Malik-Ībharāma** (*i.e.* **Malik Ibrāhīm**).

Vv. 32-45. His numerous *birudas* and praise.

Vv. 46-48. In the **Śaka** year *vyōma-nētra-kaḷamb-ēndu* (*i.e.* 1520), in the **cyclic year Viḷambin,** in the month of **Śrāvaṇa,** in the **bright fortnight,** on the **dvādaśī day,** in the presence of god Veṅkaṭēśa, the grant was made to Brahmans of various *śākhās,* names, *gōtras* and *sūtras,* most of whom were well-versed in the Vēdas.

Vv. 49-57. The object of the grant was the village of **Padmanērī,** in the **Tiruvaḍi-**_rājya,_ **Vānava-**_nāḍu_ and the **Pachchāṭṭuppōkku,** of which the boundaries are set forth in detail. The terms of the grant.

Vv. 58-59. The genealogy of the [**Nāyaka**] kings of Madhurā—**Nāga** and **Viśvanātha.** The latter conquered **Vāṇadarāya,** the great **Pāṇḍya** and the **Tiruvaḍi** kings.

Vv. 60-61. Praises of Viśvanātha's son **Kṛishṇa,** the **Nāyaka** of the south and his wife **Lakshmyambikā.**

Vv. 62-64. Praises of their son **Vīra** and his gifts to the temples of Sundara-Nāyaka and Mīnākshī (at Madura) and the numerous religious rites which he performed.

Vv. 65-66. Praises of **Tirumalāmbikā,** wife of Vīra.

Vv. 67-77. Praises of **Kṛishṇa (Nāyaka),** son of Vīra, his gifts to the god of **Raṅga** (*i.e.* **Śrīraṅgam)** and his *birudas* 'lord of the **Southern Ocean**' and 'the conqueror of the army of **Pañchar-Tiruvaḍi** ?

Vv. 78-80. The gift of the said village of Padmanērī was made by king Veṅkaṭapati-Rāya at the request of Kṛishṇa (Nāyaka) of Madura.

V. 81. The village was divided into 83 parts.

Vv. 82-83. Grant to Śambhu, Mādhava (Vishṇu), and Mahāśāstṛi, the village deities.

Vv. 84-151. The names of the donees and their shares.

Vv. 152-153. The poet who composed the verses in the grant at the command of **Veṅkaṭapati-Rāya,** was **Kṛishṇakavi Kāmakōṭi,** grandson of **Sabhāpati.**

V. 154. The engraver of the grant, at the bidding of **Veṅkaṭa-Mahārāya,** was **Vīraṇa-Mahāchārya,** son of **Gaṇapaya.**

Vv. 155-159. The usual admonitory and imprecatory verses, followed, in line 270, by the 'sign-manual' *Śrī-Veṅkaṭēśa* in the Kannaḍa-Telugu script.

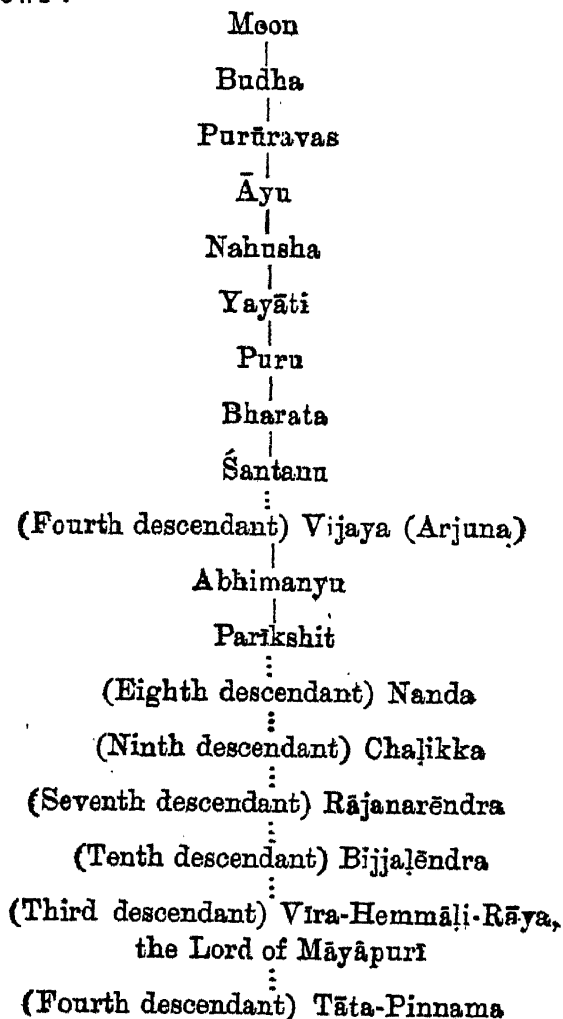
No. 23.—VELLANGUDI PLATES OF VENKATAPATI-DEVA-MAHARAYA I: SAKA-SAMVAT 1520.

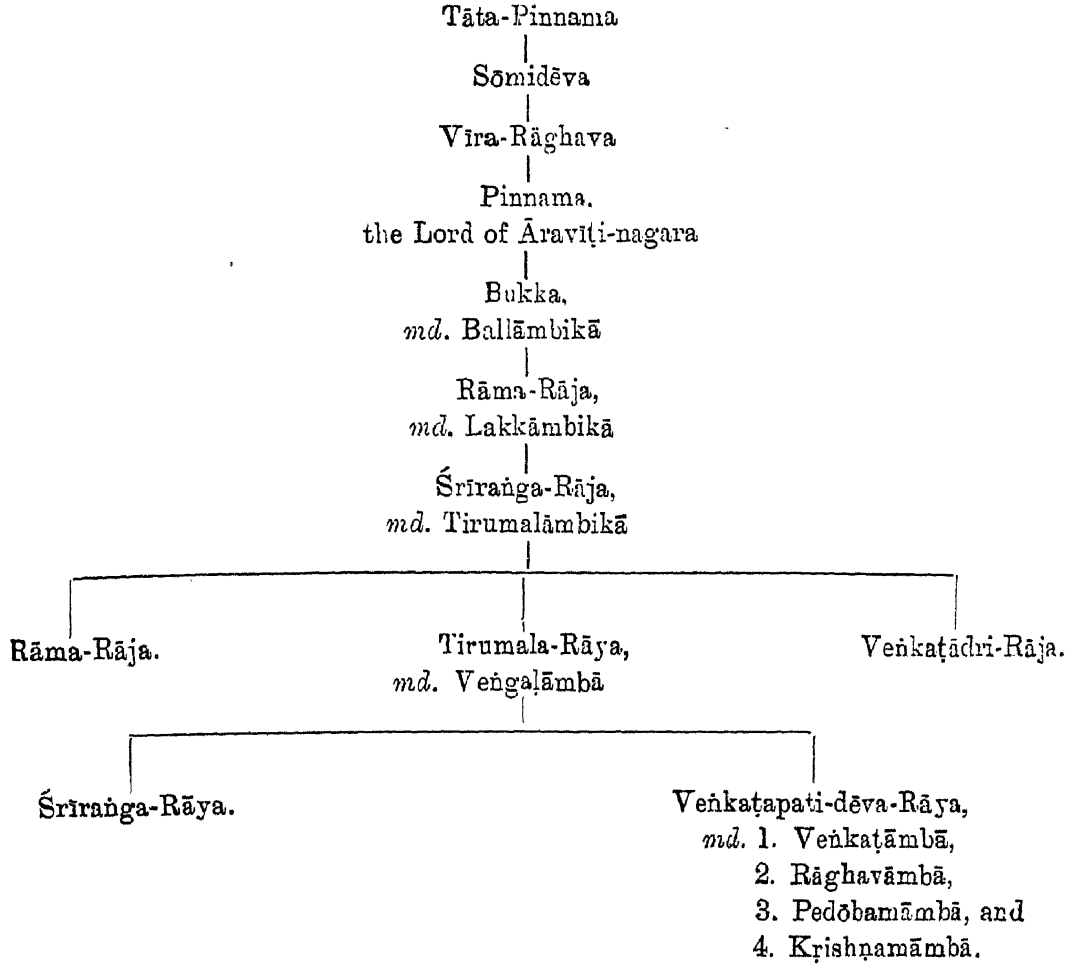
BY THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The inscription edited below is engraved on a set of seventeen **copper-plates.**[1] These have the shape common to all inscribed plates bearing the deeds of grants made by the kings of the Vijayanagara dynasty of the period to which this set belongs. In the curved upper part of each of these plates is a round hole through which the binding ring is meant to pass; to the proper left of this hole and on the first side of each plate is marked the number of the plate in Telugu-Kannaḍa numerals. The rims are raised to protect the writing from damage. When the set came to me for examination, there was no ring. The first plate is engraved on the second side, and the last one on its first side only. Plates 7, 13 and 14 are lost; since these belong to that part of the document which enumerates the names of donees, the historically important portion of the record is intact. The preservation of the inscription is very good. From impressions taken under my supervision, as also from the originals, I now edit the inscription.

The alphabet of the record is **Nandināgarī**; the sign-manual of the king, the word *Śrī-Veṅkaṭēśa*, is in the **Telugu** alphabet. There is nothing peculiar in the orthography of the inscription demanding special comment. All the faults usual in the other documents of the Vijayanagara kings are also found in this; for example, the use of the *anusvāra* for the *varga-pañchama*, *sa* for *śa*, etc.

The grant belongs to the reign of the king Veṅkaṭapati-dēva-Mahārāya. His **genealogy** is traced from the moon as follows:—

Moon
|
Budha
|
Purūravas
|
Āyu
|
Nahusha
|
Yayāti
|
Puru
|
Bharata
|
Śantanu
⋮
(Fourth descendant) Vijaya (Arjuna)
|
Abhimanyu
|
Parīkshit
⋮
(Eighth descendant) Nanda
⋮
(Ninth descendant) Chaḷikka
⋮
(Seventh descendant) Rājanarēndra
⋮
(Tenth descendant) Bijjaḷēndra
⋮
(Third descendant) Vīra-Hemmāḷi-Rāya, the Lord of Māyāpurī
⋮
(Fourth descendant) Tāta-Pinnama

[1] [Noticed in paragraph 59 of Part II of the A. R. on Epigraphy (Madras) for 1912.—H. K. S.]

The historical part of the genealogy begins from this Tāta-Pinnama and is as follows:—

The doings of each of these kings are given in the document in some detail. **Sōmidēva** is represented as having taken seven forts from his enemies in a single day (v. 7). **Pinnama** is described as the lord of **Āravīḍu**, and his son is reported to have established **Sāḷuva Nrisiṁha** firmly on the throne (v. 8). His son **Rāma-Rāja** was a staunch devotee of Vishṇu, and through His grace he got over the effects of poison administered to him by his *jñātis* in the fort of **Kandanavōlu** *durgam*, which he had just then taken after defeating Sapāda at the head of an army consisting of **70,000 horses** and taking from him the **Avanigiri** *durgam*,[1] driving off with him Kāsapp-Uḍaya (vv. 11 and 12).

Rāma-Rāja, the son of Śrīraṅga-Rāya, ruled the country justly, after destroying the enemies of the world (the Musalmans), and was a veritable *kalpaka-vṛiksha* in his munificence. Of the three sons of Śrīraṅga-Rāya, the middle one, Tirumala-Mahārāya, having routed his enemies in battles, was anointed to the throne and like Vishṇu, the middle member of the Hindu Trinity,[2] protected the kingdom. This king performed again and again all the *mahādānas* such as the *svarṇa-tulā-purusha* and the *upadānas* in such holy places as Kāñchī, Śrīraṅgam, etc., and in all important places of pilgrimage and holy *tīrthas* (vv. 20 and 27). His son Śrīraṅga-Rāya, being stationed in Uddagiri, conquered the forts of Koṇḍavīḍu, Vinikoṇḍa-pura, etc., and began to reign in Penugoṇḍa. He had emblems, such as the *makara*, as signs of royalty. The great gifts which this king made on the occasion of his coronation permanently removed poverty from poor people (vv. 29 and 30). After him succeeded to the throne his brother Veṅkaṭapati-dēva Mahārāya, also born to the same mother, Veṅgaḷāmbā. Just

[1] [This should be the Ādavani *giri-durga*; see above, p. 244.—F. W. T.].
[2] Being the middle one among the sons of Śrīraṅga-Rāya, he is compared to Vishṇu among the Hindu Trinity.

as Rāma was anointed by Vasishṭha, his family priest, Veṅkaṭapati-dēvarāya's coronation was performed by the learned Tātayārya, his *guru*. Having conquered the **Yavanas,** he ruled the earth. He defeated **Mahammanda Śāhu,** the son of **Malikībharāmo,** in battle, and during the continuance of the war the latter used to return home day by day after losing his elephants, horses, weapons and umbrella. Veṅkaṭapati-dēva-Mahārāya was extolled by the kings of the Kāmbhōja, Bhōja, Kāliṅga, Karahāṭa and other countries, waiting at the entrance of his palace. He bore the *birudas, Chaurāśi-durg-aika-vibhāḷa-varya, Hosabirudara-gaṇḍa, Rāya-rāhutta-miṇḍa, Avahaḷu-rāya-māna-mardin, Biruda-manniyara-gaṇḍa, Utkaḷ-ēndra-jaya-paṇḍita-vīra, Manniyānsāmul, Gaṇḍara-gūḷi, Manya-puli, Maṇḍalīka-dharaṇī-varāha, Vēṅga-tribhuvanī-malla, Trigōla-suratrāṇa, Raṇamukha-Rāmabhadra, Maṇḍalīka-gaṇḍa, Āraṭṭa-Magadha-mānya-pada, Chāḷikka-chakravartin, Ebiruda-rāya-rāhuta-vēśy-aika-bhujaṅga, Kulyāṇa-pur-ādhipa, Oḍḍiya-rāya-diśāpaṭṭa, Bhāshege-tappuva-rāyara-gaṇḍa* and *Mūru-rāyara-gaṇḍa.*

Having obtained the throne of the **Karnāṭa** kingdom by the prowess of his arms, and defeating his enemies, Veṅkaṭapati-dēva-Rāya ruled the earth from the Himālayas to Sētu (Rāmēśvaram).

The genealogy as given in this grant agrees as far as Tirumala-Rāya with those given in the Koṇḍyāta, the Kaḷḷakurśi, the Kūṇiyūr and the Viḷāppākkam grants and entirely with that found in the Daḷavāy-Agrahāram Plates of this king. This grant, like the last mentioned, omits the names of Rāma III and Raghunātha among the sons of Tirumala-Rāya and gives only those of Śrīraṅga-Rāya (Raṅga II) and Veṅkaṭapati I.

The historical importance of the events narrated in relation to the individual kings, the ancestors of Veṅkaṭapati I, as also about Tātayārya, his family priest, has been discussed already in my article on the Daḷavāy-Agrahāram Plates of Veṅkaṭapati-dēva-Mahārāya (*Ep. Ind.*, Vol. XII, pp. 159-187), and therefore need not be repeated here.

The present grant is dated the Śaka Saṁvat 1520, computed by the moon (*indu*), the arrows (*kaḷamba*), the eyes (*nētra*) and the sky (*vyōma*), which corresponded with the cyclic year **Viḷambin.** On the dvādaśī *tithi* of the bright half of the month Śrāvaṇa the king **Vīra Veṅkaṭapati-Mahārāya** granted as an *agrahāra* to a large number of Brāhmaṇas the village of **Veḷḷaṅgoḷḷi** together with **Kaiyāttaṅkurichchi, Uppu-vāṇiyaṉ-puttūr** and **Mānāmaṅgalam** in **Perumpattu,**—all clubbed together under the name of **Vīrabhūpa-samudram,** at the request of prince Kṛishṇa-Bhūpati of Madura. The villages granted were in the **Muḷḷi**-*nāḍu*, which formed part of the sub-division **Añjarākkarē** of the **Tiruvaḍi**-*dēśa*. Their boundaries are stated in vv. 56-66.

The prince **Kṛishṇa-Bhūpati,** at whose request the grant was made, was the then *Nāyaka* of Madura. His pedigree is traced thus:—In the **Kāśyapa** *gōtra* was born **Nāga,** a devotee of the god Viśvēśvara (evidently of Kāśī or Bāṇārasī). His son was **Viśvanātha.** This prince conquered the Tiruvaḍi, the great **Pāṇḍya,** the **Vāṇādarāya** and other kings in pitched battles and took from them their kingdoms solely by the prowess of his arms and became the lord of the **Madhurā country.** Kṛishṇa, the lord of the south, possessed of valour, justice, intelligence and courage, was born to Viśvanātha. The queen of Kṛishṇa was Lakshmyambikā. To these was born Vīra-Bhūpati, of charming manners. This last mentioned prince constructed a *maṇḍapa*, containing several beautifully sculptured pillars, in front of the shrine of the god **Saundara-nāyaka** (that is, Sundarēśvara of the famous Śiva temple at Madura) and presented to the goddess Mīnākshī a golden covering (*kavacha*) set with gems. He is described as having performed the gifts called *hēm-āśva, hēma-garbha, tulā-pūrusha* (weighing against gold and precious stones), *viśva-chakra, brahm-āṇḍa, gō-sahasra,* elephant chariot and *kāma-dhēnu* made of gold, *sapt-ān.bhōdhi,* horse chariot made of gold, *mahābhūta-ghaṭa, svarṇa-kshmā* and *ratna-dhēnu.* **Tirumalāmbikā** was the wife of Vīra-Bhūpati. To them was born Kṛishṇa-Mahīpati. This prince, who was well read in all sorts of

nīti-śāstras, was daily engaged in the performance of one or other of the sixteen *mahādānas*. He presented to the god Raṅga (of the temple at Śrīraṅgam) a covering (*kavacha*), studded with gems of different kinds, a head-dress (*ushṇīsha*), yellow silk garments, necklaces, *kirīṭas* (diadems), *kuṇḍalas* (ear-ornaments) and girdles; he granted to the same deity several villages and lands, celebrated the car-festival and in various other ways served Him and obtained His grace. Again, to the lord Saundara-nāyaka (of Madura) he presented several lamp-stands (making provision to burn lights in them), made arrangements for the celebration of the *abhishēkas* (holy baths) of milk and the car-festival and presented the deity with several rich ornaments. He is said to have set up a *maṇi-stambha* before this deity. He performed the *tulā-purusha* and the *hiraṇya-garbha Mahādānas*, and on that occasion made valuable presents to Brāhmaṇas; allusion is made to the *Mahādānas, kalpaka-vṛiksha, samudra* (*sapt-āmbhōdhi*) and *kāma-dhēnu*. Prince Kṛishṇa-Mahīpati granted enough money to the Brāhmaṇas of other kingdoms to redeem their lands, which they lost to their kings owing to their inability to pay the taxes thereon. By this statement we are to understand that the government of other kings was so oppressive even in the case of Brāhmaṇas, and consequently much more so in the case of other castes, that the former had, on account of their inability to make good the heavy taxes imposed upon their lands, to abandon them; whereas the government of Kṛishṇa-Mahīpati was so good as to attract Brāhmaṇas even from other countries to seek the benefit of his munificence. The statement is not a mere boast, as will be seen from the list of villages from which came the Brāhmaṇa donees of this grant; I shall revert to this matter later on. Kṛishṇa-Mahīpati is further stated to have been praised by the Pāṇḍya, Chēra and Chōḷa kings. He was styled "the lord of the southern ocean." Lastly, he is reported to have wrested from the Pañcha-Tiruvaḍis[1] their kingdom. The genealogy of the *Nāyakas* of Madura, as obtained from this record, may be represented conveniently thus :—

Nāgama-Nāyaka of the Kāśyapa *gōtra*.
|
Viśvanātha Nāyaka.
[Conquered the Tiruvaḍi, the great Pāṇḍya and the Vāṇādarāya and other kings, and became the lord of Madhurā.]
|
Kṛishṇa-Bhūpati I
m. Lakshmyambikā.
|
Vīra-Bhūpati.
[Constructed a *maṇḍapa* in front of the shrine of Saundara-nāyaka, and presented Mīnākshī with a jewelled *kavacha* and performed several *mahādānas*. *m.* Tirumalāmbikā.]
|
Kṛishṇa-Mahīpati II.
[Presented the god Raṅganātha with costly ornaments, clothes, villages, gardens, etc., performed *mahādānas* and made gifts to the god Sundara-nāyaka for *abhishēkas*, lights, *rath-ōtsava*, etc.]

As stated above, the newly formed *agrahāra* of Vīrabhūpa-samudram was granted, at the request of prince Kṛishṇa-Mahīpati, by Veṅkaṭapati-dēva-Mahārāya to a very large number of

[1] See below, p. 317, foot-note 5.

Brāhmaṇas and, curiously enough, to some Brāhmaṇa ladies also; it is a very rare thing to meet with the allotment of shares to women in the *agrahāras* which are conferred on Brāhmaṇas. It is stated that the *agrahāra* was divided into two hundred and sixty-one *vṛittis* and that each *vṛitti* was further divided into five *aṁśas*, thus making a total of 1,305 *aṁśas*, and the gift to each donee is made in terms of the *aṁśas*. We learn that each *vṛitti* was sufficient to meet the needs of five persons; it appears that the shares were granted, perhaps, proportionate to the number of members in the family of a donee. In the existing plates of the set a total of one hundred and eighty-two *vṛittis* and one *aṁśa* are accounted for, and the plates seven, thirteen and fourteen, which are lost, should have contained an account of the distribution of the remaining seventy-eight *vṛittis* and four *aṁśas*. The list of the donees, with the names of their fathers, their native villages, their *śākhās* and *gōtras* and the number of *aṁśas* they received, is given in the "abstract of contents" at the end.

From that list it would seem that most of the donees were residents of the Telugu country and had either already migrated into the Tamiḻ country or had come down south at the invitation of the donor. Anyhow the record is of more than ordinary importance in that it accounts, like a few others,[1] for the existence of a large number of Telugu Brāhmaṇa families in the Tinnevelly District. Themselves Telugus by birth and possessing strong liking for the men of their own country, speaking their own language, the *Nāyakas* of Madura would have imported large colonies of Telugu Brāhmaṇas from the north and settled them down in Madura and Tinnevelly Districts. At present there are numbers of Telugu Brāhmaṇa families in several villages in the Tinnevelly District, as, for instance, Teṉkāśi, Śērmādēvi, Pāvūr, Veḷḷaṅguḍi, Pēṭṭai, Nālāṭṭiṉputtūr, Kōyilpaṭṭi, Tirunelvēli and Eḷavēlaṅgāl and in many villages in the Madura District. A parallel to this tendency to import their own countrymen, speaking their own tongue, is to be found in the Marāṭhā Rājas of Tanjore, who planted a considerable colony of Marāṭhā and Gurjara Brāhmaṇas in the Tanjore kingdom, some of which families are now found scattered over the whole of the Madras Presidency, having at one time occupied the highest positions both in the British Government and in the Native States.

The present record is of great importance for the history of the *Nāyakas* of Madura, which is not very clearly known. The late Mr. Nelson had attempted a continuous and fairly full history of this dynasty of princes in his *Madura Manual*, from all available sources, such as Indian chronicles, traditions and manuscripts and a few inscriptions, as also the valuable records of the Jesuits of the Madura Mission. Attempts have been made quite recently by some others with the help of the same materials to reconstruct the history of this country and of this period, with, to my mind, no whit better success than that achieved by the pioneer, Mr. Nelson. All attempts at tracing Indian History merely from the sources referred to above have proved incomplete, if not always incorrect. It must be constructed mainly on the strength of inscriptions, supplemented largely from literary and other sources, wherever the latter do not militate against the statements made in inscriptions. Some amount of new information regarding the *Nāyakas* of Madura has been brought to light in my articles on the Krishṇāpuram Plates of Sadāśiva-dēva-Mahārāya, the Daḷavāy-Agrahāram Plates of Veṅkaṭapati-dēva-Mahārāya and other records. The first of these deals with the reign of Kṛishṇappa-Nāyaka I, son of Viśvanātha-Nāyaka, and the second with that of his son Vīra-Bhūpati, Vīrappa-Nāyaka or Periya or Peda-Vīrappa-Nāyaka; the copper-plate grant under consideration belongs to the reign of the latter's son Kṛishṇa-Mahipati or Kṛishṇappa-Nāyaka II. Thus the three records belong to three consecutive reigns, and the last is of greater historical importance than the others. It is necessary therefore to discuss here the historical information contained in this inscription in the light of other epigraphical records.

[1] See Vol. I, pp. 85-88, of the *Travancore Archæological Series*; also pp. 145-146, *ibid.*

In the Krishṇāpuram Plates,[1] Nāgama-Nāyaka[2] is said to have been a devotee of the god Viśvanātha and to have borne the *birudas, Kāñchī-pura-var-ādhīśvara, Mōkālipaṭṭa-vardhana, Samaya-drōhara-gaṇḍa, Samaya-kōlāhala, Ailāvali-pura-var-ādhīśvara, Pāṇḍya-kula-sthāpan-āchārya* and *Dakshiṇa-samudr-ādhīśvara* and to have taken the kingdom of Tiruvaḍi. An old Tamiḻ work called *Tiruppaṇi-mālai*, quoted by me already in my article on the Daḷavāy-Agrahāram inscription, also describes Viśvanātha and Vīrappa as *Kachchi-nāyakaṉ Viśuvanāthaṉ* and *Kachchi-vāḻ Krishṇa-Vīrappaṉ.* Evidently the Nāyakas of Madura will have been originally residents of Kāñchīpura and hence must have borne the title *Kāñchī-pura-var-ādhīśvara.*

The reading of the Veḷḷaṅguḍi inscription, where it deals with Viśvanātha-Nāyaka, is defective and therefore unintelligible. The Padmanēri grant of Veṅkaṭa I,[3] dated also Ś. 1520 gives the correct reading, which runs as follows :—

(Line 120) आसीत्काश्य-
पसंततौ घनतपस्संतुष्टविश्वेश्वरस्वैरानुग्रहभाजनात्गुणनिधे[:*] श्रीनाग पृथ्वीपतेः ।
क्षीराब्धेरिव चंद्रमाः कुवलयानंदानुसंधायकः सौम्य[:*] श्रीवरविश्वनाथनृपतिस्सर्वँज्ञचूडामणिः ।
प्रख्यातश्रीस्तिरुवडिमहापाण्ड्यवाणादरायप्राख्यानन्यानपि रणमुखे पार्थिवानाशु
जित्वा । तत्तत्सीमां निजभुजबलादाहरन् विश्वनाथक्षोणीपालोभजत मधुराराज्य-
साम्राज्यलक्ष्मीं ।

From this passage we learn that Viśvanātha, after having conquered in battles the Tiruvaḍi, the Mahā-Pāṇḍya, the Vāṇāda-Rāya and other kings, and having taken possession of their kingdoms by the true prowess of his arms, became the lord of the Madhurā-*rājya* and was ruling. What were the circumstances under which Viśvanātha conquered the kings named above and who the Vāṇāda-Rāyas were and how they happened to be in the south are questions which require a clear answer. Let us now try to explain briefly the points raised above. *Tiruvaḍi* is the name applied in inscriptions, as well as in literature, to the king of Travancore. The Tiruvaḍi of the time of Achyuta-dēva-Rāya needed chastisement, since he had harboured the enemies of the Vijayanagara emperor and had refused to acknowledge his suzerainty. Achyuta-dēva-Rāya himself led the expedition as far as Śrīraṅgam, but at his own request Salaka-Tirumala-Rāya, the king's brother-in-law, was put in command of the army to subdue the Tiruvaḍi. Salaka-Tirumala-Rāya defeated the Tiruvaḍi and his confederates on the bank of the Tāmraparṇī and made him surrender all the territories usurped by him from the Pāṇḍya. Nāgama-Nāyaka evidently held then the military command over the Toṇḍai *maṇḍalam* and lived in Conjeevaram, and would therefore, on account of his familiarity with the people and their languages, have been taken by the king with him as one of the Vijayanagara generals in his expedition against the Tiruvaḍi. The Pāṇḍya king Śrīvallabha, who applied to the emperor for help, must have been put in possession of his lost kingdom after the defeat of the Tiruvaḍi; and in remembrance of this event Achyuta-dēva-Rāya, Śrīvallabha Pāṇḍya and Nāgama-Nāyaka severally called themselves *Pāṇḍya-rājya-sthāpan-āchāryas.*[4] The Tiruvaḍi king then ruling must, according to the inscriptions in my collection, have been Bhūtalavīra Udayamārttāṇḍa-varman of the Tiruppāppūr branch.

It is doubtful whether Viśvanātha also formed one of the party which proceeded against the Tiruvaḍi at the time of Achyuta-dēva-Rāya. It looks more than certain that Viśvanātha distinguished himself in the southern regions on a subsequent occasion and not during the reign of Achyuta-dēva-Rāya. No. 140 of the Madras Epigraphist's Collection for 1895 states that the

[1] Above, Vol. IX, p. 330.
[2] He is called Chinna-Nāgēndra in No. 9, C. P., of the Madras Epigraphist's Collection for 1906.
[3] Above, pp. 287 ff.
[4] See pp. 54-56, *Travancore Archæological Series,* Vol. I.

Vijayanagara general Viṭṭhala-dēva-Mahārāya conducted an expedition against the Tiruvaḍi in the reign of Sadāśiva-dēva-Rāya, some time before Ś. 1466 (=A.D. 1544-45), and that a Brāhmaṇa of Tiruviḍaimarudūr, named Tiruchchiṟṟambala-Bhaṭṭaṉ, "joined Viṭṭhala's army and continued to fight on his side from 'Anantaśayanam in the south to Mudugal in the north.'" Viśvanātha must have been one of the military officers who accompanied Viṭṭhala; for, No. 17 of the Madras Epigraphist's Collection for 1912 distinctly affirms that Viśvanātha obtained from Rāmarājarayyaṉ (*i.e.* Aḷiya Rāmarāja), the powerful minister of Sadāśiva, the Tiruvaḍi-dēśa as *amara-nāyakam*, and his son Krishṇappa-Nāyaka granted seven villages in this province to the god of the Krishṇāpuram temple, which he had newly built. Trouble cropped up evidently once again in the Tiruvaḍi *rājyam* during the reign of Sadāśiva-dēva-Rāya, and a punitive expedition against the king of that country was necessary, and it was accordingly despatched under Viṭṭhala. From one of the inscriptions in my collection we find that in the Kollam year 722 (=A.D. 1547), Bhūtalavīra Rāmavarman, of the Jayatuṅga *nāḍu* branch, who calls himself the *vēḷaikkāraṉ* of (the god ?) Śaṅkaranārāyaṇamūrti (probably of Nāvāykkuḷam, near Āttiṅgal), made arrangements for the (monthly ?) celebration, in the Vishṇu shrine at Śuchīndram, of the day of Rōhiṇī, the natal star of Viṭṭhalēśvara-Mahārāyar. The Tiruvaḍi must have lost a large portion of his territory on this occasion, and what was taken away from him appears to have been bestowed upon Viśvanātha as an *amara-nāyakam*. The Tiruvaḍi was ruling, very probably, over what remained, as a vassal of the Vijayanagara king.

The kingdom of the Pāṇḍya king was situated on the way to the Tiruvaḍi *rājyam*, and had necessarily to be passed through. If the Pāṇḍya, as stated in the document, had also to lose his kingdom, it must surely be that he had offered resistance to the passage of the Vijayanagara army through his territories or offended Viṭṭhala in some other way. Anyhow the Pāṇḍya does not appear to have been deprived altogether of his kingdom, but was subjugated and suffered to rule as a subordinate of the Vijayanagara Emperor.

The princes called Vāṇāda-Rāyars were the lineal descendants of the Bāṇa kings, who, in the earlier period of South Indian History, were the vassals of the Pallavas and ruled over the North Arcot District and portions of the Mysore Province; their kingdom was known as Bāṇappāḍi or Perumbāṇappāḍi. When the Pallavas were subverted by the Chōḷas, they became subordinates of the Chōḷas, and the Vāṇāda-Rāyars continued faithful to the latter till the reign of Kulōttuṅga III. Rājarāja Vāṇakōvaraiyaṉ, *alias* Poṉparappiṉāṉ Magadaipperumāḷ, one of the vassals of Kulōttuṅga III, rebelled against his suzerain and entered into political compacts with some southern petty princes. He drifted on to the south and appears eventually to have joined the Pāṇḍyas, who were then growing in power and were soon to subvert the Chōḷa supremacy during the reign of Rājarāja III and his son Rājēndra-Chōḷa III. The Vāṇāda-Rāyars continued to be friends and subordinates of the Pāṇḍyas till the Musalman invasion of Madura under Malik Kafūr. When the Pāṇḍya king was taken prisoner and carried away by the Muhammadans, the Vāṇāda-Rāyars took service under the Vijayanagara kings and ruled over the Madura country. They were Vaishṇavas in religion, and they gave donations, as may be seen from their inscriptions, to the Vishṇu temples at Aḻagarkōyil, Tiruppullaṇi and Śrīvilliputtūr. Viśvanātha-Nāyaka had evidently ousted the Vāṇāda-Rāyars from Madura and made it the capital of a kingdom which he formed from the districts of Madura and Tinnevelly and portions of the Travancore State.

In fact, Viśvanātha was the founder of the Nāyaka dynasty at Madura, and that in the reign of Sadāśiva-dēva-Rāya. It is difficult to say how far credence can be given to the tradition that Viśvanātha fought against Nāgama-Nāyaka, his own father, to regain for the Emperor of Vijayanagara the Madura country said to have been usurped by him. Unless it be presumed that he joined in a confederacy with the Vāṇāda-Rāyar, the Pāṇḍya and the Tiruvaḍi and asserted independence, the tradition cannot be upheld.

The *Śrīraṅgam-Kōyil-oḻugu* informs us that Viśvanātha-Nāyaka made to the god Raṅganātha gifts of several golden vessels, costly ornaments and lands—all to the extent of three lakhs of *poṉ*, at the instance of Vādhūla-kula-Dēśika Kumāra-Narasiṁhāchārya ; and the date assigned in that work is Ś. 1420.

The *Tiruppaṇi-mālai* states that Viśvanātha-Nāyaka presented a valuable necklace and pendant to the god Sundarēśvara of Madura and also granted to the same deity the villages of Ādaṉūr, Tirukkāṇappēr and Iḷamai-nallūr. He also covered afresh the old *Indra-vimānam* (a vehicle to place the image on and to take it in procession) with gold. This work also states that Viśvanātha defeated Tiruvaḍi in battle and compelled him to pay tribute, but saved the Pāṇḍya.[1]

Mr. Nelson states that Ārya Nāyaka Mudali was the minister of Viśvanātha and did much to improve the condition of the province of Madura.[2] He is referred to in our inscription as the Periya Nainār Mudali (l. 553) ; and, as believed by Nelson, he seems to have lived also in the reigns of Krishṇappa-Nāyaka I and his son Vīrappa. He is called Ariya Nayiṉā Mudali in the *Tiruppaṇi-mālai*, which states that he built the *maṇḍapa* for the sixty-three Śaiva saints in the Sundarēśvara temple, a *maṇḍapa* for an *arachchālai* (alms-house), set up an image of Subrahmaṇya under a *vaṉṉi* tree and presented a silver throne to the god Sundarēśvara.[3] He conquered portions of Ceylon for his master ; a stone bearing an inscription of his is preserved in the Colombo Museum. It is a significant fact that the Rājas of Kaṇḍi were also Nāyakas and were related to the Nāyakas of Madura.

The Veḷḷaṅgoḷḷi grant passes over the reign of Krishṇappa-Nāyaka I without supplying any historical information. We know from the Krishṇāpuram grant that Krishṇappa constructed with beautifully sculptured *maṇḍapas*, etc., the Vishṇu temple in the village of Krishṇāpuram, and endowed it with lands and provided the necessary ornaments for the deity set up by him in the temple. Nelson thinks that Krishṇappa-Nāyaka must " have been a brave and politic ruler " ; he also states, on the authority of certain manuscripts, that Krishṇappa-Nāyaka defeated the refractory *pāḷayakāra* chief Tumbichchi Nāyakaṉ and invaded Ceylon and took Kaṇḍi. The inscriptions hitherto discovered are, however, silent about the defeat of

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[1] Śeñjol-puṉai Madurēśar Tiruvālavāy-iṟaivar tiru-
vuḷa-magiḻndu-puṉaiya-ch-
chembor-padakkam-uḍaṉ-āṉav - ābharaṇamuñ - jērnda-
parigala-mādaruṅ-
kañja-vayal śūḻu-kommaṭṭi mādaḷaiyiṉ-mēṟ kayal
kudi-koḍ-Ādaṉūruṅ-
kākkaḷ-śeriyun-Tirukkāṇaiyum pūga-vayal-kāṭṭu-
mēlai-pparambum
mañju-tavaḻ śōlai-śūḻ-Iḷamainallūraiyum maruvum
Indiravimāṉam
vaḷamaiyoḍu paḻamai pudidāgavē poṉ-pūśi magimai-
yuḍanēy-udaviṉāṉ
viñji-varu-Tiruvaḍi taṉaip-porudu tiṟai-koṇḍu Mi-
ṉavaṉai vāḻvittamāl
mēvu-teṉ Kachchi-nāyakaṉ Viśuvanādaṉ-uyar
veṟṟi-piratāpa mugilē.

[2] Nelson's *Madura Manual*, p. 90.

[3] Aru-mā-davañ-jey-arubattu-mūvar maṇḍapa-
maruv-āruñ-jōlaiy-araehchālai-maṇḍapam vaṉṉiyaḍi
Murugēśaṉ Sokkarku veḷḷich-chiṅgādana muṟṟuñ-jeydāṉ
Varu-māl-Ariyanayiṉā-mudali mati-mantriye.

Tumbichchi-Nāyaka by Kṛishṇappa. The *Tiruppaṇi-mālai* enumerates the donations of this prince to the Madura temple,[1] whereof details have already been given in *Ep. Ind.*, Vol. XII, p. 161.

The *Śrīraṅgam-Kōyil-oḻugu* states that Kṛishṇappa Nāyakkar gave a number of valuable ornaments to the god Raṅganātha and built a landing place and a *maṇḍapa* on the bank of the Kāvērī, south of Śrīraṅgam.

Kṛishṇappa-Nāyaka's son was Vīrappa-Nāyaka. The Veḷḷaṅguḍi inscription describes his donations and services to the temple of Mīnākshī-Sundarēśvara at Madura. The acts of devotion attributed to him by the *Tiruppaṇi-mālai* have already been given by me (*Ep. Ind.*, Vol. XII, p. 161); and I now quote the verses in a foot-note below.[2] Neither the Veḷḷaṅguḍi inscription nor the *Śrīraṅgam-Kōyil-oḻugu* mentions any donations made by him to the temple of the god Raṅganātha of Śrīraṅgam.

The son and successor of Vīrappa-Nāyaka was Kumāra Kṛishṇappa-Nāyaka II. The Veḷḷaṅguḍi inscription is rather profuse in its praise of the munificence of this prince. The statements made in this record are also corroborated by other documents. The *Tiruppaṇi-mālai* states that he built in Madura the temples of Vīrēśvara, Kṛishṇēśvara and Ayyaṅgārīśvara, as also the north and west *maṇḍapas* in the second *prākāra* of the temple of Mīnākshī.[3] The *Śrīraṅgam-Kōyil-oḻugu* informs us that, through the influence of Narasiṁha Dēśika already mentioned, Kumāra Kṛishṇappa-Nāyaka II presented the god Raṅganātha with a coat set with gems, a *kirīṭa* studded with precious stones and other ornaments worth a lakh and a half *poṇs*.

Mr. Nelson, on the authority of certain manuscripts, states that on the death of Kumāra Kṛishṇappa I (son of Viśvanātha) his two sons, Kṛishṇappa or Periya Vīrappa and Viśvanātha II, ruled jointly at Madura, and similarly on the death of Kṛishṇappa or Periya Vīrappa his two sons, Liṅgayya or Kumāra Kṛishṇappa and Viśvanātha III (or Viśvappa), ruled jointly, but that Viśvanātha III died very soon. The hitherto discovered copper-plate inscriptions dealing with the Nāyakas of Madura do not appear to corroborate the statements of the manuscripts. Mr. Sewell, following Nelson, gives in Vol. II of his *Lists of Antiquities of Madras* brief notices of the reigns of the Nāyakas of Madura.

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[1] Muttamiḻk-Kūḍaṟ-patich Chokkanādaṟkku mutt-aḷakkuñ
jittirak-kōpuramuñ-jeṅgaṟ-paḍaiyaich chirakkach-cheydāṉ
mattaga-ppōr Viśuvanātaṉ-kumāraṉ Manu-muṟaimai-
kottuṟa-ppār-purakkuṅ-Kṛishṇa-būpa guṇakkoṇḍalē.

[2] Vidikku-Mukundaṟkum-eṭṭāda Śokkaṟkku mēdiṉiyōr
tudikkuṅ-koḍikkamba-maṇḍapam-oṉṟu tulaṅgach-cheydāṉ
gadikkum paramaṉṉar poṉṉār muḍigaḷaik-kālil-eṟṟi
midikkuñ-gaḍāchalattāṉ Kachchi-vāḷ-Kṛishṇa-Vīrappaṉē.
Ayyar-śiṅgārach-cheḻunīrp-puṉal Veḷḷiyambalamuñ-
jeyya vaḍakkut-tirukkōpuramuñ-jevvīchchuramun-
tuyya tirumaḍaippaḷḷiyum-aṉbuḍaṉ-ṟōṉṟach-cheydāṉ
taiyalār mōgaṉavēḷ Kṛishṇa-Vīra-jayatuṅgaṉē
Vārip-puvi-pugaḻ-āyirakkāṉ-maṇimaṇḍapamu-
m-ēruṟṟa Mūrttiyammaṉ-maṇḍapamum-iraṇḍām-pirā-
kārat-tiruchchuṟṟu-maṇḍapamuṅ-goḍi-kkambattumuṉ-
Vīrappa-maṇḍapamuñ-jeydaṉaṉ Kṛishṇa Vīrappaṉe.
Allotta pūṅguḷal-Aṅgayaṟkkaṇṇammaiy-ālayattuṉ-
Mallappaṉāṭṭu-poṟ-kambam paḷagiyavāṟu kaṇḍē
nall-iṭṭamāgap-poṉ-pūśuvittā-ṉaṉṉalārukk-oru
vill-iṭṭup-pōrai-vilakk-iṭṭaruḷ Kṛishṇa Vīrappaṉē.

[3] Vīrichchuraṅ-Kiṭṭinīchchurañ-jōdi-vilaṅgum-Aiyaṅ-
gārīchchuraṅ-Kayaṟkaṇṇ-iraṇḍām-pirākārattiniṟ-
chīrār vaḍapuṟa-mēlpuṟa-maṇḍapañ-jeydamaittāṉ
nāraru-Maṉmada-vēḷ Vīra-Kirushṇappa-Nāyakaṉē.

The Vellaṅgudi plates mention that Kṛishṇappa II set up a *maṇi-stambha* in the temple at Madura. It is not quite easy to find out what is meant by a *maṇi-stambha*. The *Tiruppaṇi-mālai* seems to throw some light on the matter; a pillar in the temple of Mīnākshī was plated with gold by one Mallappa. In course of time the gold plating was worn out and Kṛishṇa Vīrappa (that is, Vīrappa, son of Kṛishṇappa I) regilded the pillar.[1] It is perhaps this act, which is attributed to the father of Kṛishṇappa II in the *Tiruppaṇi-mālai*, that is alluded to as having been performed by the son.

Another fact which is not quite clear about Kṛishṇappa II is that he conquered the kingdom of the Pañcha-Tiruvaḍis.[2] Who these five Tiruvaḍis were it is not possible to say in the present state of our knowledge of the history of the Tiruvaḍi kingdom. We may, however, provisionally assume that the term Pañcha-Tiruvaḍi refers to the members of the various branches of the Tiruvaḍi line, such as the Tiruppāppūr *svarūpam*, the Śiraivāy *svarūpam*, the Jayatuṅga-nāḍu *svarūpam*, etc., which were ruling simultaneously over portions of the Tiruvaḍi *rājyam*.

The following is an alphabetically arranged list of the names of places which occur in the inscription (ll. 123-140), with their identifications with modern villages and towns :—

i.—*Names of villages, etc., occurring in connection with the grant.*

No.	Name of Village.	Modern Name.	Taluk.	District.
1	Arichanallūr . . .	Harikēśavanallūr . .	Ambāsamudram . .	Tinnevelly.
2	Attālanallūr . . .	Attāḷanallūr . . .	Do. . .	Do.
3	Kallaṇai(ore)kkurichi . .	Kalliḍaikkuṟichchi . .	Do. . .	Do.
4	Kailāsanātha-taṭāka (tank), belonging to Viravanallūr.	......	Do. . .	Do.
5	Kaiyottānkuruchī . .	......	......	......
6	Kannaḍiyankāl-ārāchchi .	Runs through the Tinnevelly district.	Ambāsamudram . .	Tinnevelly.
7	Koṭṭālakurichi . . .	Koṭṭārakkuṟichchi .	Śrīvaikuṇṭam . .	Do.
8	Kudireyōḍi (garden) . .	......	......	......
9	Kuruṅguḍi	Tirukuraṅguḍi . .	Nāṅgunēri . . .	Tinnevelly.
10	Mānāmaṅgala . . .	Mānārmaṅgalam . .	Ambāsamudram . .	Do.
11	Pādaryōḍa (watercourse) .	......	......	......
12	Perumbattuḷkaḍe . . .	Kaḍayam Perumpattu .	Ambāsamudram . .	Tinnevelly.
13	Ponnaḍi-kulyā (canal) . .	......	......	......
14	Śaṁkaramahā-patha (highroad)	......	......	......
15	Taḍichērī, Taḍchērī or Taḍchēr	Taḷachēri . . .	......	......
16	Uppuvāṇyamputtūr . .	Uppāṇimuttūr . .	......	......
17	Veḷḷaṅgoḷḷi	Vallaṅkuḷi . . .	Ambāsamudram . .	......
18	Viravanallūr . . .	Viravanallūr . . .	Do. . . .	Tinnevelly.

[1] See the fourth verse in foot-note 2 above, p. 306.

[2] [See below, p. 317, foot-note 5, and Report on Epigraphy for 1905-06, p. 85, paragraph 60.—H. K. S.]

ii.—*Names of villages occurring in connection with the donees.*

Name of Village.	Modern Name.	Taluk.	District.
Abbūru	Abbūru	Sattenapalle	Guntur.
Addaṅki	Addaṅki	Ongole	......
Ālikoṇḍa	......	......	......
Aḷḷu	Aḷḷūr	Tenali	Guntur.
		Nellore	Nellore.
		Koyilkuntla	Kurnool.
		Nandikotkur	"
Ālūru	Alūru	Alur	Bellary or
		Tadpatri	Anantapur.
Ammanamuchi or Amnamañchi.	......	......	......
Arakaṭavēlma (see Arakaṭṭavēmula).			
Arakaṭṭavēmula	Arakaṭavēmula	Proddatur	Cuddapah.
Attalūru	Attalūru	Sattenapalle	Guntur.
Balapanūru	......	......	......
Bellaṁkoṇḍa	Bellamkoṇḍa	Sattenapalle	Guntur.
Biṭragunṭa	Biṭragunṭa	Kandukur	Nellore.
Bondapaṭṭi	......	......	......
Brāhmalapalli	Brāmmalapalle	Punganur	N. Arcot.
		Kandukur	Nellore.
		Atmakur	......
		Vinikonda	Guntur.
		Nandyal	Kurnool or
		Gooty	Anantapur.
Būdapūru	......	......	......
Būravilli	......	......	......
Būrla (?)	......	......	......
Chauḍūru	Chowḍuru	Proddatur	......
Cheppali[1]	Chempalli	Gudiyattam	N. Arcot.
Cherukupalli	......	......	......
Chilṭu (?)	......	......	......
Chirāvūru	Chirrāvūru	Guntur	Guntur.

[1] [Chhappalli is a family name among the Telugu Muliki-nāḍu Brahmans.—H. K. S.]

Name of Village.	Modern Name.	Taluk.	District.
Chirukūru	Cherukuru	Bapatla / Kandukur	Guntur or Nellore.
Chiṭṭalūru	Chiṭṭalūru	Rayachoti	Cuddapah.
Daśarājapallī	Dasarajapalle	Ongole	Guntur.
Dēvulapalli	Dēvalapalle	Vayalpad	Chittoor.
Dūpūm	Dupadahalli (?)	Kudligi	Bellary.
Eḍavelli	Kāvali Eḍavalli	Atmakur	Nellore.
Ēpūru	Yēpūru	Rapur	......
Ēṭṭūru	Ēṭūru	Cuddapah	Cuddapah.
	Yēṭūru	Rapur	Nellore or
	Ēṭūru	Punganur	N. Arcot.
Goḍḍamari	......	......	......
Gollanapalli	Gollepalli	Atmakuru	Nellore.
Goṭṭipāḍu	Goṭapalli	Punganur	N. Arcot.
Guṇṭūru	Guṇṭūr	Guntur	Guntur.
Gutti	Gutti	Gutti	Anantapur.
Hālaharivi	Hālaharivi	Alur	Bellary.
Hampasamudram	Hampesāgara (?)	Huvinahaḍagalli	„
Indragaṇṭi (?)	......	......	......
Jagarlapūṭi	Jāgarlamūḍi	Bapatla	Guntur.
Jayanti	Jayanti	Nandigama	Krishna.
Jonnalagaṇḍa	Jonnalagaḍḍa	Narasaraopet or Guntur	Guntur.
Kādula	......	......	......
Kaipa (?)	......	......	......
Kalaga (?)	......	......	......
Kaḷakāṭūru	Kaḷakāṭūru	Palmaner	N. Arcot.
Kañcherla	Pedakañcherla	Vinikonda	Guntur.
Kañchi	Conjeeveram	Conjeeveram	Chingelput.
Kāravīṭi	Kāraṁchēḍu	Bapatla	Guntur.
Kāṭā(or Kāṭrā)vāyi	......	......	......
Kaṭṭapa (?)	......	......	......
Kāvērīsamudram	......	......	......
Khyātacheru (?)	......	......	......

Name of Village.	Modern Name.	Taluk.	District.
Kōḍūru	Ayyavāri Kōḍūru . .	Nandyal	Kurnool.
	Brāhma Kōḍūru . .	Bapatla	Guntur.
Kolakalūr . . .	......	......	......
Kolla (?)	......	......	......
Krāṇāla	......	......	......
Kundavara . . .	......	......	......
Māgaṇṭi	......	......	......
Māmuḍūr	Māmaḍūru . . .	Atmakur	Nellore.
Maṅkāla	......	......	......
Maṭyemaḍugu . . .	......	......	......
Mōkshaguṇḍam . . .	Mōkshaguṇḍam . .	Cumbum	Kurnool.
Morlūru	Mollūru	Rayachoti . . .	Cuddapah.
Muddalāpura . . .	Mudlāpura . . .	Hospet	Bellary.
Mūla (?)	......	......	......
Murumaḍugu . . .	Manamaḍugu (?) . .	Kanigiri	Nellore.
Musalakavi (?) . . .	......	......	......
Nallagaṭṭa . . .	......	......	......
Nandyāla	Nandyāl	Nandyal	Kurnool.
Narasañchōḷi (?) . . .	......	......	......
Niḍuchanabeṭla . . .	......	......	......
Niḍūr	Niḍūru	Ramallakot . . .	Kurnool.
Niṭṭūru	Niṭṭūru	Bellary	Bellary or
		Tadpatri . . .	Anantapur.
Nōkala (?) . . .	......	......	......
Noryya (?) . . .	......	......	......
Nuḍurumāṭu . . .	......	......	......
Oḷavūru	......	......	......
Paḍ[ḍ]araṅgi . . .	Paṇḍaraṅgi . . .	Udayagiri . . .	......
Paṇḍe (?)	......	......	......
Pasumarti	......	......	......
Paiḍāla	Pentrāla	Kandukuru . . .	Nellore.
Pālagiri	Pāllagiri	Nandigama . . .	Krishna.
Pālasamudram . . .	......	......	......
Pārnandi	......	......	......

Name of Village.	Modern Name.	Taluk.	District.
Paṭṭa	......	......	......
Peḍipāṭi	Pedapāḍu	Ellore	Krishna.
Penugoṇḍa	Penukoṇḍa	Penukonda	Anantapur.
Pinapa	......	......	......
Piśupāṭi or Pisupāṭi	Pisapāḍu	Sattenapalle	Guntur.
Piṭṭi (?)	Pushpagiri	Cuddapah	Cuddapah.
Poṭṭyadurti	Poṭṭaiśutti	Nanguneri	Tinnevelly.
Prattipāḍu	Prattipāḍu	Sattenapalle	Guntur.
		Guntur	,,
Pushpagiri	......	......	......
Raḍḍicherla	Reḍḍicherla	Cambum	Kurnool.
Rāmachandrapura	Rāmachandrāpuram	Kandukur	Nellore.
		Guntur	Guntur.
		Ongole	,,
Rāvūru	Rāvūru	Kandukur	Nellore.
Rāyalacheru	Rāyalacheruvu	Dharmavaram	Anantapur.
Rēmarli	......	......	......
Sanagara (?)	......	......	......
Saṅgu (Saṅgra ?)	......	......	......
Sanugōḍ	......	......	......
Śāsana-koṭṭa	......	......	......
Seṭṭipalli	Settipalle	Yellavaram	Godavari.
		Chandragiri	N. Arcot.
Śēvathāna (?)	......	......	......
Siṅkēsula	Suṅkēsala	Markapur	Cuddapah.
		Ramallakot	Kurnool.
		Pulivendula	Cuddapah.
Śishṭla (or Sishṭla)	......	......	......
Sōlasa (?)	Solaseṭṭipalle	Kangundi	N. Arcot.
Sorabu	Soraba (?)	Shimoga	Mysore State.
Sūṁulūru	......	......	......
Taṁḍellapaḷi	......	......	......
Taṅgaṭūru	......	......	......
Taṅgirāla	Taṅgella (?)	Kandukur	Nellore.

Name of Village.	Modern Name.	Taluk.	District.
Teligampalli	......	......	......
Tirupati	Tirupati	Chandragiri	Chittoor.
Tirumalapura	Timmalāpuram	Udayagiri	Nellore.
Tōṭapalli	Tōṭapalle	Tenali	Guntur.
Tūbāṭi	......	......	......
Tūmalūru	Tummalūru	Nandikotkur	Kurnool.
Turumiḷḷa	Turimeḷḷa	Cumbum	"
Uddagiri	Udayagiri	Udayagiri	Nellore.
Upladadiya	Uppalapāḍu	Atmakur Cumbum	" Kurnool.
Uruṅganṭi	......	......	......
Ūṭukūru	Vūṭukūru	Sattenapalle Rapur Udayagiri	Guntur. Nellore or "
Valavura	......	......	......
Vānapalli	......	......	......
Vaṅgavīṭi	......	......	......
Vellāla (?)	......	......	......
Vellaṭūru	Veḷḷaṭūru	Tenali Vinikonda	Guntur. "
Vellūru	Vallūru Vellore	Bapatla Vellore	" North Arcot.
Vēlpumaḷḷa (?)	......	......	......
Vēlvunūru	Vēlpūru	Sattenapalle Vinikonda	Guntur. "
Vīrūru	Vīrūru	Atmakur Udayagiri	Nellore. "
Yammanūru or Yemmanūru	......	......	......
Yatamanṭa	......	......	......

TEXT.[1]

[Metres: Section I, vv. 1-4, 42, 42½, 48-51, 53-70½, 74½, 75½, 78½, 79½, 89½-128, 210½-214½, all the verses in Section II, and Section III, vv. 147-207½, *Anushṭubh*; vv. 5, 7, 23-25, 32, 35, 36, 52, 71½, 76½, 85½-88½, *Śārdūlavikrīḍita*; vv. 6, 22, 27, 77½, *Sragdharā*; vv. 8, 83½, *Rathōddhatā*; vv. 9, 14, 73½, *Vasantatilakā*; vv. 10, 15, 30 33, *Prithvī*; vv. 11, 20, *Śikhariṇī*; vv. 12,

[1] From inked impressions prepared under my supervision.

Vellangudi Plates of Venkatapati-deva Maharaya I: Saka-Samvat 1520.

F. W. THOMAS

SCALE TWO-FIFTHS

WHITTINGHAM & GRIGGS, PHOTO-LITH.

29, 40, *Śailaśikhā*; vv. 13, 34, 41, *Indravajrā*; vv. 16, 18, 38, *Mālinī*; vv. 17, 39, *Pushpitāgrā*; vv. 19, 21, 26. 28, 31, 37, *Upajāti*; v. 47, *Dōdhaka*; v. $72\frac{1}{2}$, *Mandākrāntā*; vv. $43\frac{1}{2}$-46, $84\frac{1}{2}$, $208\frac{1}{2}$-$209\frac{1}{2}$, *Gīti*.]

[*N.B.*— Letters enclosed in round brackets are meant to be omitted.]

First Plate: Second Side.

1 श्रीवेंकटेशायनमः ।[।*] यस्य [1]संपर्कपुंण्येन ना-
2 रीरत्नमभूच्छिला[2] । यदुपास्यं सुमनसां तद्वस्तुदं-
3 इमाश्रये ।[। १*] यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतं[3] ।
4 विघ्नं निघ्नंति भजतां विष्वक्सेनं तमाश्रये ।[। २*] हरेर्लीला[4]

Lines 5-110, containing verses already printed in the Mārēḍapalli Grant (Vol. XI, No. 34) and the Padmanēri Grant (see above, p. 292), are omitted.

Fourth Plate: First Side.

111 मेरुल[घि]यशोभरः[5] ।[। ४८*] सिष्टसंरक्षण[प]रो दुष्टशा-
112 र्दूलमर्द्दनः[6] । अरोभगंडभेरुंडो हरिभक्तिसुधानिधिः ।[। ४९*] इत्या-
113 द्विबिरुदैर्वंदितत्या नित्यमभिष्टुतः । जयजोवेतिवादि[न्य][7]
114 जनितांजलिबंधया ।[। ५०*] कांभोजभोजकालिंगकरहाटादिपा-
115 र्त्तिवैः[8] । प्रतिहारपंदं[9] प्राप्तैः प्रस्तुतस्तुतिघोषणः ।[। ५१*] सोयं निति-[10]
116 ज्ञितादिभूपतिततिस्तुत्यामशाखी सुधोः सात्त्वीनां भूजतेजसा[11]
117 स्ववशयन् कर्णाटसिंहासनं । आसेतोरपि चाहिमाद्रि विम-
118 तान् संहृत्य शासंन्मुदा[12] सर्व्वोर्वी [13]प्रचाकास्ति वेंकटपतिश्रोदे-
119 वरायाग्रणीः ।[। ५२*] व्योमनेत्रककुंवेंदुगणिते शकवत्सरे । वत्सरे
120 च विलंब्याख्ये म[ा*]सि श्रावणिनामनि[14] ।[। ५३*] पक्षे वळक्षे पुण्य[ा*]यां (।) द्वा-
121 दश्यां च महातिथौ । श्रीवेंकटेशपादाब्जसंन्निधौ[15] श्रैयसान्नि-[16]
122 धौ ।[। ५४*] नानाशाखाविधा[17]गोत्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्या[18] द्विजाति-
123 [भ्यो] वेदविभो[19] विशेषतः ।[। ५५*] विख्यातश्रोतिरुवडिदेसे[20] वसतिमा-
124 श्रतं[21] । अंजरक्करैसन्मुक्किनाडुकेपि च विश्रुतं [॥ ५६*] कल्लणैक्कुरि-

1 The *anusvāra* is used in addition to the *varga-pañchama* in this and all subsequent instances. Read °पुण्येन.

2 Read °च्छिला.

3 The *anusvāra* is employed instead of the final *m* here and in subsequent pages.

4 Read °र्लीला.

5 Read °लङ्घि°.

6 Read शिष्ट ; प in परो is corrected from पु ; read °शार्दूलमर्द्दनः.

7 Read न्या.

8 Read °पार्थिवैः.

9 Read °पदं.

10 Read नौति.

11 Read सुधीसार्थानां भुज°.

12 Read शासन्मुदा.

13 Read प्रचकास्ति.

14 Read श्रावण°.

15 Read °शपादाब्ज सन्निधौ.

16 Read श्रेय.

17 Read °भिधा.

18 Read विख्यातेभ्यो.

19 Read विद्भ्यो.

20 Read शे.

21 Read श्रितं.

125 चिग्रामकोळ्ळिपडाहे च विश्रुतं । तङ्कीर्थ्यष्टमकखारु[श्रि][1]मांतस्था[पि]-

126 तोपलात् ।[। ५७*] तत्सीमान्ते[लु]ष्पयडित्तिडराख्यैन्नतस्तलात्[2] । प्राचीमु-

127 त्तरावाह्निन्यास्ताम्नपर्ण्यो[:*] श्रीतं[3] दिशं ।[। ५८*] त[ङ्क्षि]र्पोन्नडिकुल्या-
यास्ताम्नप-

128 र्णीतडस्थितात्[4] । वृत्तवाटाच्च-कुदिरेयो[ञ्च]मिख्यामुपेयुषा:[5] ।[। ५९*] अत्तालन-

129 [ल्लूर्सो]मांतसिलया[6] दक्षिणां दिशं । श्रीकोट्टा[ल]कुरिच्याख्य(।)ग्रामसीमां-

130 चलादितं ।[। ६०*] कुल्याया: कोट्टालकुर्चिग्रामसीमांचलश्रित:[7] । अरोचन-

131 ल्लूश्रोमांतश्रीशंकरमाहापथात्[8] ।[। ६*] पश्चिमं विरवन[ल्*]लूर्ग्राम-

Fourth Plate: Second Side.

132 सीमांतमागत: । श्रीमद्दरवनेल्लूरिग्रामसीमाचलस्थि-[9]

133 तात् ।[। ६२*] संप्राप्तं कैलासनाथतटाकाद्वायवीं दिशं । कुरुंगुडिग्रा-

134 म[व]र्य(।)सीमान्त[10]स्थापितोपलात् ।[। ६३*] तत्सीमांचलपादर्योडाख्यांभोनि-

135 र्गम[स्थ]लात् । कुल्याया: श्रीकंन्नडियंकालाराच्चभिधाजुष: ।[। ६४*] श्री-

136 मत्कल्लणेकुर्चा[11]ख्यग्रामवर्यस्य भास्वत: । शिलाया[:*] श्रीको-

137 ल्वरंबुषष्टकखारुभूश्रित:[12] ।[। ६५*] तडिचेरीसप्तमकंणारुग्रा-[13]

138* [रणो]पि चोत्तरं । कैय्यात्ताग्कुरुचीसुप्पुवाख्यं[पु]त्तूरमाश्रितं ।[। ६६*]
पेरुंब-

139 त्तुञ्कडेनिलमानामंगलसंयुतं । वेकुंगोक्कीतिनामा[नं] ग्रामम[।]-

140 रामशोभितं ।[। ६७*] विख्यातश्रीवीरभूपसमुद्रापरनामकं [।] [स]-

141 वैमान्यं चतु[:]सीमासंयुतं[14] च समंतत: ।[। ६८*] निदिनिक्षेपपाषाण-[15]

142 सिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयुक्तं गणभोज्यं [स]भू-

143 रुहं ।[। ६९*] वापीकूपतटाकैस्व[16] कच्छारामैश्च संयुतं । पुत्रा-
पैत्रादिभिर्भो-[17]

144 ज्यं क्रमादाचंद्रतारकं ।[। ७०*] दानाधमनविक्रीतियोग्यं विनिमयो-
चितं ।[। ७०½*]

145 आसोत्काश्यपसंततौ घनतप:स्संतुष्टविश्वेश्व[र]श्रैरानुग्रहभाजना-[18]

---

[1] Read सी.
[2] Read °ख्योन्नतस्थलात्.-
[3] Read श्रितं.
[4] Read °तट°.
[5] Read ष:.
[6] Read °शिलाया दक्षिणां दिशम्.
[7] Read °श्रितम्.
[8] Read °नल्लूर्सीमान्त° and महा°.
[9] Read °द्दिरवनल्लूरिग्रामसीमाञ्चल°.
[10] Read न्त.
[11] Read °कुर्च्याख्य°.
[12] Read °षष्ठकखारुभूश्रितम्.
[13] Read °कखारुग्रा°.
[14] Read चतुस्सीमा°.
[15] Read निधि°.
[16] Read °श्च कच्छा°.
[17] Read °पुत्रपौत्रादि°.
[18] Read तपस्सन्तुष्टविश्वेश्वर श्रे°.

Vellangudi Plates of Venkatapati-deva Maharaya I : Saka-Samvat 1520.

v b.

vi a.

vi b.

viii a.

WHITTINGHAM & GRIGGS, PHOTO-LITH.

SCALE TWO-FIFTHS

F. W. THOMAS

146 न्नुणनिधेः श्रीनागम[थ्वी]पतेः[1] । चोराब्धेरिव चंद्रमाः कुवलयानं[दा]-
147 [नु]संधायकः सौम्य[ः]श्रीवरविस्वनाथनृपति[ः*][2] सर्वज्ञचू[डा]मणिः ।[।७१½*]प्र-
148 ख्यातश्रीस्तिरुवडिमहीपांड्यवाणादिरायप्राग्रानन्यानपि[3] रणमु-
149 खे पार्थिवानासु जित्वा [।*] तत्तस्तीमान्निजभुजबलादाहरंन्विस्वनाथ-[4]
150 चोणीपालोभजत मदुराराज्यसाम्राज्यलच्मीः[5] ।[। ७२½*] तस्मादजायत मनो-
151 जवस[ः*] स्वकीर्त्या विख्यातकृष्णनृपतिर्विजिताभियातिः । वि-
152 क्रांतिनीति[धि]षणाध्रितिसंपदा यः । (यः) स्तुल्याश्रयोभजत[6]
153 दच्चिणनायकत्वं ।[। ७३½*] पत्मेव पत्मनाभस्य पुरारेरिव(ा) पार्व[ति][7]

Fifth Plate : First Side.

154 पवित्रचरिता तस्य पत्नी लच्यंबिकाभवत्[8] ।[। ७४½*] [9][त]योः प्राचीन-
155 पुण्यानां परिपाकविशेषतः । विनयो[10]दार्य्यनयभूरुदभूद्वीर-
156 भूपतिः ।[। ७५½*] श्रीमत्सौंदरनायकस्य महति श्रेयोनिधौ संन्निधौ (।) नाना-
157 चित्रविशेषभूषितसिलास्तंभोल्लसंन्मडपं[11] । मीनाच्याः [12]कवं-
158 चं सुरत्नखचितं हेमं[13] च निर्माय याः[14] पूजासावहदुत्तरोत्तरतया
159 साम्राज्यमव्या[ह]तं ।[। ७६½*] हेमाश्वं हेमगर्भं कनकमणितुलापूरुषं[15]
160 विश्वचक्रं ब्रंम्हाडं[16] गोसहस्रं कनक[क*]रिरथं कांचनीं कामधेनुं ।
161 सप्तांभोधी(नं)न्हिरण्याश्वरथमपि महाभूतपूर्वं घटं च (।) स्वर्णं-[17]
162 चमां रत्नधेनुं व्यतनुत विधिवद्वीरभूपालवर्य्यः ।[। ७७½*]सचीव[18] त्रिदशें-
163 द्रस्य शीतांशोरिव रोहिणी[19] । सधर्म्मिण्यभवत्तस्य सतीं तिम-[20]
164 लाबिका ।[। ७८½*] विरभूरमणादस्य[21] वरकृष्णमहीपतिः । देवकामिंदिरा-[22]
165 जानिर्वसुदेवादिवोदभूत् ।[। ७९½*] जैत[23]श्रीवसतिर्जयंततनुभूचंद्राभिरा-[24]

[1] Read पृथ्वी°.

[2] Read विश्व.

[3] The Madras Museum Plates, No. 14 of 1906, read :—°तिरुवडिमहापांड्यवाणादरायप्रायाॱ°.

[4] Read पार्थिवानाशु जित्वा। तत्तत्सीमान्निजभुजबलादाहरन्विश्व°.

[5] Read मधुराराज्यसाम्राज्यलक्ष्मीम्.

[6] Read विक्रान्तिनीतिधिषणाधृतिसंपदयस्तुल्या°.

[7] Read पद्मेव पद्मनाभस्य पुरारेरिव पार्वती.

[8] Read लक्ष्म्यांबिका.

[9] The त in तयोः seems to be corrected from some other letter.

[10] Read यौ.

[11] Read °शिलास्तम्भोल्लसन्मण्डपं.

[12] Read कवचं°.

[13] Read हैमं.

[14] Read यः पूजाश्च°.

[15] Read °पूरुषं.

[16] Read ब्रह्माण्डं.

[17] Read स्वर्णं.

[18] Read शचीव.

[19] Read णी.

[20] Read सती तिरुमलाम्बिका.

[21] Read वीरभूरमणादस्यां.

[22] Read °मिन्दिराजानिर्वं°.

[23] Read च.

[24] Read भूचंद्रा°

166 माकृति(।)र्विज्ञातामितनीतिशास्त्रविततिवीरोत्तमालंकृतिः[1] । नित्या-

167 कल्पि[त]नैकषोडसमहादानोन्नतिर्दीव्यति[2] श्रीवीरक्षितिपां-

168 बुधेन्दुपतिः श्रीकृष्णपृथ्विपतिः[3] ।[। ८०½*] विश्वोत्कृष्टविचित्ररत्नक-

169 वचो(ि)ष्णीषां(षा)ग्र[ा](ि)पीतांबरग्रीवाकल्पकिरीटकुंडलकटीसूत्रा-

170 दिभूषार्पणैः । ग्रामारामरथोत्सवप्रतिदिनप्रत्यग्रकैंकर्यतः (।)

171 [प्री]तो रंगपतिर्ददाति महितां यस्मै श्रीयं[4] भूयसीं [। ८१½*] प्रीतो दीपच-

172 ये प्रतापमधिकं क्षीराभिषेके कृते (।) कीर्तिं [5]पूर्नमनोरथान्नथ-

173 मह्येष्याकल्पवासस्तृतौ । अत्राकल्पनिवासमप्युरुमणिस्तं-

174 भे जयस्तंभमप्युच्चै[6]स्सौंदरनायकस्समुचितं यस्मै दिशत्यंन्वहं[7] [॥ ८२½*]

175 भास्वति प्रकटशारदोदये यत्र कांचनतुलां संमंचति[8] । पूरिता-

176 शमवनीमपंकिलां संचरंति विमलाश्चिरं द्विजाः ।[। ८३½*] वुदयंन्हिर-[9]

Fifth Plate: Second Side.

177 स्वगर्भादुदधेः कृष्णेंदुरमितवसुवर्षो । पोषितबुधः कला-

178 वां[10] कलयति दानांबुघनतरानब्धोन् ।[। ८४½*] स्वर्धेन्वंबुधिकल्पशा-खिन [इ]-

179 ह स्वैरं धरामंडले विश्वग्विश्रुतकीर्त्ति[11]यः परममी विश्राणनश्रे-

180 यसीं [।*] विश्वत्राणपरेण येन [त*] इमे विश्राणिताः प्रत्यहं तस्मा-द्विस्म[य*]नो-

181 य[दा]नविधिना कर्नादयः[12] किं समाः ।[। ८५½*] मंत्रैर्जीवनमभ्युपेत्य वर-

182 दास्संत्यर्चनादेवता यागैर्नाकचरास्ततं[13] क्षितिसुरा देवाधिका वैदि-

183 काः । तस्माद्विवशतप्रतिष्टि[14]तिमुशंत्येकद्विजस्तापना[15]मित्येच्च

184 स्मृतिमग्रहाररचनारत्ने कृते येन किं ।[। ८६½*] देशेस्मिं कृतसर्वमांन्य-[16]

185 कतया षट्कर्मनिष्टा[17] द्विजा देंवातिथ्यविधै[18] सदाशिषि रता य[स्ये]-

186 ति नैवाद्भुतं । तत्तद्रूपकरप्रदानकलितक्षेत्राधिनिर्मोचकस्वे[ा*]-

187 यद्दानघनाग्र्यदेशधरणीदेवाशिषोच्चैःश्रियः ।[। ८७½*] वाहिन्य[ा*] कलिता-

188 श्रये सति परं वाहिंन्यधीशाश्रयो नागाध्यासिनि हंत नागतिल-

---

[1] Read °विततिर्वीरो°.

[2] Read °षोडशमहादानोन्नति°.

[3] Read पृथ्वी.

[4] Read श्रियं.

[5] Read पूर्ण°.

[6] Read °च्चै.

[7] Read दिशत्यन्वहम्.

[8] Read समंचति.

[9] Read उदयन्हि°.

[10] Read वान्.

[11] Read °कीर्तयः.

[12] Read कर्णादयः.

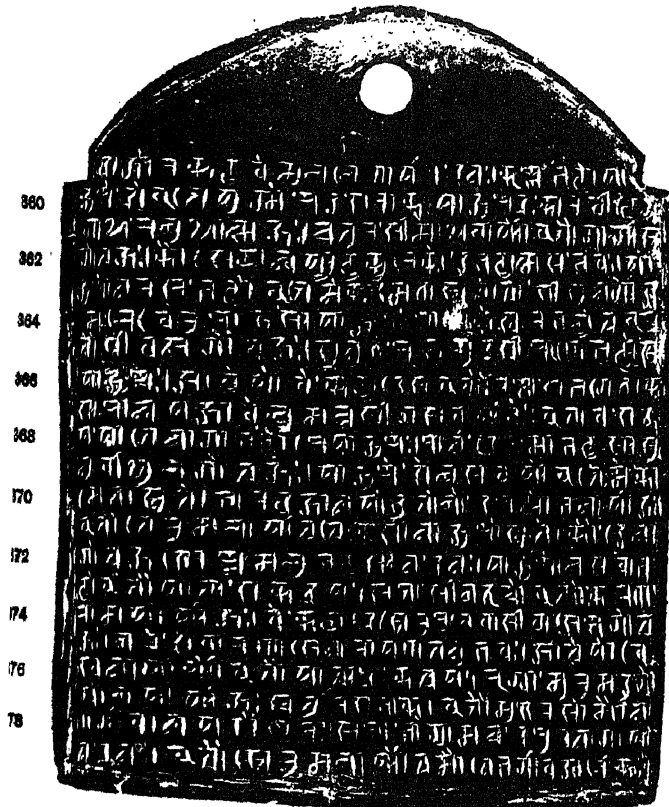
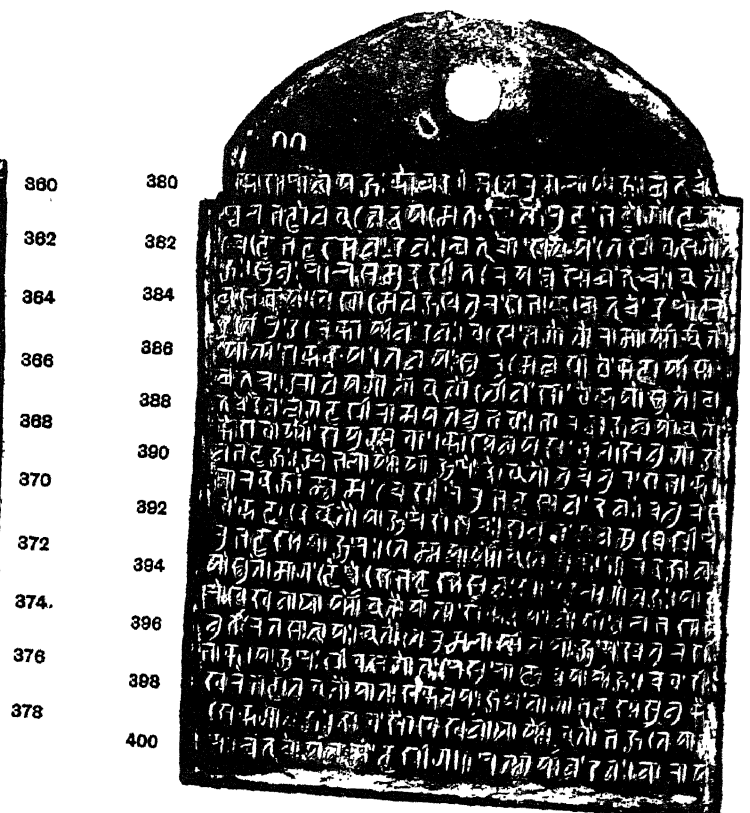
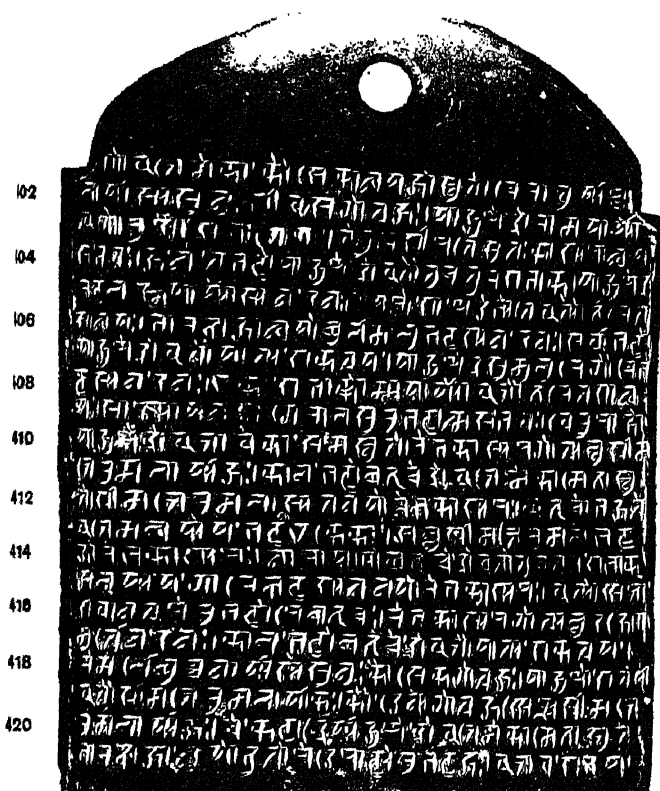
[13] Read °चरास्ततः.

[14] Read ष्ठि.

[15] Read °स्थापना°.

[16] Read °स्मिन्कृतसर्वमान्य°.

[17] Read °निष्ठा.

[18] Read °देवातिथ्यविधौ.

189 कावासाश्रयी सत्वरं । आरूढे तुरगं समं तुरगमारूढस्समा-
190 जो रिपुक्ष्मापानां तदपि प्रधावति भृशं यस्मिं[1] रणोद्योगिनि ।[। ८८$\frac{1}{2}$*]
तस्य
191 [दा]नधुरिणस्य[2] तरुणादित्यतेजसः । तरवारिलताकोटितांड-
192 वोद्यज[3] यश्रियः ।[। ८८$\frac{2}{3}$*] स्तुतिमागधपांड्यश्रीचेरचोळादिभूभृतः । श्रीदचि-
193 णसमुद्रेशप्रख्यातबिरुदोन्नते:[4] ।]। ९०$\frac{1}{2}$*] ताट्टक्कं[5] चतिरुवडिसप्तांगहर-
194 णौजसः ।[। ९१*] वरवीरमहीपालवाराकरसुधानिधेः । श्रीमत्तिरु-
195 [6]मलांबयाश्चिरपुंण्यफलात्मनः[7] ।[। ९२*] विख्यातकृष्णभूपस्य विश्वसि-
196 मनपालयं[8] । परीतः प्रयतैस्निग्धे[:*][9] पुरोहितपुरोगमैः ।[। ९३*] विविधै-
197 र्विबुधे[:*] श्रैतपथिकैरधिकैर्गिरं[10] । वीरश्रीवेंकट[प]तिमहाराय-
198 महीपतिः ।[। ९४*] सहिरंण्य[11]पयो[धा]रापूर्वकं दत्तवान्मुदा ।

Sixth Plate : First Side.

199 सोयं कृष्णमहीपालः सुत्राम(र)समवैभवः ।[। ९५*] साहित्यर-
200 ससांम्रा[ज्य]भोगभोजमहीपतिः । कैयोत्तान्कुरु(f)चोमुप्पुवाण्यंपु-
201 ससूरमाश्रितं ।।[९६*] समानामंगलग्रामं कल्लणिकुरुचिस्थले । सकं-
202 नडियकाल्पोक्कुपेरुंपत्तुक्कुडेस्थलं ।[। ९७*] इमं श्रीवीरभूपसमद्राप-[12]
203 रनामकं[13] । वेक्कुंगोक्कीति विख्यातं ग्रामं सस्योपशोभितं ।[। ९८*]
सहस्र[सं]-
204 ख्यया पंचोत्तरत्रिशतयुक्तया । विख्यातेभ्यो द्विजातिभ्यो वेद[वि]-
205 द्भ्यो विशेषतः ।[।९९*] जनपंचकभाव्यैकवृत्तिसंख्याक्रमोचितं । कृ[त्वि]-
206 कष(f)श्चुत्तरदिश नीवृत्तिमदान्मुदा ।[। १००] वृत्तिमंतोत्र लिख्यंते वि-
207 प्रा वेदांत्तपारगाः[14] ।[। १००$\frac{1}{2}$*] याजुषो वंगवीटिश्रीभोगीश्वरबुधात्मजः ।
208 चतुरंसी[15] विश्वनाथो वृत्तौ हरितगोत्रजः ।[। १०१$\frac{1}{2}$*] भारद्वाजान्वयोद्भूत-
* * * * * * * *

Sixteenth Plate : Second Side.

552 वृत्ताविकमंशमंनमा च समस्नुते[16] ।[। ३३२$\frac{1}{2}$*] राजभिर्विश्वनाथेंद्र-

[1] Read यस्मिन्रणो°.
[2] Read °धुरीणस्य.
[3] Read ज्ञ.
[4] Read °न्नते:.
[5] Read °दृक्कं. [This the Plate really reads.—F. W. T.] [The Padmaneri grant (above, p. 295, l. 161) reads t-Pañchar-Tiruvaḍi.—H. K. S.]
[6] Read °मलाम्बाया.
[7] Read °पुण्य°.
[8] Read °मनुपालयन्.
[9] Read °तैः स्निग्धैः.
[10] Read श्रौतपथिकैराधिकगिरा.
[11] Read सहिरण्य.
[12] Read °भूपालसमु°.
[13] Read °नामकम्.
[14] Read वेदान्त°.
[15] Read चतुरंश्री°.
[16] Read °श्नुते.

553 [प्र]भुणा क[ष्ण]भूभुजा । [1]वीरभूपेनाप्येरियनैनार्मुदलिनापि च [२३३½*] महद्वत्तो-[2]

554 [व्वि] नैवास्मि[न्*] देवब्रंह्मठार्पिता:[3] [।*] कष्णेंद्रेणार्पितास्सर्वैसमु[द]यास्त्विज-न्म[ना]:[4] । [। २३४½*]

Seventeenth Plate : First Side.

555 श्रीवेंकटपतिरायक्षितिपतिवर्य्यस्य की[ति]धुर्य्यस्य । शास-

556 नमिदं सुधीजनकुवलयचंद्रस्य [भू]महेंद्रस्य ।[। २३५½*] [श्री]वेंकटपतिरा-

557 यचमापनिदेशिन[5] शासनश्लोकान् [।*] कष्णकविकामकोटिस्सर-

558 समभाणो[त्स]भापते: पौत्र: ।[। २३६½*] श्रीवेंकटमहारायसूक्त्या गणप-

559 यात्मज: । श्रीवीरणमहाचार्य्यो व्यलिखित्तांम्रशासनं[5] ।[। २३७½*] दान-

560 पालनयोर्मर्ध्ये दानात्स्रेयोनुपालनं[6] । दानात्स्वर्गमवाप्नोति पा-

561 लनादच्युतं पदं ।[। २३८½*] स्वदत्ताद्विगुणं[7] पुण्यं परदत्तोनुपालनं । प-

562 रदत्तापहारेण स्वदत्तं नि[ष्फ]लं भवेत् ।[। २३९½] स्वदत्तां परदत्तां वा

563 यो हरेत वसुंदरां । षष्टिर्वैर्षसहस्राणि[8] वि[ष्टा]यां जायते

564 क्रिमि:[9] ।[। २४०½*] एकैव भगिनी लोके सर्वेषामिव भू[भु]जां । न भोज्या

565 न करग्राह्या विप्रदत्ता वसुंदरा[10] ।[। २४१½*] सामान्योयं धर्मसेतुर्न्रृ-

566 पाणां काले काले पालनीय्यो भवद्भिस्सर्वा[नेता]न्भाविन:[11] पा-

567 र्थिवेंद्रान्भूयो भूयो याचते रामचंद्र: [॥ २४२*] ॥ श्री ॥

568 श्रीवेंकटेश [॥][12]

ABSTRACT OF CONTENTS.

(Verse 1.) Adoration to Rāma's feet.

(V. 2.) Adoration to Vishvaksēna.

(V. 3.) Adoration to Varāha (Vishṇu).

(V. 4.) States that the **Moon**, born from the ocean of milk, is resplendent.

(Vv. 5-7.) From the Moon came in regular succession **Budha, Purūravas, Āyu, Nahusha, Yayāti** and **Pūru.** In this family was born the king **Bharata,** and in his lineage **Śantanu** ; the fourth after Śantanu was **Vijaya (Arjuna)** ; his son was **Abhimanyu** ; his son was **Parikshit** ; the eighth in descent from Parikshit was **Nanda** ; the ninth from Nanda was **Chaḷikka** ; **Rājanarēndra** was the seventh from Chaḷikka ; the tenth from Rājanarēndra was **Bijjaḷēndra** ; the third from him was **Vīra-Hemmāḷi-Rāya,** the lord of **Māyāpuri** ; and the

[1] Read °भूपेन पेरिय°. [2] Read वृत्ती. [3] Read °ब्रह्म°.

[4] Read यात्सु°. [Perhaps the correct reading will be समुदायाद्विजन्मनाम्.—Ed.]

[5] Read °व्यलिखत् ताम्र°. [6] Read° °दानाच्छ्रेयो°. [7] Read °द्विगुणं पुण्यं परदत्तानु°.

[8] Read वसुन्धराम् षष्टिं वर्ष°. [9] Read विष्ठायां and क्रिमि:. [10] Read वसुन्धरा.

[11] Read पालनीयो भवद्भि: । सर्वा. [12] Written in Telugu-Kannaḍa alphabet.

Vellangudi Plates of Venkatapati-deva Maharaya I: Saka-Samvat 1520.

xvi b.

xvii a.

F. W. THOMAS

SCALE TWO-FIFTHS

fourth from him was **Tāta-Pinnama.** To Tāta-Pinnama was born **Sōmi-dēva,** who took from his enemies in the course of a single day seven forts. To Sōmi-dēva was born **Vīra-Rāghava-dēva,** and to the latter, **Pinnama.**

(V. 8.) The son of Pinnama, the lord of Āraviṭi-nagara, was **Bukka-Rāja** ; he consolidated the kingdom of **Sāḷuva-Nṛisiṁha.**

(Vv. 9-10.) Bukka-Rāja was married to **Ballāmbikā ;** to these was born a son named **Rāma-Rāja.**

(Vv. 11-14.) This prince Rāma-Rāja conquered the army of **Sapāda,** consisting of seventy-thousand horses, and took from him the fort of **Avanigiri** *durga*,[1] driving away **Kāsapp-Oḍeya.** This king, who was a great devotee of Vishṇu, took the fort of **Kandanavōli** *durga* by the prowess of his arms; here he was poisoned by his relations, which did no harm to him. He had a queen named **Lakkāmbikā.** A son named **Śrīraṅga-Rāja** was born to them.

(Vv. 15-16.) The name of the queen of Śrīraṅga-Rāja was **Tirumalāmbikā.** By her he had sons **Rāma-Rāja, Tirumala-Rāya** and **Veṅkaṭādri** in the order in which they are mentioned.

(Vv. 17-18.) Rāma-Rāja ruled the earth with justice, after having destroyed his enemies, who were a pest to the world. He surpassed even the wishing tree of the gods in his gifts.

(V. 19.) Veṅkaṭādri-Rāja was also distinguished in the world as a warrior.

(V. 20.) Tirumala-Mahārāya, the middle one among the three sons of Śrīraṅga-Rāya, having defeated his enemies and being anointed king, protects the earth like Vishṇu among the Trimūrtis.

(Vv. 21-26.) Praises of Tirumala-Mahārāya.

(V. 27.) This king performed frequently all the *dānas* mentioned in the *āgamas,* such as the *kanaka-tulā-pūrusha* and the *upadānas,* in the temples at **Kāñchī, Śrīraṅga,** *etc.*, and at the sacred *tīrthas.*

(Vv. 28-30.) Then was born to him by **Vēṅgaḷāmbā, Śrīraṅga-Rāya,** who, residing at **Uddagiri,** conquered the forts of **Koṇḍavīḍu, Vinikoṇḍa-pura** and other forts and, making **Penugoṇḍa** his capital, ruled in splendour with all insignia of royalty, such as the *makara*, etc. By the gifts made by this king at the time of his coronation poverty was completely wiped out for good men.

(Vv. 31-35.) After Śrīraṅga-Rāya had reached the region of Vishṇu (*i.e.* died), his brother **Veṅkaṭapati-dēva-Rāya,** born of the same mother, ascended the throne and ruled the earth with justice. Just as Rāma was crowned by Vasishṭha, conquered the *rākshasas* and governed the world, this king was anointed by the learned **Tātayārya,** defeated the Yavanas (Musalmans) and ruled the earth. He had four wives, named **Vēṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā** and **Krishṇamāmbā. Mahamanda-śāhu,** the son of **Malukībharāma,** being defeated repeatedly by the army of this king, used daily to return dejected from the battle-field after being deprived of his elephants, horses, arms and umbrella.

(V. 36.) Description of Veṅkaṭapati-dēva-Rāya's reign.

(Vv. 37-50.) The *birudas* of this king as employed by the court-heralds.

(V. 51.) The kings of the **Kāmbōja, Bhōja, Kāliṅga, Karahāṭa,** etc., countries used to stand at the gate of this king and praise him.

(V. 52.) Having made, by the power of arms, the throne of **Karṇāṭa** his own and after conquering all his enemies living in the region between Sētu and the Himādri, Veṅkaṭapati-dēva-Rāya ruled the kingdom in joy.

(Vv. 53-98.) In the **Śaka year 1520** (counted by *indu*=1, *kaḷamba*=5, *nētra*=2 and *vyōma*=0), which corresponded to the (cyclic) year **Viḷambin,** on the **dvādaśī** *tithi* of the

[1] [This should be Ādavani *durga* : see above, p. 209, n. 1.—F. W. T.]

bright half of the month **Śrāvaṇa**, in the holy presence of the god Śrī-Veṅkaṭēśa, the villages of **Veḷḷaṅgoḷḷi**, **Kaiyottānkuruchī**, **Uppu-vāṇyaṁ-puttūr** and **Mānāmaṅgala** in the **Perumbatt-uḷkaḍe**, being clubbed together under the name of **Vīrabhūpa-samudra**, were granted, together with all the eight kinds of enjoyments, to a number of learned Brāhmaṇas of various *śākhās*, names, *gōtras* and *sūtras*, with privileges of free disposal, mortgage and sale, at the request of **Kṛishṇabhūpa**, whose genealogy is given as follows :—

In the Kāśyapa *gōtra* was born **Nāga**-Pṛithvīpati (=Nāgama-Nāyaka). To him was born king **Viśvanātha**, who, having conquered in battle the **Tiruvaḍi**, the great **Pāṇḍya**, the **Vāṇāda-rāya** and other kings, and having annexed their territories, became the master of the kingdom of **Madhurā**. To him was born the prince **Kṛishṇa** who acquired the 'overlordship of the south' (*Dakshiṇa-Nāyakatvam*); Kṛishṇa's wife was **Lakshmyambikā**. To these was born **Vīra**-**Bhūpati**. He built in front of the shrine of Saundara-Nāyaka[1] a *maṇḍapa* having pillars of rare workmanship; he also presented the goddess Mīnākshī[2] with a *kavacha* (body cover) made of gold and set with rare gems. He made the sixteen *mahādānas*, beginning with *hēm-āśva*. His queen was **Tirumalāmbikā**. Their son was **Kṛishṇa**-Mahīpati. He gave to the god Raṅga-pati[3] a *kavacha* studded with precious stones, a similarly bejewelled *ushṇīsha*, yellow silk garments, necklaces, *kirīṭa* (crown), *kuṇḍalas* (ear-rings), *kaṭī-sūtra* (waist zones), and presented him further with villages and gardens, and made arrangements for the celebration of *rath-ōtsavas* (car-festivals) and the daily services. He set up a number of lights in the presence of the god Saundara-Nāyaka; made arrangements for bathing the image of the god in milk and for the car-festival; gave ornaments (?); and set up a large *maṇi-stambha*. He performed the ceremony of weighing himself against gold and the *mahādānas of hēmagarbha*, *svar-dhēnu*, [*sapt*]-*āmbudhi* and *kalpa-śākhin*. His praises; he founded *agrahāras* for Brāhmaṇas and protected them; he paid to Brāhmaṇas enough money to enable them thereby to redeem their lands situated in the countries of other kings, which were mortgaged for the purposes of paying taxes; the **Pāṇḍya**, the **Chēra** and the **Chōḷa** kings served him as his *māgadhas*. He possessed the *birudas* 'dakshiṇa-samudr-ēśa' and 'the taker of the kingdoms of the **Pañcha-Tiruvaḍis**.'[4]

The villages granted were situated in the **Tiruvaḍi**-*dēśa*, in the **Muḷḷi-nāḍu** sub-division of **Añjarakkare**, and they belonged to the eastern portion of **Kaḷḷanaikkurichi**. The boundaries were :—

on the south-east, the tank called Kailāsanātha-taṭāka on the boundary of Virava-nallūr;

on the north, the boundary stone of **Attāla-nallūr**;

on the east, **Koṭṭālakurichi**, the channel of the village of Koṭṭālakurchi, the high-road called *Saṅkara-mahāpatha* on the boundary of **Arīcha-nallūr**, and the way leading to **Virava-nallūr**;

on the south, the boundary stone of **Kuruṅguḍi**, the watercourse of that village called Pādaryōḍa, the **Kannaḍiyankāl**-*arācchi* (channel), the boundary stone of **Kallane-kurchi**, the eastern ridge of the sixth *kaṇṇāru* (from the **Tāmraparṇī** evidently) and boundary stone of the seventh *kaṇṇāru* flowing into **Taḍichērī**; and

on the west, the river **Tāmraparṇī**, flowing northwards, and the channel of **Pon-naḍikulyā**, of the village of **Taḍchēr**. The stone on the boundary of the eighth *kaṇṇāru* of this Taḍchēri village, the mound Iluppayaḍi-ttiḍar, and the garden called Kudireyōḍi.

[1] This is the name of the presiding deity, Śiva, of the famous temple at Madura.

[2] This is the name of the goddess of the same temple.

[3] This is the name of the god Vishṇu of the largest temple at Śrīraṅgam in S. India.

[4] See above, p. 307, foot-note 2.

(Vv. 99-100.) The total number of *vrittis* (shares) was two hundred and sixty-one; and each share was divided into five *aṁśas* (parts), so that each *vritti* might suffice for the maintenance of five persons.[1] The following is a list of the names of the donees :—

Table showing the names, etc., of the donees.

Line[2] of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
207	Viśvanātha . .	Bhōgīśvara . .	Vaṅgavīṭi .	Yajus .	Harita . .	4
208	Veṅkaṭādri . .	Anna-Bhaṭṭa . .	[Pi]śupāṭi .	Do. .	Bhāradvāja .	7
210	Ayyapa . . .	Veṅkaṭārya . .	Guṇṭūru . .	Do. .	Śrīvatsa . .	3
211	Tirumalārya . .	Peddirāmā-Bhaṭṭa .	Paṇḍe (?)[3] .	Do. .	Kāśyapa . .	4
212	Mādhavārya . .	Koṇḍu-Bhaṭṭa . .	Nidūru . .	Do. .	Haritasa . .	2
214	Padmanābha . .	Kāśī-Bhaṭṭa . .	Jagarlapūṭi .	Bahvṛi-cha.	Bhāradvāja .	5
215	Sōma(ya) . . .	Sōmā-Bhaṭṭa . .	Mākanapeddi .	Yajus .	Śrīvatsa . .	4
217	Kṛishṇa-Bhaṭṭa . .	Pēru-Bhaṭṭa . .	Chirāvūru .	Do. .	Do. . .	5
218	Tirumala-Bhaṭṭa .	Basavārya . . .	Vēlpumaḷḷa (?) .	Do. .	Kāśyapa . .	5
220	Pēru-Bhaṭṭa . .	Narasaṁ-Bhaṭṭa . .	Rāvūru . .	Do. .	Kauṇḍinya .	5
221	Raṅgu-Bhaṭṭa . .	Rāmārya . . .	Kalaga (?) .	Do. .	Haritasa . .	3
222	Nāgā-Bhaṭṭa . .	Nāgā-Bhaṭṭa . . .	Pasumarti . .	Do. .	Kāśyapa . .	2
224	Yajñēśvara . .	Nārāyaṇārya . .	Mūla (?) .	Do. .	Gautama . .	1
225	Veṅkaṭādri . .	Yellārya . . .	Uppala . .	Bahvṛi-cha.	Bhāradvāja .	7
226	Veṅkaṭādri . .	Tirumala-Bhaṭṭa . .	Cheppali . .	Yajus .	Kāśyapa . .	1
227	Chiṭṭi-Narasaṁ-Bhaṭṭa .	Dugārya . . .	Vellaṭūru .	Do. .	Bhāradvāja .	8
229	Būchchana-Bhaṭṭa .	Koṇḍārya . . .	Siṅkēsula . .	Do. .	Kāśyapa . .	6
230	Veṅkaṭādri . .	Kṛishṇam-Bhaṭṭa .	Morlūru . .	Do. .	Lōhitaḷ . .	5
231	Vīraṁ-Bhaṭṭa . .	Akkala-Bhaṭṭa . .	Dūpūm (?) .	Do. .	Haritasa . .	3
232	Koṇḍu-Bhaṭṭa . .	Ōbhaḷārya . . .	Narasañchōli (?)	Do. .	Kāśyapa . .	1
234	Dugā (or Durgā)-Bhaṭṭa	Akkala-Bhaṭṭa . .	Vellāla . .	Bahvṛi-cha.	Bhāradvāja .	3
235	Sarvā-Bhaṭṭa's wife Veṅkaṭāmbā.	......	......	Do. .	Do. .	1
236	Rāmā-Bhaṭṭa . .	Rāghavārya . .	Ēṭṭūru . .	Do. .	Vāsishṭha .	9
237	Garuḍādri . . .	Peddi-Bhaṭṭa . .	Maṭyemaḍugu .	Yajus .	Kauśika . .	3

[1] It may be noticed that only one *aṁśa* is given in the case of women, who appear to be single widows of the Persons whose wives they are said to be.

[2] The number refers to the line containing the beginning of the verse in which the particulars are given.

[3] [Probably Paṇḍepeddi was the family name.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
239	[A]iyyaṁ-Bhaṭṭa	Lakshmaṇārya	Ālikoṇḍa	Yajus	Śrīvatsa	3
240	Veṅkaṭādri	Rāmā-Bhaṭṭa	Chirukūru	Bahvṛi-cha.	Kāśyapa	5
241	Tirumalārya	Mallu-Bhaṭṭa	Eḍavelli	Yajus	Śrīvatsa	10
243	......	Viraṁ-Bhaṭṭa	Abbūru	...	Do.	3
		(*Here Plate VII is lost.*)				
244	Lakshmaṇārya	Rāmārya	Biṭragunṭa	Bahvṛi-cha.	[Bhāra]dvāja	6
245	Veṅkaṭādri	Śivā-Bhaṭṭa	Addaṅki	Yajus	Kāśyapa	2
246	Rāmachandrārya	Ōbā-Bhaṭṭa	Biṭragunṭa	Bahvṛi-cha.	Bhāradvāja	5[1]
247	Hari-Bhaṭṭa	Pedipa-Bhaṭṭa	Akājyautishaka	Ṛich	M[au]dgalya	2
249	Parvatārya	Narasārya	Arakaṭavēlma	Yajus	Śrīvatsa	4
250	Krishṇaṁ-Bhaṭṭa	Do.	Yammanūru	Do.	Do.	2
251	Yallaṁ-Bhaṭṭa	Yallaṁ-Bhaṭṭa	Piṭṭi	Do.	Bādarāyaṇa	4
253	Narasaṁ-Bhaṭṭa	Achchana-Bhaṭṭa	Niṭṭūru	Do.	Kauśika	2
254	Rēkaṁ-Bhaṭṭa	Ayya-Bhaṭṭa	Brāhmalapalli	Do.	Haritasa	4
255	Kōnārya	Chiṭṭi-Bhaṭṭa	Yajñamūrti	Do.	Gautama	3
257	Padmanābha	Achchanārya	Būdapūru	Do.	Bhāradvāja	2
258	Achchanārya	Yajñārya	Tirumalapura	Do.	Kauśika	4
259	......	......	Saṅgu (Saṅgra ?)	...	Kāśyapa	...
261	Ōbhaḷārya	Pinabasavārya	Kaṭṭapa	Bahvṛi-cha.	Bhāradvāja	4
262	Achchana-Bhaṭṭa	Lakshmaṇārya	Ālūru	Yajus	Kāśyapa	4
263	Veṅkaṭādri	Pinnabhasavārya	Vellāla	Do.	Bhāradvāja	3
264	Veṅgaṁ-Bhaṭṭa	Tirumalārya	Ūṭukūru	Do.	Kauśika	3
266	Narahari	Basavā-Bhaṭṭa	Vellāla	Bahvṛi-cha.	Bhāradvāja	6
267	Liṅgaṁ-Bhaṭṭa	Kāmā-Bhaṭṭa	Yemmanūru	Yajus	Śrīvatsa	7
269	Virūpāksha	Narasaṁ-Bhaṭṭa	Do.	Do.	Do.	2
270	Chintāmaṇi	Liṅgā-Jyōtishika	Vellāla	Bahvṛi-cha.	Bhāradvāja	2
272	Sarvā-Bhaṭṭa	Rāmārya	Teligaṁpalli	Yajus	Do.	4
273	Timmarasa	Vijayarāghavārya	Rāmāyaṇa	Ṛik	Vāsishṭha	8

[1] [Evidently Mr. T. A. G. Rao reads इत्तिमेकां समश्नुते, but the actual reading is इत्ता वेकां (कां) त्य(श्र) मरनु (श्नु) ते. So this donee got one *aṁśa* and not five.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
274	Vīra[nn]a	Vīrappa	Muddalāpura	Bahvṛi-cha.	Kāśyapa	2
276	Hari-Bhaṭṭa	Rāmārya	Kōḍūru	Yajus	Kauṇḍinya	2
277	Hanumān	Appalārya	Vēlvunūru	Do.	Śrīvatsa	2
279	Chokkayārya	Aubhaḷa-Bhaṭṭa	Paiḍāla	Do.	Haritasa	1
280	Chikka Veṅkaṭādri	Achchaṁ-Bhaṭṭa	Śāsana-koṭṭa	Bahvṛi-cha.	Kāśyapa	6
281	Veṅkaṭādri	Kōnaṁ-Bhaṭṭa	Murumaḍugu	Do.	Ātrēya	4
283	Rugmayārya	Appāji Oḍayārya	Seṭṭipalli	Do.	Vasishṭha	10
284	Virūpāksha-Bhaṭṭa	Vēdappya	Paḍḍaraṅgi	Do.	Viśvāmitra	4
285	Tirumalārya	Tirumalārya	Kañchi	Do.	Haritasa	4
287	Varada	Vyāsarāyārya	Kaḷakāṭūru	Do.	Viśvāmitra	4
288	Dēmārya	Kāma-Bhaṭṭa	Hālaharivi	Do.	Kāśyapa	3
290	Ab[b*]ārya	Mallu-Bhaṭṭa	Indragaṇṭi (?)	Yajus	Śālaṅkāyana	2
292	Tirumala-Bhaṭṭa	Kāma-Bhaṭṭa	Uruṅgaṇṭi	Do.	Kāśyapa	3
293	Veṅkaṭādri	Veṅgaḷārya	Rāyalacheru	Bahvṛi-cha.	Do.	1
295	Appakuṭi-Upādhyāya	Mahādēva	......	Yajus	Kauṇḍinya	6
296	Ōbhaḷārya	Pedi-Bhaṭṭa	Mādhavārya	Ṛich	Ātrēya	11
298	Veṅkaṭādri	Yajñaṁ-Bhaṭṭa	Tipana Yajva	Bahvṛi-cha.	Kauśika	4
299	Gaṅgādharārya	Pedi-Bhaṭṭa	Mādhava-Bhaṭṭa	Do.	Ātrēya	4
300	Krishṇaṁ-Bhaṭṭa	Rāmā-Bhaṭṭa	Chiṭṭalūru	Do.	Kauṇḍinya	5
302	Tējārya	Yajñaṁ-Bhaṭṭa	Annama Yajva	Do.	Ātrēya	2
303	Appalaya	Liṅgaṁ-Bhaṭṭa	Mādhavārya	Do.	Do.	7
305	Pinnananta-Bhaṭṭa	Krishṇa-Bhaṭṭa	Mādhava-Bhaṭṭa	Do.	Do.	5
306	Tirumalārya	Krishṇārya	Nōkala (?)	Ṛik	Do.	5
308	Tirumala-Bhaṭṭa	Nāgārya	Ōbhaḷa-Adhvarin	Bahvṛi-cha.	Kauśika	3
309	Lakshmaṇārya	Veṅkaṭādri	Ōbhaḷa-Bhaṭṭa	Ṛik	Do.	4
311	Nārāyaṇa	Vāraṇāsi Liṅgārya	Uddagiri	Yajus	Bhāradvāja	5
313	Nārāyaṇa-Bhaṭṭa	......	......	...	For feeding Brāhmaṇas on the *dvādaśī*.	5
,,	Krishṇa-Bhaṭṭa	Liṅgārya	Mōkshaguṇḍam	Yajus	Bhāradvāja	5
316	[Ch]ennaṁ-Bhaṭṭa	V[ī]raṁ-Bhaṭṭa	Uddagiri	Do.	Kāśyapa	3

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
318	Mallaya	Liṅgaṁ-Bhaṭṭa	Nandyāla	Yajus	Kauśika	2
319	Veṅkaṭaya	Tirumala-Bhaṭṭa	Vīrūru	Bahvṛicha.	Śrīvatsa	2
321	Koṇḍayārya	Achyutārya	Siṅkēsula	Yajus	Kāśyapa	3
322	Ellaya	Hariyappārya	Raḍḍicherla	Do.	Bhāradvāja	2
324	Pāpayārya	Bhōgīśvara	Krānāla	Do.	Do.	2
326	Ayyapa	Gaurārya	Trivikrama	Do.	Śrīvatsa	1
327	Varadārya	Śaṁbhu-Bhaṭṭa	Śēvathāna	Do.	Śāṇḍilya	8
329	Ayyapa	Purushōttama	Trivikrama	Do.	Śrīvatsa	3
331	Ayyapa	Liṅgārya	Trivikrama	Do.	Do.	2
332	Gōvindaya	Virūpāksha	Sahavāsi	Bahvṛicha.	Vāsishṭha	2
334	Lakshmaya	Vāsudēvārya	Vāraṇāsi	Do.	Ātrēya	3
336	Bharataya	Vīraṁ-Bhaṭṭa	Vellaṭūru	Yajus	Bhāradvāja	4
337	Virūpāksha	Vīrārya	Do.	Do.	Do.	3
339	Narasaṁ-Bhaṭṭa	Tirumalārya	Kaipa (?)	Do.	Kauṇḍinya	2
340	Annāmalārya	Ōbhaḷārya	Raḍḍicherla	Do.	Bhāradvāja	5
342	Nāgārya	Koṇḍu-Bhaṭṭa	Cherukupalli	Do.	Kauṇḍinya	7
343	Mūrti-Bhaṭṭa	Narasiṁha	Penugoṇḍa	Do.	Bhāradvāja	3
345	Rāmayārya	Rāmachandra	Balapanūru	Do.	Do.	6
346	Tirumala-Bhaṭṭa	Bhōgī[rya]	Toṭṭapalli	Do.	Gautama	4
348	Honnaya	Rāma-kṛishṇārya	Musalakavi	Do.	Bhāradvāja	3
349	Gaṅgādhara	Sarvayārya	Musalakavi	Do.	Do.	3
351	Yallārya	Tirumalārya	Sanagara (?)	Do.	Śrīvatsa	4
352	Gaṅgādhara	Mallu-Bhaṭṭa	Do.	Do.	Do.	2
354	Ōbaya	Nāgā-Bhaṭṭa	Gollanapalli	Do.	Bhāradvāja	1
355	Buchchana-Bhaṭṭa	Nāgārya	Būdapūru	Do.	Do.	6
357	Rāmayārya	Yajñēśvara-Adhvari	Chauḍūru	Do.	Kāśyapa	4
358	Kṛishṇaṁ-Bhaṭṭa	Liṅgārya	Arakaṭṭavēmula	Do.	Bhāradvāja	6
360	Mādhavārya	[Gaṅ]gādhara	Kāravīṭi	Do.	Gārgya	4
362	Narasaṁ-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Ūṭukūru	Do.	Kauśika	5
[illegible]	Pāṇikēśvara-Bhaṭṭa	Virūpāksha	Goḍḍmari	Do.	Śrīvatsa	3
[illegible]	Veṅkaṭādri	Pāṇi-Bhaṭṭa	Hampasamudram	Do.	Ātrēya	8
[illegible]	Nāgā-Bhaṭṭa	Basavārya	Vēl[pu]naḷḷa	Do.	Kāśyapa	2
[illegible]	Basavaya	Rāmā-Bhaṭṭa	Pārnandi (?)	Do.	Vādhūla	5

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
370	Tirumalārya	Ōbhaḷārya	Bondapaṭṭi	Yajus	Bhāradvāja	3
371	Basavā-Bhaṭṭa	Malu-Bhaṭṭa	Sish[ṭ*]ḷa (?)	Do.	Kauṇḍinya	2
373	Veṅkaṭādri	Karaṇam Rāmayārya	Tirupati	Bahvṛi-cha.	Vāsishṭha	7
375	Viśvanāthārya	Nārāyaṇa	Vāraṇāsi	Do.	Ātrēya	3
376	Muddarasa	Ōbayārya	Murumaḍugu	Ṛik	Mauni-bhārgava	4
378	Tirumalārya	Nāgārya	Rāmachandrapura	Do.	Do.	7
380	Appala-Bhaṭṭa	Tirumalārya	Kolla (?)	Bahvṛi-cha.	Kāśyapa	10
381	Puṭṭaṁ-Bhaṭṭa	Chiṭṭi-Bhaṭṭa	Goṭṭipāḍu	Do.	Śrīvatsa	3
383	Basavaya	Hariyappa	Pālasamudram	Do.	Viśvāmitra	4
384	Rāmārya	Puṇḍarīkārya	Poṭṭyadurti (?)	Do.	Vasishṭha	2
386	Veṅkaṭaya	Veṅkaṭārya	Turumiḷḷa	Do.	Ātrēya	3
387	Kēśavārya	Śrīrāmaya	Nallagaṭṭa	Do.	Bhāradvāja	2
389	Ōbhaḷārya	Anna-Bhaṭṭa	Sanugōḍ	Yajus	Kāśyapa	4
391	Veṅkaṭādri	Pēru-Bhaṭṭa	Amnamañchi	Do.	Bhāradvāja	4
392	Timmayārya	Pēru-Bhaṭṭa	Ammanamuchi (Aṁmamañchi).	Do.	Do.	5
394	Viśvanāthārya	Peddi-Bhaṭṭa	Māgaṇṭi	Do.	Śāṇḍilya	2
395	Tirumalārya	Appala-Bha[ṭṭa*]	Noryya	Do.	Haritasa	4
397	Chavandīśvara-Bhaṭṭa	Achchayārya	Pisupāṭi	Do.	Śrīvatsa	3
398	Viśvanāthārya	Nāgā-Bhaṭṭa	Jayan[ti]	Do.	Kauśika	2
400	Nārāyaṇa	Gaṇapatyārya	Yatamanṭa	Bahvṛi-cha.	Do.	5
401	Rāmayārya	Appalārya	Chirāvūru	Yajus	Śrīvatsa	[8]
403	Jaṁnaṁ(ta)-Bhaṭṭa	Śrīpati	Vellūru[1]	Do.	Kāśyapa	4
404	Rāyappa	Lakshmayārya	Paṭṭa	Do.	Haritasa	6
406	Sarvā-Bhaṭṭa	Mallu-Bhaṭṭa	Būrla	Do.	Bhāradvāja	3
407	Kommayārya	Gauri-Bhaṭṭa	Sūmulūru	Do.	Haritasa	1
409	Virūpāksha	Sūru-Bhaṭṭa	Taṅgirāla	Do.	Sāṅkhyāyana	1
410	Kūḷam-Bhaṭṭa	Tirumalārya	Aḷḷu	Bahvṛi-cha.	Rēbha-Kāśyapa	5
412	Ayyaṁ-Bhaṭṭa	Tirumalārya	Do.	Do.	Do.	5
413	Nārāyaṇa	Tirumala-Bhaṭṭa	Do.	Do.	Do.	4
415	Pēru-Bhaṭṭa	Ayyaṅgāri-Bhaṭṭa	Do.	Do.	Do.	7

[1] [Possibly Vēlpūru.—H. K. S.]

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
416	Kāḷaṁ-Bhaṭṭa	Dakshiṇāmūrti	Aḷḷu	Bahvṛi-cha.	Rēbha-Kāśyapa	3
418	Tirumalārya	Buchchanārya	Rēmarli	Yajus	Kauśika	3
419	Veṅkaṭādri	Tirumalārya	Śishṭla	Do.	Kauṇḍinya	5
421	Krishṇaṁ-Bhaṭṭa	[Eru]-Bhaṭṭa	Peḍipāṭi	Do.	Bhāradvāja	2
422	Tirumala-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Ēpūru	Bahvṛi-cha.	Kāśyapa	3
424	Nārāyaṇa	Tirumalārya	Residing on the bank of the river Gautamī.	Yajus	Kauṇḍinya	2
425	(Y)ellaṁ-Bhaṭṭa	Umā-Mahēśvarārya	Bellaṁkoṇḍa	Do.	Kāśyapa	[8]
427	Veṅkaṭādri	Yellaṁ-Bhaṭṭa	Upladaḍiya	Do.	Śrīvatsa	4
428	Tirumalārya	Veṅkaṭādri	Būravilli	Ṛik	Kāmakāyana-Viś-vāmitra.	4
430	Veṅkaṭādri	Tirumalārya	Maichāvadhāna	Bahvṛi-cha.	Bhāradvāja	5
431	Liṅgārya	Tirumalārya	Trivikrama	Yajus	Śrīvatsa	3
433	Raṅganātha	Bhāskarārya	Kāvērīsamudram	Bahvṛi-cha.	Gautama	6
434	Veṅkaṭādri	Śrīpā[ti]-Basavā-Bhaṭṭa	......	Do.	Bhāradvāja	12
436	Liṅgaṁ-Bhaṭṭa	Ayyaṁ-Bhaṭṭa	Pushpagiri	Yajus	Do.	5
438	Veṅkaṭādri	Tirumala-Bhaṭṭa	Cheppali	Do.	Kāśyapa	4
439	Ayyaṁ-Bhaṭṭa	Tirumalārya	Trivikrama	Do.	Śrīvatsa	2
441	Liṅgārya	Kuppā-Bhaṭṭa	Mōkshaguṇḍam	Do.	Bhāradvāja	4
442	Lakshmaṇa	Śiṅgārya	Paṭṭa[varddhana]	Do.	Kāmakāyana-Viś-vāmitra.	3
444	Kathāsāgara Veṅkaṭā-rya.	Duggā-Bhaṭṭa	Pushpagiri	Do.	Bhāradvāja	3
446	Koṇḍu-Bhaṭṭa	Duggārya	Do.	Do.	Do.	2
447	Liṅgārya	Basavā-Bhaṭṭa	Śākalya	Do.	Vādhūla	4
449	Veṅkaṭārya	Tirumalārya	Taṁḍellapali	Bahvṛi-cha.	Haritasa	5
450	Rāmā-Bhaṭṭa	Viṭṭhalārya	Ālūru	Do.	Śrīvatsa	3
452	Tirumalārya	Dēvarāyārya	Māmuḍūr	Yajus	Ātrēya	3
454	Raṅgaya	Kāśīndra	Kañcherla	...	Ātrēya (Kātyā-yana-sūtra).	3
455	Raghunātha	Sūri-Bhaṭṭa	Tūbāṭi	...	Kāśyapa (Kātyā-yana-sūtra).	2
457	Māraya	Akkala-Bhaṭṭa	Pinapa	...	Do.	3

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
458	Aḷagappa . . .	Tirumalārya . .	Kāṭrāvāyi . .	...	Kauśika (Kātyāyana-sūtra).	2
460	Nāgaya . . .	Narasayārya . .	Daśarājapalli .	...	Gautama (Kātyāyana-sūtra).	4
461	Gōvindaya . . .	Tirumalārya . .	Bhāgavata .	...	Kāśyapa (Kātyāyana-sūtra).	1
463	Ammalaya . . .	Abbayārya . .	Taṅgaṭūru .	...	Kauśika (Kātyāyana-sūtra).	6
		(*Here Plates 13 and 14 are missing.*)				
465	Veṅkaṭādri . .	Tirumalārya . .	Attalūru . .	Bahvṛicha.	Kāśyapa . . .	5
466	Appukoṇḍa, the brother of Veṅkaṭādri of l. 466.	Do. . . .	Do. . .	Do. .	Do. . .	4
467	Tirumala-Bhaṭṭa .	Dēmā-Bhaṭṭa . .	Addaṅki . .	Do. .	Parāśara . .	5
468	Nāgā-Bhaṭṭa . .	Tirumala-Yajvan .	Sorabu . .	Yajus .	Do. . .	5
470	Sarvā-Bhaṭṭa . .	Śrīvā[ma*]-Bhaṭṭa[1] .	Addaṅki . .	Do. .	Kāśyapa . .	6
471	Ayyappa . . .	Tammā-Bhaṭṭa . .	Nudurumāṭu .	Do. .	Kauṇḍinya .	4
472	Veṅkaṭādri . . .	Koṇḍū-Bhaṭṭa . .	Vānapalli . .	Do. .	Bhāradvāja .	6
474	Śiṅgarārya . . .	Purushōttama . .	Vaḷavura . .	Do. .	Lōhita . .	4
475	Kṛishṇaṁ-Bhaṭṭa .	Tirumalārya . .	Tammā-Bhaṭṭa .	Bahvṛicha.	Kauśika . .	5
477	Ammannāri, wife of Tippāvojhla Vallaṁ-Bhaṭṭa.	......	......	Do. .	Ātrēya . .	1
478	Nāgārya . . .	Tirumala-Bhaṭṭa .	Tammā-Bhaṭṭa .	Do. .	Kauśika . .	3
480	Rāmārya . . .	Sarvya-Bhaṭṭa . .	Vāsudēva . .	Do. .	Vasishṭha .	5
481	Ōbhaḷārya . . .	Jōśśaṁ-Bhaṭṭa ? . .	[Chilṭu] . .	Do. .	Kauṇḍinya .	4
483	Vāsudēva-Gaṇapatyārya's wife Mallamā.	......	......	Rich .	Vāsishṭha .	
484	Appalārya . . .	Liṅgārya . . .	Chilṭu . .	Bahvṛicha.	Kauṇḍinya .	2
486	Veṅkaṭādri . .	Tirumalārya . .	Mādhavārya .	Do. .	Ātrēya . .	6
488	Nārāyaṇa . . .	Tirumalārya . .	Nāgā-Vojhla .	Do. .	Do. . .	5
489	Veṅkaṭādri . .	[Pō]chnārya . .	Vā(mā)dhava-Bhaṭṭa.	Do. .	Do. . .	4
491	Peddananta-Bhaṭṭa .	Kṛishṇaṁ-Bhaṭṭa .	Mādhavārya .	Do. .	Do. . .	9

[1] Śivā-Bhaṭṭa would have been a more likely name.

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
492	Tippana-Yajvan - Sōmaya's wife Ellamā.	......	......	Rich	Kauśika	1
[illegible]	Gaṅgādharārya	Jyautishika Gaṅgādhara	......	Bahvṛicha.	Kāśyapa	4
[illegible]	Sōmā-Bhaṭṭa	Mallu-Bhaṭṭa	Tippana-Yajvan.	Do.	Kauśika	5
[illegible]	Tirumalā-Bhaṭṭa	Obhaḷārya	Rāmachandra	Do.	Do.	2
498	Pinatējārya	Tirumala-Bhaṭṭa	Annama-Adhvarin	Rich	Ātrēya	4
499	Veṅkaṭādri	Śrīpati-Bhaṭṭa	Yellā-Vojhla	Bahvṛicha.	Kauśika	5
501	Śaṁkarārya	Rāghavārya	Hautra	Do.	Do.	2
502	Chandraśēkhara	Mallārya	Gaṅgana-Adhvarin	Do.	Do.	2
503	Narasiṁha	Rāmā-Bhaṭṭa	Pālagiri	Do.	Ātrēya	4
505	Nārāyaṇa	Narasaṁ-Bhaṭṭa	Rāmachandra	Do.	Kauśika	3
506	Raghupati	Jannaṁ-Bhaṭṭa	Tippana-Yajvan.	Do.	Do.	3
508	Sōmārya	Janārddana-Bhaṭṭa	Tippana-Adhvari	Do.	Do.	2
509	Emperumānārya	Śrīnivāsa	Ayidēva	Do.	Ātrēya	6
511	Anantaya	Sūru-Bhaṭṭa	Śrīpati-Bhaṭṭa	Do.	Gautama	3
512	Veṅkaṭādri.	Narasaṁ-Bhaṭṭa	Bhairavārya	Do.	Do.	4
513	Sadāśivārya	Kṛishṇārya	Pālagiri	Ṛik	Ātrēya	3
515	Appala-Bhaṭṭa	Anna-Bhaṭṭa	Vāsudēva	Bahvṛicha.	Vasishṭha	2
516	Raghupati	Rāmachandrārya	Sōlasa (?)	Yajus	Ātrēya	4
518	Narasaṁ-Bhaṭṭa	Aubhaḷārya	Dēvulapalli	Do.	Kauṇḍinya	6
519	Śivā-Bhaṭṭa	Yajñēśvara	Kādula	Do.	Bhāradvāja	3
521	Kommā-Bhaṭṭa	Gauri-Bhaṭṭa	Tūmalūru	Do.	Haritasa	5
522	Sōmaya	Yajñēśvara	Jonna[la*]gaṇḍa	Do.	Do.	1
523	Timmayārya	Aubhaḷārya	Prattipāḍu	Do.	Kaṇva	5
525	Narasaṁ-Bhaṭṭa	Yeru-Bhaṭṭa	Khyātacheru (?)	Do.	Bhāradvāja	5
526	Padmanābha	Yeru-Bhaṭṭa	Prayāga	Do.	Kauśika	3
528	[illegible]	[Māra]-Bhaṭṭa	Khyātacheru (?)	Do.	Bhāradvāja	7
529	Yajñēśva[ra]	Kṛishṇaṁ-Bhaṭṭa	Salla	Do.	Kauṇḍinya	5
531	Raghupati-Bhaṭṭa	Bhīmēśvara	Kolakalūr	Do.	Bhāradvāja	Lost.
532	Appalārya	Mādhavārya	Kundavara	Do.	Śrīvatsa	8
534	Padmanābha	[Pē]rru-Bhaṭṭa	Nandyāla	Do.	Bhāradvāja	7

Line of text.	Name of Donee.	Father's Name.	Name of Village or Family.	Śākhā.	Gōtra.	Aṁśas.
535	Sarvā-Bhaṭṭa	Ōbhaḷārya	Kaipa	Yajus	Kauṇḍinya	2
537	Koṇḍu-Bhaṭṭa	Śrīdhara-Bhaṭṭa	Niḍuchanabeṭla	Do.	Do.	3
538	Śūru-Bhaṭṭa	Tirumalārya	Śanagara (?)	Do.	Śrīvatsa	7
540	[Ka ?]śavaya	Raṅgārya	Rūpāvatāra	Bahvṛicha.	Bhāradvāja	2
541	Lingārya	Guruvā-Bhaṭṭa	Gutti	Yajus	Kāśyapa	4
543	Koṇḍu-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Tōṭapalli	Do.	Gautama	2
544	Kṛishṇa-Bhaṭṭa	Aubhaḷārya	Gutti	Bahvṛicha.	Kāśyapa	3
546	Lakshmaṇa-Bhaṭṭa	Yellārya	Sāmag-Ōjhala	Yajus	Haritasa	7
547	Tirumala-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Tōṭapalli	Do.	Gautama	2
549	Kōna-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Maṅkāla	Do.	Do.	3
551	Pinakāmārya's wife Annamā.	......	Chirāvūru	...	[Śrīvatsa]	1
						919

(Ll. 552-4.) The passage here is somewhat obscure. It seems to state that the charitable acts performed by Kṛishṇa [II] were equal to those done by Viśvanātha, Vīrabhūpa and Periya Nainār Mudali put together.[1]

(Ll. 555-9.) This order of the king Veṅkaṭapati-Rāya was the composition of **Kṛishṇakavi-Kāmakōṭi**, the grandson of **Sabhāpati**, and the engraving was executed by **Vīraṇa-mahāchārya**, son of **Gaṇapaya**, under orders of **Veṅkaṭa-mahārāya**.

(Ll. 559-567.) The usual exhortatory and admonitory verses.

(L. 568.) The sign-manual "Śrī-Veṅkaṭēśa" in Telugu-Kannaḍa characters.

No. 24.—HULGUR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI: SAKA 999.

By Lionel D. Barnett.

Hulgūr, anciently named **Hulluṁgūr,** is a village in the Baṅkāpūr Division of Dhārwār District, and is situate in lat. 15° 5′ and long. 75° 19½′, some eight miles to the north-east from Shiggaon. It contains several inscriptions; among them is the present record, which was found on a stone standing against, or fixed in, the wall on the south side of the local temple of Siddhaliṅga. An ink-impression of it was made for the late Dr. Fleet, who bequeathed it with others to the British Museum. From it I now edit the text. The stone is surmounted by a rounded top, on which are **sculptures**: in the centre is a *liṅga*, and to the proper right of this are a cow and a calf; there were some other figures also, but they are now worn away. Below this is an inscribed area 2 ft. 7½ in. high and 1 ft. 4 in. wide. The **character** is Kanarese, of a some-

[1] [Excluding the (former) grants made to gods, Brāhmaṇs and *maṭhas* by Viśvanātha, Vīrabhūpa and Periya Nainār Mudali, the rest now granted by Kṛishṇa was to be enjoyed by the Brāhmaṇs mentioned, as an individual unit.—Ed.]

what crabbed and angular type of the period; the letters are from ⅜ in. to ⅝ in. high. The language is Old Kanarese, except for three formal Sanskrit verses. The archaic *ḻ* is replaced by *r* in *nār-ggavuṇḍu* (l. 14) and *parttiya* (l. 21 : see Kittel, s.v. *paḻti*); elsewhere it has become *ḷ*. Initial *p* is retained. The *upadhmānīya* appears in *bhāginaḥ=p°* (l. 31). The words *taḷabōgi* (l. 17), *ekkavattige* (l. 19), *partti* (l. 21; the later *patti*, *hatti*), *maḷave* (l. 21), *Koyḷāḷi* (l. 22), and *puṭṭavaḷu* (l. 25) are of some lexical interest.

The record refers itself in ll. 2-6 to the reign of **Tribhuvanamalla [Vikramāditya VI]**, and then in ll. 6-11 introduces as regent of the **Beḷvala Three-hundred** and **Puligeṟe Three-hundred** the prince **Trailōkyamalla Noḷamba-Pallava Permāḍi Jayasiṅgha**, of the **Pallava** lineage, i.e. Vikramāditya's younger brother **Jayasiṁha III**, on whom see *Dyn. Kanar. Distr.*, p. 453. We are further informed in ll. 11-14 that the *nāḻ-gavuṇḍa* was the Mahāsāmanta **Jayakēsiyarasa**, of the **Maṇaleyara** lineage, whose **device** was a **lion** and who bore the title "lord of **Puligeṟe** best of cities." This family appears also above, Vol. VI, p. 52, and *Ann. Report Mysore Arch. Dept.*, 1908-9, p. 16. Then follow, after the date, the specifications of endowments granted by some fiscal officers and others to a local Śaiva temple, under the trusteeship of **Īśānasiṅgi Jīyar** (ll. 14 ff.).

The **date** is given on ll. 14-16 as: Śaka 999 expired, the cyclic year Piṅgaḷa; Āshāḍha śu. 2; Sunday; a *saṁkrānti*. This is quite regular. The *tithi* mentioned corresponded to **Sunday, 25 June, A.D. 1077**; it was current at sunrise of that day, and ended about 3 h. 37 m. after mean sunrise (for Ujjain). On the same day, about 13 h. 16 m. after mean sunrise, occurred the Karka-*saṁkrānti*, the following Monday being reckoned as the first day of Karka.

The only **places** mentioned are the two Three-hundreds of **Beḷvala** and **Puligeṟe** (l. 9) and the town of **Puligeṟe** (l. 12), on which see above, Vol. XIII, pp. 178, 328.

TEXT.[1]

[Metres: vv. 1, 3, *Anushṭubh*; v. 2, *Śālinī*.]

1 (symbol) Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-ā-

2 raṁbha-mūla-staṁbhāya Śaṁbhavē [||* 1] (symbol) Svasti Samasta-bhuvan-āśraya Śrī-

3 Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabhaṭṭārakaṁ **Satyā-**

4 **śraya-kuḷa-tiḷakaṁ Chāḷuky-ābharaṇaṁ** śrīma[t*]-**Tribhuvanamalla-dēvara**

5 vijaya-rājyam=uttarōttar-ābhivṛirddhi(ddhi)-pravarddhamānam=ā-chaṁdr-ārkka-

6 tāraṁ baraṁ saluttam-ire (symbol) Svasti samasta[2]-bhuvana-vikhyāta-**Pallav-ā-**

7 **nvaya** Śrī-Pṛithvī-vallabha-mahārājādhirāja-paramēsva(śva)ra-vīra pra-

8 tyaksha-**Chāṇā(ṇa)kya(ṁ)u=amōgha-vākyaṁ** śrīma[t*]-**Trailōkyamalla Noḷaṁba-Pa[l]la-**

9 **va Permmāḍi Jayasiṁgha-dēvar** | **Beḷvala-mūnūṟuṁ Puligeṟe-mū-**

10 **nūṟum**=ant=eraḍ=āṟunūṟumaṁ suka(kha)-saṁkathā-vinōdadiṁ rājyaṁ-geyyutta-

11 m-ire (symbol) Svasti samadhigata-paṁcha-mahā-sa(śa)bda-mahāsāmantaṁ Kali-yuga-**Rēva[n]ta[ṁ]**

[1] From the ink-impression.

[2] The engraver has blundered over the *sta*, making it look like *gtu*.

12 **Maṇaleyar-ānvaya-prasūtaṁ siṁha-lāṁchchhana-praṇūtaṁ Puligere-purava-**

13 **r-ēsva(śva)raṁ** samara-Mahēsva(śva)raṁ sa[ṁ*]gara-mārttaṇḍa manneya-siṁga nām-ādi-samasta-pra[śa]-

14 sti-sahitaṁ śrīmat-**Jayakēsiyarasar** nār-ggavuṇḍu-geyye || **Sa(śa)ka-nṛipa-[kā]-**

15 **[l]-ātīta-saṁvatsara-sa(śa)taṁgaḷa 999neya Piṁgaḷa-saṁvatsarada Āśāḍā**[1]**-su(śu)ddha 2 Ā-**

16 **dityavāra saṁkrānti** pavitr-ārōhaṇadaṁdu samasta-guṇa-sampannar=appa suṁ-

17 ka-verggaḍe **Barmmaṇṇa Aychimayyaṁ** taḷabōgi **Dāsiyaṇṇaṁ** samasta-suṁkiga-

18 * * * [2]**Koylālēsva(śva)ra-dēvargge** dhyāna-dhāraṇa-mō(mau)n-ānushṭhāṇa(na)-japa-samādhi-saṁpa-

19 [nna]r=appa **Īśānasiṁgi-jīyara** kālaṁ karchchi dhārā-pūrvvakaṁ māḍi ekkavatti-

20 ge eleya pēṟ=eraḍu paley=eleya pēṟ=eraḍu kaṟiy-[e*]leya

21 pēṟ=eraḍu antu pēṟ=āṟu [|*] Okkalu paṇaṁ mūṟu parttiya maḷave

22 panneraḍu int=initumaṁ varisha-prati biṭṭar Koylāḷigaḷ tamma

23 darirshinamaṁ[3] biṭṭar kalpiya makkalge paṇav=aydu posa-Koylā-

24 ḷige paṇav=aydu darirshinaṁ[4] pēṟuv=eleya pēṟiṁge vīsav=ondu mā-

25 lagāṟa **Barmmayyaṁ** ondu pasadanada puṭṭavaḷamaṁ biṭṭa * * [pa]-

26 nnirvvar=aṟuvatt=okkala dharmmaṁ [|*] Int=ī dharmmamaṁ pratipāḷisi[d-ātaṁ]-

27 ge Gaṁgā-sāgaraṁ Vāraṇāsi Su(ku)rukshētraṁ Prayāgey=eṁb=[ī puṇya]-

28 tīrtthaṁgaḷoḷ sāsira kavileyaṁ sāsirvva[r]=brāhmaṇargg=ubhayamu[khiyaṁ]

29 koṭṭa phaḷam=akku || Int=ī dharmmavan=aḷid-ātaṁ initumun=aḷida [mahā-pāta-ka]-

30 n=akku || Sāmānyō=yaṁ dharmma-sētu[r*] nṛipāṇāṁ kālē kālē pāḷa[nīyō bha]-

31 vadbhiḥ sarvvān=ētā(ṁ)n=bhāginaḥ=pārtthivēṁdrān=bhūyō bhūyō [yācha]-

32 tē Rāmabhadraḥ | (||) [2*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasundharā[ṁ*] sha[shtir=vva]-

33 rsha-sahasrāṇi vishṭā(shṭhā)vāṁ jāyatē kṛimiḥ | (||) [3*] Paṟekāṟa Bā * *

34 **gaṁge** dhasavandhamaṁ[5] biṭṭar

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city of the three worlds!

(Lines 2-6.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Tribhuvanamalla,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 6-11.) While he who is—hail!—of the **Pallava** lineage renowned throughout the whole world, a warrior of the Favourite of Fortune and Earth, the great Emperor, the

[1] Read *Ashāḍha.*
[2] Before this word is a letter which may be read as *kha* or *si.*
[3] Read *darśanamaṁ.*
[4] Read *darśanaṁ.*
[5] Read *dasavandamaṁ.*

supreme Lord, a manifest Chāṇakya, unfailing in speech, **Trailōkyamalla Nolamba-Pallava Permāḍi Jayasingha-dēva**, was reigning with enjoyment of pleasant conversations over the two (*provinces, together forming*) a Six-hundred, of the **Beḷvala Three-hundred** and the **Puligere Three-hundred**:—

(Lines 11-14.) While—hail!—the Mahāsāmanta who has obtained the five great musical sounds, who has all titles of honour such as "Rēvanta[1] of the Kali Age, scion of the **Maṇaleyara** lineage, renowned for **the device of a lion, lord of Puligere best of cities**, a Mahēśvara of battles, sun in the fray, lion of nobles," **Jayakēsiyarasa**, was holding the office of County Gavuṇḍa:—

(Lines 14-21.) On **Sunday, the 2nd of the bright fortnight of Āshāḍha in the cyclic year Piṅgaḷa, the 999th** (*year*) **of the centuries elapsed since the Śaka king's time**, during a conjunction, at the *pavitr-ārōhaṇa*,[2] all the taxation-officers, the Controllers of Taxes **Barmaṇṇa** and **Aychimayya** (*and*) the *taḷabōgi* **Dāsiyaṇṇa**, having laved the feet of **Īśānasiṅgi Jīyar**, who practises meditation, spiritual concentration, observance of silence, prayer, and absorption, with pouring of water (*assigned*) to the god Koylāḷēśvara[3] two loads of *ekkavaṭṭige* betel-leaf, two loads of *paḷe* betel-leaf, two loads of *kari* betel-leaf—altogether six loads.

(Lines 21-26.) The Households assigned for every year the amount of three *paṇa* (*and*) twelve *maḷave* of cotton. The Koylāḷis assigned their temple-fee: for a trained damsel five *paṇa*, for a novice-Koylāḷi five *paṇa*, as temple-fee, (*and*) one *vīsa* on every load of betel-leaf carried. The florist **Barmayya** assigned one *puṭṭavaḷa* of decorations . . . . . twelve persons—the sixty Households' pious gift.

(Lines 26-30: a prose formula of the usual type.)

(Verses 2-3: two common Sanskrit verses.)

(Lines 33-34.) To the drummer **Bā . . ga** they assigned a *dasavanda*.[4]

No. 25.—HULGUR INSCRIPTION OF THE REIGNS OF JAYASIMHA II (SAKA 960) AND THE YADAVA KANHARA.

BY LIONEL D. BARNETT.

The site of **Hulgūr** has been discussed by me above, p. 329, in treating of the inscription of Śaka 999. From the second part of the present record, l. 32, we learn further that it was a *Baṇañju-vaṭṭaṇa*[5] or market-town of the **Baṇañjus** or **Vīra-Vaḷañjiyas**, an important corporation of traders whose centre was at Aiyāvoḷe (the modern Aihoḷe), the seat of their Five-hundred Svāmis, and whose organisation seems to have spread over the greater part of Southern India. They claimed to have originally come from Ahichchhatra, and some of their records are couched in a tone of regal pompôsity.[6] The present inscription was found at the temple of Kalamēśvara in Hulgūr, and an ink-impression, from which the text is now edited, was prepared for the late Dr. Fleet and bequeathed by him with others to the British

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[1] See above, Vol. XIII, p. 313 n.

[2] See *Ind. Ant.*, Vol. 38, p. 52.

[3] The name *Koylāḷa* seems to be derived from the Tamil *Kōyil-āḷa*, "ruling in the temple"; and the Koylāḷis mentioned in the next paragraph must be the temple-women.

[4] See *Ind. Ant.*, Vol. 30, pp. 107, 267; *Ep. Carn.* X. 1 (Kolar), Mb. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14; *Kisanwār Glossary*, p. 92.

[5] Definitions of the term *paṭṭaṇa* are given in the *Kāmikāgama* xx. 8 f. and *Yugādi-dēśanā* v. 50; see also my translation of the *Antagaḍa-dasāo*, p. 45.

[6] On these see *Mysore Inscr.*, pp. 73, 120, 123; *Epigr. Carn.*, VII. 1., Sk. 94, 118-19; *Madras Epigr. Report*, 1905-06, pp. 11, 17, 1912-13, pp. 99-102, 1914-15, p. 102; above, Vol. XIII, pp. 21, 26.

Museum. The stone is broken at the top, on the proper right, so that a considerable part of the text of ll. 1-7 is lost; otherwise it is in fairly good condition. Of the inscribed area the maximum height is 2 ft. 9½ in., its width being 2 ft. 4½ in. It contains two distinct records. The first of these, dated Śaka 960, and covering ll. 1-26, is in a fair sloping Kanarese script of the period, with letters varying from ⅞ in. to ½ in. The cursive *m* (above, Vol. XII, p. 335) occurs here only once, in *mūnūrum*, l. 7; the other cursives are not found. The second record, comprised in ll. 27-35, belongs to A.D. 1255, and is in the somewhat crabbed upright rounded Kanarese hand typical of that period; it shews a free use of all the cursives, *m* appearing in that form 10 times, *y* 4 times, and *v* 9 times, and it marks the aspiration in *ḍh* and *ph* by writing *ḍ* and *p* with a curl underneath them very like a subscript *t*.—The language of the first record, which (so far as it is preserved) is entirely in prose, is Old Kanarese. It changes *ḻ* to *r* in *ērpattam* (l. 15). The second record contains four introductory verses and one final verse in Sanskrit; the rest is in Kanarese prose, of the medieval dialect. We may note the spelling *yā* for *ā* (l. 31), initial *h* for *p* (*hammirvvaru*, l. 32), mixture of *ḷ* and *ṇ* (*Vāraḷāsiyalu*, l. 33, beside *Vāraṇāsiyalu*, l. 34), and *ḷ* from original *ḻ* (*aḷi*°, ll. 34, 35). The word *dana-baḷa* (l. 33) is of some lexical interest; it seems to mean literally "cattle-section" (of land: cf. above, Vol. XIII, p. 179 and n.).

The **first record**, so far as it is preserved, begins with the statement that at the time of the donation the Three-hundreds of **Beḷvala** and **Purigere** were under the administration of the General **Vāvaṇarasa**, an officer of **Jagadēkamalla (Jayasiṁha II)**, who among many other titles is described as "a comet (portending woe) to the **Koṅkaṇ**" (ll. 1-8). Then we are told that there was a *nāḷ-gāvuṇḍa* or county-sheriff of the Purigere Three-hundred, the Mahāsāmanta **Irivabedaṅga Mārasiṅga-dēva**,[1] of the **Maṇala** or **Maṇalēra** family,[2] who among his many other titles bore that of "**lord of Purigere best of cities**" (ll. 8-12). Then is introduced, in anacoluthic style, a certain **Nidugundara Būta Gāvuṇḍa** (ll. 12-13); and after this a somewhat obscure episode of previous history is narrated (ll. 13-16), to the effect that after king **Satyāśraya** had gone away after taking possession of the **Beṇṇegere Seventy**[3] there was a lack of roast meal for the festival shows of Niḍugunda (no doubt in consequence of the requisitions made by the royal army), and accordingly the above-mentioned Mārasiṅga-dēva and his mother supplied the need. It seems that this event took place when Mārasiṅga-dēva was serving as *nāḷ-gāvuṇḍa* of Purigere, some years previous to the present record. Reverting now to contemporary history, our record details its present business (ll. 16-26), stating that the *nāḷ-gāvuṇḍa* of the Purigere Three-hundred is now **Jayakēsi**, also of the **Maṇalēra** family, entitled "**lord of Purigere best of cities**" and bearing the device of a lion, and that in the Śaka year 960 the above-mentioned Būta Gāvuṇḍa obtained from him some land and granted it to a temple.

The **second record** opens with four Sanskrit verses (ll. 27-29), of which nos. 1 and 2 are devotional and nos. 3 and 4 complimentary addresses to the protagonist, the High Minister **Tippa** or **Tipparasa**. The following prose (ll. 29-33) reports a donation by Tipparasa and (his wife ?) **Goṇa-mādēvi** in the 9th year of the reign of the **Yādava Kanhara**.[4] Concluding formulæ of the usual type follow.

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[1] Cf. *Dynast. Kanar. Distr.*, p. 437.

[2] On this family cf. the Hulgūr record of Śaka 999, above.

[3] The exact force of the phrase *śrīman-Nāyibbarasiyar besase*, "on the command of Nāyibbarasi," is not quite clear. If, as seems probable, it qualifies the immediately following clause, it would appear that Nāyibbarasi was a dowager queen holding a position very like that of Akkā-dēvi in the next generation.

[4] See *Dynast. Kanar. Distr.*, p. 526 and n. 4.

The **date of the first record** is specified on ll. 24-25 as : Śaka 960, Bahudhānya; the *uttarāyaṇa-saṁkrānti* ; Sunday ; the day of new-moon. This is not quite regular. The Makara-saṁkrānti for the given year occurred on **Sunday, 24 December, A.D. 1038,** at 4 h. 28 m. after mean sunrise. But that day, according to the *Sūrya-siddhānta*, corresponded to the *tithi* Pausha kṛishṇa 10, which ended about 2 h. 7 m. after mean sunrise, and not to the full-moon. Practically the same result is obtained if we reckon by the *Ārya-siddhānta* ; by the former the *tithi*-index at mean sunrise was 8301, by the latter 8295, so that the difference is negligible.[1]

The **date of the second record** is given on ll. 30-31 as : the 9th year of the reign of the Yādava Kahnara (Kanhara), Ānanda ; the full-moon of Phālguna ; Monday ; the *yōga* Vyatīpāta ; a *saṁkrānti*. This is fairly regular. The *tithi* corresponded to **Monday, 22 February, A.D. 1255,** ending about 21 h. 54 m. after mean sunrise. The *Mīna-saṁkrānti*, according to the *Ārya-siddhānta*, took place 7 h. 50 m. after mean sunrise on the following day, *viz*. **Tuesday, 23 February,** only about 10 hours after the moment of full-moon.[2]

The **geographical names** that occur are : the **Koṅkaṇ** (l. 5) ; the **Beḷvala Three-hundred** (l. 6) ; the **Purigeṛe Three-hundred** (ll. 6, 11 f., 23 f.) ; **Purigeṛe** city (ll. 9, 17) ; the **Beṇṇegeṛe Seventy** (l. 15) ; **Niḍugunda** (l. 15 f.) ; **Huluṅgūr** (l. 32) ; and **Benares** (l. 33 f.). Purigeṛe town is the modern Lakshmēshwar (see above, Vol. XIII, p. 179, XIV, p. 188). Beṇṇegeṛe seems to be Bengeri ("Bhingerree" of the Indian Atlas sheet 41 of 1852), situate in lat. 15° 21⅓′ and long. 75° 12½′, about 1½ miles north of New Hubli. Niḍugunda is perhaps Niḍgundi, in lat. 14° 56⅓′ and long. 75° 14⅓′, nearly 4 miles S.S.W. from Shiggaon. Huluṅgūr is the modern Hulgūr.

TEXT.[3]

1 . . . . tt .

2 . . . . ta mahā-prachaṇḍa-

3 [daṇḍanāyaka] . . . . [ā]śr[i]ta-jana-kalpa-vṛiksham | bhṛitya-

4 [chintāmaṇi] . . . . [? brahma-rā]kshasaṁ | ripu-kuraṁga-paṁchānanaṁ | piri-

5 . . . . [pra]hāri | giri-durgga-malla | Koṁkaṇa-dhūma-kētu | (?)pa-

6 . . . . **Kannaya**-disā(śā)-paṭṭaṁ | śrīmaj-**Jagadēkamalla**-dēva-pāda-paṁkaja-[bh]ra-

7 [maraṁ śrī]mad-daṇḍanāyaka **Vāvaṇarasar Beḷvala-mūnūṛuṁ Purigeṛe-mūnūṛuvaṁ** [dushṭa]-

8 [nigra]ha-visi(śi)shṭa-pratipāḷanadiṁ sukha-saṁkha(ka)thā-vinōdadin=āḷuttam-ire ☉ Samadhiga[ta-paṁ]-

9 [cha-ma]hā-sa(śa)bda-mahāsāvanta | Kali-yuga-Rēvanta | **Purigeṛe-puravar-ēsva-(śva)raṁ** | samara-Mā(ma)hē[śvaraṁ |]

10 **Maṇala-mārttaṇḍa** | gaṇḍaroḷ=gaṇḍa | manneya-siṁgaṁ | sāhas-ōttuṁga[ṁ*] | raṇa-raṁga-mallaṁ | ahita-[sellaṁ ? |]

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[1] For the reference to the Ārya-siddhānta I am indebted to Mr. R. Sewell, who with his usual kindness has checked my calculations.

[2] The Vyatīpāta *yōga* seems to be added *honoris causa*, as often happens (see Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 19 ff.)

[3] From the ink-impression.

11 subhaṭa-chūḍāmaṇi | ārūḍa(ḍha)-vidyādharaṁ | śrīmad-**Irivabeḍaṁga Mārasiṁga-dēvaṁ Puri[ge]ṟe-mū-**

12 nūṟakk[e*] nāḷ-gāvuṇḍu-geyye ◎ Samasta-guṇa-sampanna | nuḍidu matt=ennaṁ [. | Sōmē]sva(śva)ra-dāsi | gōtra-

13 pavitraṁ | tolagada Mēru | śrī . . . . **[Niḍuguṁ]dara Būta-Gāvuṇḍanaṁ** ◎ Sakaḷa-vimaḷad=ana-

14 varata . . . [la]kshmi . . . . Jaina-dharmma-samudhdharaṇe | śrīman-**Nāyibbarasiyar** besase Satyā-

15 **sra(śra)ya-dēvar**=allige vōgi **Beṇṇegeṟey=ērppattaṁ** paḍadu bandaḍ=abbegaḷuṁ **Mārasiṁga-dēvanuṁ** mechchi Niḍuguṁ-

16 da-gōlakke beṁda piṭṭ=ill=endu koṭṭar ◎ Svasti samadhigata-paṁcha-mahā-śabda-mahāsāvanta | Kali-yu-

17 ga-Rēvantaṁ | **Maṇalēr**-ānvaya-prasūtaṁ | **siṁga-lāṁchchhana-praṇūtaṁ** | **Purigeṟe-puravar-ēśvaraṁ** |

18 samara-Mahēśvaraṁ | Bhagavad-Arhat-Paramēśvara-parama-bhaṭṭāraka-pada-kamaḷa-madhukaraṁ | samya-

19 kt[v*]a-ratnākaraṁ | prachaṇḍa-maṇḍaḷāgra-maṇḍita-dōr-ddaṇḍa | saṁgara-mārttaṇḍaṁ | Jina-dharmma-bhūsha-

20 ṇaṁ | vinaya-saṁbhāshaṇaṁ | bhṛitya-chintāmaṇi | subhaṭa-chūḍāmaṇi | matta-gaja-malla(ṁ)|-n=artthige

21 nallaṁ | haya-Vatsa-rājaṁ | varaṇi[1]-sura-[sura*]-bhūjaṁ | satya-Rādhēyaṁ | nṛipa-Vainatēyaṁ | sa(śa)raṇ-ā-

22 gata-jaḷanidhi | guṇa-ratna-payōnidhi | kāminī-Kāmaṁ | **Maṇalara Bhīmaṁ** | ari-manneya-taḷa-pra-

23 hāri | vairi-saṁhāri | nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmaj-**Jayakēsi Purigeṟe-mū-**

24 **nūṟarkkaṁ** nāḷ-gāvuṇḍu-geyyọ(yye) Sa(śa)ka-varsha 960neya **Bahudhānya-saṁvatsarada** uttarāyaṇa-saṁkramaṇa

25 Ādityavāra amavāseyaṁdu **Niḍugundara Būta-Gāvuṇḍaṁ** Jayakēsiyarasaralli sarvva-namaśya(sya)-

26 m=āge paḍedu Nārāyaṇa-dēvargge chhatrada keyya poreyaḷu biṭṭa gaḷeya mattar=eraḍu ◎

27 ✤ Namaḥ(s)=tuṁga-śira[ś*]-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-āraṁbha-mūla-staṁbhāya Sa(śa)ṁbhavē || [1*] Praśāṁt-āsē(śē)sha-vighnāya darppa-ga(sa)rpp-ā-

28 pasarppiṇē | namaḥ kshēma-nidānāya śva(sva)-prakāśa-vikāśivē(nē) || [2*] Svastayastu[2] **Tippa-maṁtrīśa** tubhyam=ā-chaṁdra-tārakaṁ | bhāti yat*u*-kīrtti-saṁspar*u*śā[t*]

29 sarvva-stā(śu)klā Sarasvatī || [3*] Guṇā(ṇa)vatī yāsa[3] chhatra-chchhāyām-āśritya sarvvadhā(dā) | jīva-(?)dhvamu[4] kshipratayō(yā) |[5] ga(sa)rvvam-arvvā[k*]-kariśata[6] || [4*] ✤ Svasti śrīmat*u*-Yāda-

[1] Read *dharaṇī*-.
[2] Read *Svasty=astu*.
[3] Read *yasya*.
[4] Read -*kshēmaṁ*.
[5] This *daṇḍa* is superfluous.
[6] Read -*karishyati*.

30 va-Nārāyaṇa bhuja-bala prauḍha-pratāpa | chakravartti śrī-Kaṁhnara-dēva-vijaya-rājy-ōdaya-varshada eneya Āṁ(ā)naṁda-saṁvatsarada Phālguṇa(na)da paurṇṇa-

31 mi Sōmavāra vyatīpāta saṁkrāṁtiyaṁdu svasti samasta-prasa(śa)sti-sahitaṁ śrīmanu-mahāpradā(dhā)naṁ Tipparasaraṁ yā sarvv-āṁga-lakshmi Goṇa-mā-

32 dēviyam=ā śrīmad-ā(a)nādi-Banaṁju-vaṭṭaṇaṁ Huluṁgūra haṁnirvvaru gāvuṁḍu samasta-praje nakhara muṁmuṁ(mu)ri-daṁḍaṁgaḷige

33 ā sta(stha)ḷada dana-baḷavanu sarvva-namasyav=āgi biṭṭaru [|*] Yi(ī) dharmna-(rmma)vaṁ pratipāḷisidavaru Vāraḷā(ṇā)siyalu sahasra[1] kavileyanu

34 brāhma[ṇa*]rige vubhayamukhiy=ā dāna māḍida phalav=aku Yi(ī) dharmmaman=aḷipid-ātaṁge Vāraṇāsiyalu sahaśra(sra) kavile-

35 yanu aḷida pāpaṁ || Sva-dattāṁ para-datt[ā*]ṁ vā yō harēti(ta) vasuṁdhar[āṁ*] sa(sha)shṭir=varusa[2]-sahasrāṇi vishṭāyāṁ[3] jāyatē krimi[4] || [5*]

TRANSLATION.

(Lines 1-8.) When . . . the great august general . . . tree of desire to seekers of his protection, wishing-gem to dependents . . . lion to the deer his foes . . . athlete against mountain-fastnesses, comet to the Koṅkaṇ . . . *diśā-paṭṭa*[5] to **Kannaya** (?), bee to the lotus-feet of king **Jagadēkamalla**, the General **Vāvaṇarasa**, was ruling with enjoyment of pleasant conversations the **Beḷvala Three-hundred** and the **Purigeṛe Three-hundred**, so as to suppress the wicked and protect the cultured :—

(Lines 8-12.) While the Mahāsāmanta who has obtained the five great (*musical*) sounds, a Rēvanta[6] of the Kali Age, **lord of Purigeṛe best of cities**, a Mahēśvara in the fray, a sun of the **Maṇalas**, man of might among men of might, lion to nobles, lofty in bravery, athlete on the stage of battle, arrow (?) to foes, crest-gem of bold warriors, master of exalted arts, **Iṛivabeḍaṅga Mārasiṅga-dēva**, was holding the county-shrievalty for the **Purigeṛe Three-hundred** :—

(Lines 12-13.) And . . . **Niḍugundara Būta Gāvuṇḍa**, who possesses all virtues, who after speaking says not otherwise, a servant of Sōmēśvara [Śiva], purifying his Gōtṛa, an immoveable Mēru—

(Lines 13-16.) . . . . at the command of **Nāyibbarasi**, who is a genius of ceaseless . . of perfect purity, a restorer of the Jain religion, king **Satyāśraya** on going thither took possession of the **Beṇṇegeṛe Seventy** and went away, his mother and **Mārasiṅga-dēva**, seeing that there was not any roast meal for the festival-shows of Niḍugunda, were pleased to make a gift (*of the same*) [7]

(Lines 16-24.) Hail! While the Mahāsāmanta who has obtained the five great (*musical*) sounds, who bears all the titles of honour such as : "a Rēvanta of the Kali Age, sprung from the **Maṇalēra** lineage, renowned for his device of a lion, **lord of Purigeṛe best of cities**, a Mahēśvara in the fray, a bee to the lotus-feet of the Lord [Vishṇu], the Arhats [Jinas], Paramēśvara [Śiva], and the Supreme Master,[8] a jewel-mine of righteousness, he whose rod-like arm is

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[1] The engraver has written *sahra*, and then added a small *sra* over the right hook of the *h*.

[2] Read *varsha-*.

[3] Read *vishṭhāyām*. A vowel *u* is attached to the *vi*.

[4] Read *krimiḥ*.

[5] This seems to be the same word as *diśā-paṭa*, explained s.v. by Kittel as "causing (his enemies) to be scattered in all directions."

[6] See above, Vol. V, p. 236 n., Vol. XIII, p. 313.

[7] [The object of the grant was evidently the remission of the tax *benda piṭṭu*. *Satyāśrayadēvar-allige* means "to Satyāśrayadēva," and *abbegaḷum* refers to Nāyibbarasi queen of Mārasiṅgadēva. The donee was Būta-Gāvuṇḍa.—H. K. S.]

[8] Apparently this means the Chāḷukya king.

adorned by a terrible scimitar, a sun of battles, an ornament of the Jinas' Church, conversing with refinement, wishing-gem to dependents, crest-gem of bold warriors, athlete against furious elephants, friend to the needy, a Vatsa-king[1] with horses, a celestial tree to Brāhmaṇs a Rādhā's son [Karṇa] in truthfulness, a Vinatā's son [Garuḍa] among kings, an ocean to seekers of his protection, an ocean of gems of virtues, a Love-god to lovely women, a Bhīma of the **Maṇalas** a cuffer of hostile nobles, a destroyer of foes," **Jayakēsi,** was holding the office of county-sheriff for the **Purigeṛe Three-hundred** :—

(Lines 24-26) At the *uttarāyaṇa-saṁkrānti,* on Sunday, the day of new-moon, in **the cyclic year Bahudhānya, the 960th** (*year*) **of the Śaka era, Niḍuguṇdara Būta Gāvuṇḍa** granted to the god Nārāyaṇa two *mattar* according to the rood, which he had obtained from **Jayakēsiyarasa** on *sarva-namasya* tenure, at the side of the field of the rest-house

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the threefold world.

(Verse 2.) Homage to him who stills all obstacles, who casts out the serpent of pride, who brings prosperous ending, who reveals himself in native radiance.

(Verse 3.) Good fortune be thine as long as moon and stars endure, O great Minister **Tippa** by contact with whose fame Sarasvatī shines in perfect whiteness;

(Verse 4.) Coming under the shadow of whose parasol, the excellent[2] Lady who bestoweth all [Fortune] shall with speed bring hither complete prosperity of life.

(Lines 29-33.) On Monday, the full-moon day of Phālguna in **the cyclic year Ānanda, the 9th of the years of the rise of the victorious reign of king Kahnara, the Nārāyaṇa of the Yādavas, the Emperor strong of arm** (*and*) **splendid of majesty,** during the Vyatīpāta (*yōga*), in a conjunction, the High Minister **Tipparasa**, who possesses all titles of honour, and **Goṇa-mādēvi,** that perfect Goddess of Fortune, granted to the twelve Sheriffs of **Huluṅgūr,** the immemorial **town of the Baṇañjus,**[3] to the whole population, the merchants, and the *mummuri-daṇḍas*[4] a cattle-pound (?) for that place on *sarva-namasya* tenure.

(Lines 33-35 : a Kanarese prose formula of the usual type.)

(Verse 5 : a common Sanskrit commonitory verse.)

No. 26.—TILVALLI INSCRIPTION OF THE REIGN OF SOMESVARA I.

BY LIONEL D. BARNETT.

Tiḷvaḷḷi is a village in the Kōḍ *tāluka* of Dhārwār district, situated in about lat. 14° 37¾′ and long. 75° 17′. The name is spelt in the Indian Atlas sheet 42 as "Teelowly," and in the Bombay Survey sheet 310 as "Tilvalli." The present record was transcribed for the Elliot Collection, Vol. I, fol. 75a. of the Royal Asiatic Society's copy. The copyist there states that it was found in the temple of Saṅkōji Basappa in front of the Turchi Maṭh; but a note which I have found among the papers of the late Dr. Fleet reports that in his time it was on a slab standing in the temple of Vīrabhadra near the Charchi Maṭh. An ink-impression of it was made for Dr. Fleet, and bequeathed by him to the British Museum. The slab is a mere fragment: besides a strip along the left-hand side, the whole of the latter part is missing. What remains is 2 ft. 5¼ in. broad, and 2 ft. 3 in. high. It is surmounted by some **sculptures,** namely, a *liṅga* on stand in the centre, with officiant priest by the side; to the proper right

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[1] See above, Vol. V, p. 236, Vol. XIII, p. 313 n.

[2] The adjective *guṇavatī* seems chosen for the sake of a play upon the name of Goṇa-mādēvi (ll. 31-32), who would seem to be the wife of Tippa.

[3] See above, p. 332.

[4] A class of officials: see above, Vol. XIII, p. 26.

of this, a cow with calf; to the left of it, a bull; above it, the sun; to the proper left, the moon.—The **character** is fair Kanarese of the period, angular and slanting, with letters varying in height from $\frac{3}{4}$ in. to $\frac{7}{8}$ in. The cursive *m* (above, Vol. XII, p. 335) occurs in *rājyam* (l. 5), *-samāne* (l. 6), and *śrīma[t*]-* (l. 7).—The **language** is Old Kanarese. The *ḻ* is preserved, scil. in *negaḻd-iḻda* (l. 19). The *l* is doubled before *y* in *kallyāṇ-* (l. 6); cf. Pāṇini, VIII. iv. 47, and *Siddhānta-kaumudī*, 48; and the *upadhmānīya* appears in *-aṁtaḥpura-* (l. 7). We may note the instrument *-śrīye* in ll. 1-2, on which cf. above, Vol. XIV, p. 27, n. 9. The words *kēṇikāṟa* and *aṭṭhāṇa* (l. 12) are of some lexical interest. The first of these occurs in an inscription of Kōḷūr, in the phrase *vaḍḍa-rāvuḷada khēṇikāṟa*; so it denotes some fiscal officer; and *aṭṭhāṇa* may be from Skt. *āsthāna*.

The **record** opens (ll. 1-2) with a *kanda* verse which may be thus rendered:—"By Fortune's blessed benediction (*is won*) the realm of bliss of glory (*and*) of bliss of victory; in the primal summit by Fortune's blessed benediction may Abhava [Śiva], (*who is*) the realm of bliss of glory (*and*) of bliss of victory, be won." Then, after an ungrammatical salutation to Śiva (l. 2), it refers itself to the reign of **Traiḷōkyamalla [Sōmēśvara I]** (ll. 3-6), and announces that at the time his senior queen **Maiḷala-dēvi** was administering the **Banavāsi Twelve-thousand** (ll. 6-9).[1] Next it proceeds to give the names and titles of certain high fiscal officers who apparently made an endowment for the cult of Śiva (ll. 9 ff.), and breaks off before giving the details of their arrangements. These officers are the high minister and *vaḍḍa-rāvuḷada pergaḍe* **Sōvanāthayya**, by whose instructions the endowment was made; **Nāgavarmayya, Śivanāgayya,** and **Siṅgayya,** the presidents of the *kēṇikāṟas* of the *aṭṭhāṇ-āntaras* (Privy Courts?) of . . . **ppaṭūr** and **Pānuṅgal**; and the high minister and *perjuṅkada pergaḍe* **Chaṭṭimayya** or **Chaṭṭa.**

The **date** is not certain: it depends upon the authority of Elliot's copyist, who read a few fragmentary words after the portion attested by the ink-impression, among them the word *975neya* (see below). If we accept this statement, we must assign the record to **Śaka 975**; this year, if taken as current, corresponded to **A.D. 1052-53,** and, if lapsed, to **A.D. 1053-54.**

The only **places** mentioned are the **Banavāsi Twelve-thousand** (l. 8), . . . **ppaṭūr** (l. 12), the **Five-hundred of Pānuṅgal,** *i.e.* Hāngal (l. 12), and Tiḷivaḷḷi (l. 20).

TEXT.[2]

[Metres: v. 1, *Kanda*; v. 2, *Utpalamālā.*]

1 [Śrī]ya vacha[ś]-śrīye yasha[3]-śrīya jaya-śrīya padavi modaḷoḷ tudiyoḷ Śrī-

2 [ya] vacha[ś]-śrīye yaśa[ś]-śrīya jaya-śrīya padavi dore-koḷg=Abhavaṁ || [1*] Nama Śivaḥ [||*]

3 [Svasti] samasta-bhuvan-āśraya Śrī-Prithuvī[4]-vallabhaṁ mahārājādhirāja paramē-

4 [śvara] paramabhaṭṭ[ā*]rakaṁ **Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ābharaṇaṁ** śrīma[t*]-**Trai-**

5 **[ḷōkya]malla-dēvara** rājyam=uttarōttar-ābhivri(vṛi)ddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ-baraṁ salu-

6 [ttam-i]re || Svasty=anavarata-parama-kallyāṇ-ābhyudaya-sahasra-phaḷa-bhōginī(ni) dvitīya-Lakshmī-samā-

7 [ne sa]vati-mada-bhaṁjani samaṁt-āṁtaḥpura-mukha-maṇḍaḷi(ṇe) dāna-chintāmaṇi śrīma[t*]-**Traiḷōkya-**

8 **[malla]**-viśāḷa-vaksha-staniyar[5]=appa piriy-arasi **Maiḷala-dēviyar Banavāsi-pennirchchāsira-**

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[1] See *Tyn. Kanar. Distr.*, p. 440.
[2] From the ink-impression.
[3] Read *yaśaś-*.
[4] Read *Prithvī-*.
[5] Read *-vakshas-sthaḷa-sthāniyar=*.

9 **maṁ** sukha-saṁkathā-vinōdadiṁdam=āḷuttam-ire || Śrīma[t*]-**Trailōkyamalla-dēvara** pāda-padm-ōpajīvi

10 [svasti] samasta-rājya-bhara-nirūpita-mahāmātya-padavī-virājamāna mān-ōnnata prabhu-maṁtr-ōtsā-

11 [ha]-śakti-traya-saṁpannar appa śrīmat(d)-vaḍḍa-rāvuḷada p[e*]rggaḍe **Sōvanāthay-yaṁ-gaḷa** besadiṁ.

12 . **ppaṭūr**=aṭṭhāṇ-āntarada **Pānuṁgall=aiynūr**=aṭṭhāṇ-āntarada kēṇikāṟa[r=a*] dhishṭhāya-

13 [ka] **Nāgavarmmayyanuṁ Śivanāgayyanuṁ Śiṁgayyanuṁ** || Śrīmat(n)-**Maiḷala-dē-**

14 [**vi**]yara śrī-pāda-padm-ōpajīvi samasta-rājya-bhara-nirūpita-mahāmātya-padavī-

15 [vi]rajamāna mān-ōnnata prabhu-maṁtr-ōtsāha-sa(śa)kti-traya-saṁpannan=aṇi muḷḍe (ḷde) gaṇḍaṁ[1]

16 [?b]āvana[2] siṁgaṁ haya-Vatsa-rājaṁ gōtra-pavitraṁ nām-ādi-prasa (śa)sti sahitam śrīma-

17 [t]-perjuṁkada perggaḍe **Chaṭṭimayyaṁ** || Perggaḍey=eṁbud=ēḷidanan=īyade [— ◡ ◡ — ◡]k=ā-

18 tmanaṁ nirgguṇanaṁ nikri(kṛi)shṭanan=alē naya-kōvidanaṁ[◡ — ◡ — — ◡ ◡ — ◡ — ◡] pa-

19 rirakshakanaṁ negaḻd-iḻda **Chaṭṭanaṁ** perggaḍey=eṁba [— ◡ ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ —]

20 danaṁ || [2*] **Chaṭṭimayyana** besadiṁ **Tiḷiva[ḷḷi** * * * * * * * * * * * * *]

21 na **Bōpa Siṁganuṁ** || Svasti sa * * * * * * * * * * * * * * *[3]

No. 27.—A SECOND PLATE OF BHASKARA RAVIVARMAN FOUND AT TIRUNELLI.

By L. A. Cammiade, B.A., B.L., Bar.-at-Law, and the late T. A. Gopinatha Rao, M.A.

The copper-plate, the inscription on which is edited below, was discovered years ago by one of us at **Tirunelli**, and from the impressions then taken we edit the record below.

The copper-plate measures 8¾″ by 2½″, is engraved on both sides, and contains a complete document. Very near the left margin of the plate is a ring-hole; but, when the plate came to us for examination, there was no ring strung to it. The preservation of the inscription is good. The alphabet employed in the record is **Vaṭṭeḻuttu** of about the tenth or eleventh century A.D. A few **Sanskrit** words and letters which occur in the record are written in the **Grantha** characters, *e.g. Svasti Śrī* occurring in *l.* 1, *sapta* in *pañchamāsapta* in *l.* 13, *su* in *Vāsudēva* in *l.* 15, *Śrī* and *shṇa* in *Śrīvaishṇava* in *l.* 19, and *gō-prāhmaṇānā śvasti*° in *l.* 25. At the end of the inscription occurs *ōm namō Nārāyaṇāya namaḥ* written in the Nāgarī alphabet of the type employed in the Mahābalipuram and the Conjeevaram inscriptions of

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[1] Meaning : "valiant when hosts are wroth."

[2] Either *bāvana* or *māvana* is possible.

[3] The ink-impression ends here. Elliot's copyist however found the following words on the stone : *Bānavase-pura* . . . *sari mārkkōla* . . . . *sta-prasa* . . . . *975neya* . . . .

the early Pallava kings.[1] The language of the record is **Tamil**. The words *pandīradi* (*ll.* 4 and 10), *ari* (*l.* 11), *paraiññu* (*l.* 19 f.), *vaichchu* (*l.* 20), *vaippichchu* (*l.* 21), *Kuññi*° (*ll.* 21 and 26), °*mańńala* (*l.* 22), etc. may be cited as instances of Malayāḷam words and therefore the language of the document might be called **Malayāḷam;** but against this contention it may be stated that these words are pure Tamil, with here and there a slight change in the pronunciation, an alteration which is also common to the Tamil language and is, therefore, no special feature of Malayāḷam. It is from about the period of this record that we begin to meet with the slight changes in the Tamil language which go to make its ancient dialect pass for the supposed separate language, *viz.* Malayāḷam. For example, the retention of the words which have become obsolete in the spoken Tamil language, the abolition of the gender suffixes at a comparatively recent period and a few similar peculiarities produce an impression of difference between the two languages, Tamil and Malayāḷam. It is, however, easy to establish the identity of the two languages in so far as the vocabulary and the grammar are concerned; a rough and ready proof of their identity is offered by the fact that a man from the Tamil country is able to make himself understood by the Malayāḷi and *vice versa,* which is however not possible between the Tamil and the Telugu and the Malayāḷi and the Telugu. One peculiarity of the present document worth noticing is that it omits in many cases the final *m* in the conjunctive particle *um; e.g.* in *ūru* (*l.* 7), °*Kuññiyu* (*l.* 23 f.), *Ayyanu* (*l.* 23), etc. The final *m* in such words as *muṭṭikkum* (*l.* 20) is also omitted.

The most important feature of this inscription of king **Bhāskara Ravivarman** is the mention of a complete set of astronomical details necessary for the determination of the age of the king. The grant recorded in the document was made in the sixth year opposite to the thirty-fifth, which was opposite the second year, that is, the forty-third year of the reign of the king. In this year, at the time when the grant was made, **Jupiter** stood in the **Tulā-rāśi**, the sun in the **Mīna-rāśi**, the date of the **solar month** being the **eighth** expired, the day a **Wednesday** and the *nakshatra* **Uttara-Phalgunī**. Regarding this date the Hon. Dewan Bahadur L. D. Swamikannu Pillai writes as follows :—

"I took the period from A.D. 949 to 1329 (380 years) and found only one year in which the 9th Mīna was a Wednesday, when Jupiter was in Tulā and the moon in Uttara-Phalgunī (*eṭṭu-śenṟa* is, I believe, 9th and not the 8th).

"The year in question is A.D. 1020-21, when 9th Mīna was Wednesday, 1st March 1021 A.D., on which day Jupiter was in Tulā (longitude about 186°=Tulā), and the moon was in nakshatra Uttara-Phalgunī, whose ending moment was 57½ *ghaṭikās* after mean-sunrise.

"In A.D. 1115-16, the next most likely year, the 8th Mīna was Monday, 29th February A.D. 1116, and the 9th Mīna was Tuesday, 1st March A.D. 1116. I do not find any other year in the period of four centuries examined (A.D. 950 to 1350) when the 8th or 9th Mīna was a Wednesday and when Jupiter stood in the Tulā-rāśi and the moon in the nakshatra Uttara-Phalgunī.

"For the present we may rest satisfied that your Tirunelli grant was dated on Wednesday, 1st March A.D. 1021, and that Bhāskara Ravivarman who made a grant to the Jew, Rabbi Joseph (Cochin Plates, *Ind. Ant.,* Vol. XX), began to reign somewhere about A.D. 984.

[1] [The letters in the Tirunelli Plate are abnormally box-headed. Excepting in the case of *na*, I do not see any resemblance between these and the Pallava Nāgarī characters of Śāluvaṅkuppam near Mahābalipuram (*Ep. Ind.*, Vol. X, Plate opp. p. 14).—Ed.]

"Dates when, Jupiter being in the Tulā-rāśi, the moon was in Uttara-Phalgunī and the sun in the Mīna-rāśi and the day of the month 8th or 9th of Mīna, a Wednesday, could occur only once in 95 years, *e.g.* A.D. 1020-21, 1115-16, 1210-11 and 1305-06, but only A.D. 1020-21 satisfies all the conditions."

In the collection of Travancore inscriptions there are some belonging to the reign of Bhāskara Ravivarman which contain more or less astronomical details which enable us *now* to verify the date deduced from the Tirunelli plate under notice. The date portions of these are extracted below in chronological order, together with the notes kindly supplied to us by Mr. Swamikannu Pillai.

I. " . . . . . *Kō-pPākkaran-Iravivarmmar Tiruvaḍikku-chchellāninra ārām-āṇḍaikk-edir-ēḻām-āṇḍu Iḍabattuḻ Viyāḻan-ninra Tulā-ñāyirru* . . . ." 'In the seventh year which was current and which was opposite to the sixth (of the reign) of the king **Pākkaraṇ-Iravivarmmar Tiruvaḍi**, when **Jupiter** stood in the **Ṛishabha-rāśi** and the **sun** in the **Tulā-rāśi**.'

"No. 89 of 1086 M. E. of the Travancore Collection. 13th year. Jupiter in Ṛishabha and Tulā month. Of the years A.D. 990, 991 and 992, which correspond to the 13th, 14th and 15th years in this series, only **A.D.** 992, Tulā month, answers the description 'Jupiter in Ṛishabha', and I suspect that '*iraṇḍām-āṇḍaikk-edir*', which is present in all the other Bhāskara Ravivarman dates, has been left out in this case and that the regnal year is really the 15th."—L. D. S.

II. " . . . . . . *Kō-Pākkaraṇ-Iravivaṇmma Tiruvaḍikku-chchellāninra yāṇḍu iraṇḍām āṇḍaikk-edir-irubatt-ōrām-āṇḍu Makarattil viyāḻan-ninra Mirichchiga ñāyiṟu ēḻu śenṟa nāḻ* . . ."

"In the twenty-first year (current) opposite the second (of the reign) of the king Pākkaraṇ-Iravivaṇmma Tiruvaḍi, when Jupiter stood in **Makara** (*rāśi*), on the **seventh day** (expired) of the (solar) month of **Mirichchigam** (Vṛiśchika) . . ."

"No. 102 of 1084 (of the Travancore collection). 23rd year. Jupiter in Makara, Vṛiśchika month—8th day (*ēḻu śenṟa*). **A**.D. 1000 (Oct.-Nov.).

"*N.B.*—Had the week-day or the nakshatra been given, the year could have been verified with certainty."—L. D. S.

III. "*Kō-nōy-inmaikoṇḍāṇ Kō-chchiri Pākkaraṇ-Iravivarma Tiruvaḍikku-chchellāninra. . . . . . Iḍabattil viyāḻan-ni[n]ṟa-yāṇḍu iraṇḍām-āṇḍaikk-edir muppattāṟām[ā]ṇḍu*[1] . . . . . . *āṇḍu Iḍabaṅkaḻivil*[2] . . . . . ."

"In the thirty-sixth[1] year (current) opposite the second of (the reign of) the king **Pākkaran-Iravivarma**, who possessed the quality of diseaselessness, when **Jupiter** stood in Iḍaba (*rishabha-rāśi*) and at the end of the (solar month) Iḍabam[2] (*rishabha*).

"No. 84 of 1086 (of the Travancore collection). 38th year. **Jupiter** in **Ṛishabha**, Ṛishabha month **April-May**.

"*N.B.*—It follows from the date of the Tirunelli inscription under notice and II given above that the reign must have commenced in or before October and after April: in other words that the regnal years changed numbers in this interval; so that, if April 1016 was at the end of the 38th year and March 1021 was at the end of the 43rd year, October 1021 may have been in the beginning of the 44th year, and, deducting 21 from either side, we have October 1000 A.D. beginning of the 23rd year."

[1] [The reading "*muppattāṟāmāṇḍu*" has been shown to be a mistake for "*muppattōrāmāṇḍu*" on p. iv *Add.* and *Corr.* of *Trav. Archl. Series*, Vol. II.—K. V. S.]

[2] [The plate of this inscription reads clearly *iḍaṅgaḻiyāl*, and not *iḍabaṅkaḻivil* (*ibid*).—K. V. S.]

From the various dates noticed above it is now quite certain that the reign of Bhāskara Ravivarman began, as already stated, some time after October A.D. 984.

The inscription records that **Kuñjikkuṭṭa-varman** *alias* **Aḍigaḷ Vīra-Kuṟumbuṟaiyār Tiruvaḍi,** who was governing the **Mūtta-kūṟu** of the **Kuṟumbuṟai** *nāḍu*, granted a piece of land known as **Kiḻkāṭṭiy-pPōḻachchērikkāl** (*i.e.* the *chērikkāl*, or mountainous tract, Pōḻachchēriykkāl of Kiḻkkāḍu), for a rice-offering at the *pandīraḍi* time of the day and for a perpetual lamp to be burnt before the god of the temple at **Tirunelli.** This charity was placed under the management of the members of the family of the donor, the *yōgins* (who were perhaps residing in or near the temple) and the Śrīvaishṇavas; the community or assembly known as the 'seven hundred' of the Mūtta-kūṟu, the villagers and the Veḷḷālas who are the major land-lords of the village—all these, without entertaining among themselves any difference of opinion on the matter of this charity, were obliged to arrange for the supply of the rice for the offering and for the burning of the perpetual lamp. Kuñjikkuṭṭa-varman also gave to the temple a silver pot, a silver *parāgai*, and a silver sword, and a pearl neck-lace to the god of the temple at Tirunelli.

There are a few words occurring in the document which are still current in the Malayāḷam language and which require a few words of explanation. The word *pandīraḍi* is a technical term commonly employed for the service which is conducted at a time when the sun stands at such a height in the sky as to cast the shadow of a man which measures twelve feet reckoned by his own foot. Assuming the height of a man to be about seven feet measured by his own foot,[1] the time when the shadow measures twelve feet would be about eight o'clock in the morning. *Mūtta-kūṟu* occurring in *ll.* 5 and 26 may mean either the portion of the country ruled over by the elder branch of the family to which Kuñjikkuṭṭa-varman belonged or the larger of the two sections into which the Kuṟumbuṟai *nāḍu* was divided and one of which was governed by the members of the family to which the donor belonged, while the other was governed by some other person. Again '*eḻunūṟṟuvar*', occurring in *l.* 7, is employed here evidently to denote a community consisting of seven hundred members; this term may be compared with advantage with the *mūvāyiravar* of Tiruchcheṅguṉṟūr, occurring in the *Nālāyira-prabandham*,[2] the *nāṟpatt-eṇṇāyiravar*[3] of Kanyākumāri, the *muṉṉūṟṟuvar* of Naṉṟuḻai *nāḍu*[4] occurring in some of the inscriptions of Tiruvaṉvaṇḍūr, etc. It will become patent from the references given above that the phrase *mūtta-kūṟṟil eḻunūṟṟuvar* cannot mean the seven hundred members of the elder branch of the family governing the Kuṟumbuṟai *nāḍu*, but that it refers to a community of men living in the Mūtta-kūṟu of the said *nāḍu*. *Iḍavagai* is another word employed in a particular sense in Malayāḷam and means the property belonging to an important personage or a very rich landlord; for example, we hear of the *Puññāṟṟu iḍavaga*, the estate belonging to the Puññāṟṟu Rāja, or Chief, in Travancore. Nammāḻvār, the great Vaishṇava saint, also uses this term in the same sense.[5] *Nīrāṭṭu-paḷḷi* is

[1] This is what Mahāvīrāchārya does in the chapter on Chhāyā-vyavahāra of his *Gaṇita-sāra-saṅgraha*:—
पुरुषोन्नतिसप्तांशस्तत्पुरुषाङ्घ्रिसुदैर्घ्यं स्यात् ।
यद्येवं चेत्पुरुषः स भाग्यवानाङ्घ्रिभा स्पष्टा ॥

[2] Amaruda-śir mūvāyiravar-vēdiyargaḷ tam-padi.

Tiruvāymoḻi, 8, 4-?.

Mūvāyira-nāṉ-maṟaiyāḷar nāḷum muṟaiyāl vaṇaṅga.

Periyatirumoḻi, 3, 2, 8.

[3] See *Travancore Archæological Series*, Vol. I, pp. 168,169.

[4] *Travancore Archæological Series*, Vol. II, pp. 23-4.

[5] Kūmaṇai-ppayanda kāḷai
iḍavagai-koṇḍad-eṉbar-eḻil-aṇiy-anantapuram.

Tiruvāymoḻi, 10, 2-8.

Tirunelli Plate of Bhaskara Ravivarman.

Obverse.

2 4 6 8 10 12 14

Reverse.

16 18 20 22 24 26 28

F. W. THOMAS

SCALE FULL SIZE

C. WHITTINGHAM & GRIGGS, PHOTO-LITH.

used to mean the bathing of the image of the god with water or the place where such a bath takes place.[1] The words *padi-pāda-mūlattār*, *prakritiyār*, *adigāri*, etc. occur in several other documents and have been explained by those who have edited those inscriptions.

The names of places that occur in the record are **Tirunelli, Kuṟumbuṟai** *nāḍu* and **Kiḻkkāṭṭiy-pPōḻachchērikkāl.** Of these, the first two are the names of a town and of a district respectively in the Wydad and the third is the name of a plot of land, which is not possible to be identified.

TEXT.[2]

First Side.

1 Svasti Śrī[ḥ||*] Kō Śrī **Pāṟkkaraṉ-Iravivarmmaṉ-Tiruvaḍikku**=chchellā(n)niṉṟa iraṇḍām-ā[ṇ]-
2 ḍaikk=edir muppatt=[aiyā]m-āṇḍaikk=edir=āṟām-āṇḍ[u] **Tulāttil** (v)Vyāḻanniṉṟa **Mīṉa-ñāyiṟu**
3 eṭṭu śeṉṟa Budaṉ-āṇḍa-Uttiratti-ṉāḷ **Tirunelli** mukkālvaṭṭattu niṉṟu śeyda kāriyam-āvadu[|*] Ti-
4 runelli-pPerumāḷkku niyadam pandīra[ḍi*]kku ari[3] muṉṉā-nāḻiyāl aṟu-nāḻi oru nandā-
5 [viḷa][k*]k[u] (dā) amaichchāṉ[4] **Ki[ḻ*]kkāṭṭiy-pPōḻachchērikkāl** aṭṭi-kkuḍuttāṉ **Mūttakūṟu-vāḻgiṉṟa**
6 **Kuñjikuṭṭavarmmaṉ**-āyi[ṉa] Aḍigaḷ **Vīra-kKuṟumbuṟaiyār-Tiruvaḍi** aṭṭikkuḍu-
7 tt-aruḷiyār[||*] Mūttakūṟṟil Eḻunūṟṟuvarum paṇiy-uḍaiya nāyaṉum ūṟu[m*] ūriḍa-
8 vagai[5] Veḷḷāḷarum **Kuṟumbuṟayiṉāḍu** Mū[tta]kūṟṟiṉukk-amaiñja Niḻa[lum] paṇi-
9 yun-nāḍum-iḍavagaiyu[m*] pirakidiyum[6] uḍaṉ-kūḍi-niṉṟ=avirōdam-āy **Tirunel-**
10 **li**-pPerumāḷkku niyadam agattu-pandīraḍi-tiruvamirdiṉukkum oru nandā-
11 viḷakkiṉuṅ-**Kiḻkkāṭṭiy-pPōḻachchērikkāl**=aṭṭi-kkuḍuttidu[||*] ari muṉṉā-nā-
12 ḻiyāl=a[ṟu]ṉāḻiyālum pādi pirāmmaṇar ami[r]di-śeyvidu[||*] pādi-chchō-
13 ṟu-(n)nīrāṭṭupaḷḷikku [pañ]chamāsaptaṅ-koṭṭi[7] uvachchagaḷ koḷvidu[||*] Ich-chep-
14 pēṭṭil-ppaṭṭay-ilēkaiyiṉāl ōṟṟu[k*]koṇḍa puruḻarāvōr[8] **Tirunelli-**

Second Side.

15 pura[9] **Nārāyaṇaṉ** Vāsudēvaṉ-āyiṉa **Nelkkuṉṟaḍigaḷum Nellamam Nārāyaṇa-**
16 ṉ **Tirunelli-ttāḻvāriyaṇu** pirakidiyum[10] **Tirunelli** mukkālvaṭṭatt-amai-
17 ñja padipādamūlamādi ivargaḷ kaiyyil=aṭṭi-kkuḍuttāṉ **Kuñjikuṭṭavar[m]maṉ-** āyi-
18 ṉa **Vīra-kKuṟumbuṟai Kiḻkkāṭṭiy-pPōḻachchērikkāl**[||*] ichchērikkāl taṉ-ñātigaḷkku[11]

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[1] Cf. Nīrāṭṭuppaḷḷi pandiru-kuḍan-nīr koṇḍu nīrāṭṭuppaḷḷi-āvidu.

[2] From the impressions of the copper-plate taken by Mr. Cammiade.

[3] [This word is entered below the line.—Ed.]

[4] *ṉ* is written in smaller characters below the line.

[5] [For the existing traces *nāliḍaṅgai* would be a better reading than *ūriḍavagai*.— K. V. S.]

[6] Read *Pirakirudiyum.*

[7] Read *pañcha-mahāśabdam.*

[8] Read *puruṣhar.*

[9] [Instead of *pura*, I would read *Tiruno°*.—K V. S]

[10] Read *Pirakirudiyum.*

[11] Read *°ñātigaḷukku* or *°ñātigaḷku.*

19 yōgigaḷkku[1] Śrīvaishṇavarkkuṅ-kiḻiḍāga koḍuttidu[||*] ichchelaviṉukku iḍaiyūṟu paṟai-
20 ññu muṭṭikku[m*]-avaṉ āṟ-arai-kkāṇa[m*] poṉ=ṟaṇḍam[2] Perumāḷ baṇḍārat[t*]il vaichchu muṭṭ-iraṭṭi tiruvami-
21 rdum nundā-viḷakku[m*] vaippichchu mukkālvaṭṭattu chellakkaḍavaṉ[||*] idakkaṟivu [3]Āṟūr-kKuññi-
22 [Vi*]kkiramaṉ-āgiya adigāraṉum Amaiyamaṅṅalattu Yakkaṉ Śāttaṉāgiya paḍai uḷduṉum(?) Kiḻiyā-
23 [ṟ*]ṟu [4]Tūlavilli Ayyaṉu[m*] Kāyumaṉ-Māyiṉaṅ-gaṇḍaṉum Maṉaṅṅāṭṭu Kaṇḍaṉ Kēriḷaṉum Kaṇṇaṉūr-Irāmaṉ-Ku-
24 ññiyu[m*] aṟivar[||*] Kuṟu[m*]buṟayiṉāṭṭu-Maiṉāyaṉ-Iraviy-Irāmaṉ-ēvalāḷā[y*] kaiyyeḻudiy-aṟivēṉ Vāliśē-
25 ri-kKaṇapati Nīlakaṇḍaṉ=āyiṉa Kurumbuṟai-pperun-daṭṭāṉ-eḻuttu[||*] Gō-prāhmaṇāṇā[5] śvastika[m] [ś]vasti[||*]
26 Tirunelli-pPerumāḷkku Kurumburaiyiṉāḍu Mūttakūṟu-vāḻgiṉṟa Kuññikuṭṭavar-
27 mmaṉāyi[ṉa] Vīra-kKurumbuṟaiyār koḍutta veḷḷi-ppāṉaiyum v[e*]ḷḷi vāḷu[m*] pa[ṟā]gaiyum mut-
28 tu-tāḻvaḍāmu[m*] eṉṉūṟṟu eḻupatt-eṭṭu muttu niyadam eḍuppiḍu[||*] śārttuviḍuñ-jeyvaḍa[||*]
29 Padevadevaiyamadōr :—[Ōm] namō Nārāyaṇāya namaḥ [||*]

TRANSLATION.

Lines 1-3. Hail Prosperity ! In the **sixth year opposite to the thirty-fifth year,** which **was opposite** to the **second year** that was current in the reign of the glorious king **Bhāskara Ravivarman** Tiruvaḍi,—when **Jupiter** was standing in the **Tulā** (rāśi), on the expiry of the **eighth day** in the solar) **month Mīna,** on the day of the ascendency of **Budha (Wednesday),** in the nakshatra **Uttiram,** the following was the business that was transacted in the temple of **Tirunelli** :—

Ll. 4-7. **Kuñjikuṭṭavarman** *alias* **Aḍigaḷ Vīra-kKuṟumbuṟaiyār Tiruvaḍi,** governing the **Mūtta-kūṟu** (larger division of the **Kurumbuṟai** *nāḍu*), was pleased to make a gift by the pouring (of water) to the god at **Tirunelli** (of the land known as ?) **Pōḷachchērikkāl** in **Kiḻkkāḍu** for the upkeep of the daily offering[6] of three times four *nāḻis*[7] of rice (to be offered) when the sun stood at an altitude at which the shadow of a man is twelve feet (as measured by his own feet) and for (burning) a perpetual lamp.

Ll. 7-11. The (community of) the seven hundred (residing) in the Mūtta-kūṟu (larger division of the Kurumbuṟai *nāḍu*) and the Nāyaṉ who has service (rights in the **Tirunelli** temple), the townsmen and the **Veḷḷāḷas** who hold estates[8] (in Tirunelli), the inhabitants who are . . . . . to the larger division of the **Kurumbuṟai** *nāḍu,* the estate holders in it and the Prakṛiti,—all these, having unanimously agreed among themselves, granted by the pouring of

[1] Read °*yōgigaḷukku* or *yōgigaḷku.*

[2] *m* is entered below the line.

[3] [Pūdūr would be better : *ṟu* is differently shaped.—K. V. S.]

[4] The first letter looks like *Pā.*

[5] Read *gō-brāhmaṇānā* [*m**] *svasti**

[6] [There are no words in ll. 4-7 for "for the upkeep of the daily offering." The engraver seems to have omitted to enter here the word "*tiruvamudinukkum*", which, however, occurs in l. 10.—K. V. S.]

[7] [*Munnāṉāḻiyāl aṟunāḻi* means "six *nāḻi* (as measured by) the *munnāṉāḻi*" and not "three times four *nāḻi*" as has been rendered. *Munnānāḻi* might, however, mean "three times four *nāḻi*", and in that case "*munnānāḻiyāl aṟunāḻi*" would be equivalent to seventy-two *nāḻi.*—K. V. S.]

[8] [With the altered reading of "*nāl-iḍaṅgai-veḷḷāḷar*", suggested in foot-note 5 on p. 343, the translation would be "the four classes of Iḍaṅgai-Veḷḷāḷas."—K. V. S.]

water, the land known as the **Pōlachchērikkāl** in **Kīlkkāḍu** to the god at **Tirunelli** for offering daily at the 'twelve-feet' time of the day[1] and for (burning) a perpetual lamp.

Ll. 11-13. Out of the three times four *nālis*[2] of rice, six *nālis*, (that is) one half, should be utilised for feeding Brāhmaṇas; the (remaining) half should be taken by the drummers who sound the five great (musical) instruments at the time of bathing (the image of the god).

Ll. 13-18. The *purushas* (persons) who accepted (this gift) as detailed in this copper-plate are **Nārāyaṇan Vāsudēvan** *alias* **Nelkunṟadigaḷ** of Tirunelli-puram,[3] **Nellamam Nārāyaṇan**, **Tirunellittāḷvāriyan**[4], the *prakṛiti* and the *padipādamūlam* employed for the temple of Tirunelli,—in the hands of these did **Kuñjikuṭṭavarman** *alias* **Vīra-Kurumburai**, give, by the pouring of water, Pōlachchērikkāl in Kīlkkāḍu.

Ll. 18-19. This *chērikkāl* was given as a *kīlīḍu* (to be placed) under his (the donor's) agnates, the *yōgins* and the Śrīvaishṇavas.

Ll. 19-21. He that offers hindrance to this (item of) expenditure shall (become eligible to) enter the temple, only after having paid a fine of six and a half *kāṇams* of gold in the god's (that is, the temple) treasury and having also paid down double the expense of the offering and the lamp (which were stopped by his interference).

Ll. 21-25. Those who know this (transaction): the *adhikārin*, **Āṟūr Kuññivikramaṉ**, **Yakkan Śāttan** of Amaiyamaṅṅalam the leader of the army (?), **Tūlavilli Ayyan** of Kiliyāṟu, **Māyinaṅ-Gaṇḍan** of Kāyuman and **Kaṇḍan Kēriḷan** of Manaṅṅāḍu and **Rāman Kuññi** of Kaṇṇaṉūr know (this transaction). As the servant of **Iravi Irāman**, the *Maināyan* of Kurumburai *nāḍu*, I, **Gaṇapati Nīlakaṇḍan** of **Vāliśēri**, the gold-smith of Kurumburai, wrote this and know (the transaction) (and this is my) writing. May the cows and Brāhmaṇas prosper: be it well.

Ll. 26-29. **Kuññikuṭṭavarman** *alias* **Vīra-Kurumburaiyār**, the governor of the larger division of the **Kurumburaiyi** *nāḍu*, gave a silver pot, a silver sword (?), a flag (?), a necklace of pearls (made of) eight hundred and seventy-eight pearls, which is to be taken out daily and used to adorn the image ......

Ōm namō Nārāyaṇāya namaḥ.

No. 28.—SRIRANGAM PLATES OF MALLIKARJUNA: SAKA-SAMVAT 1384.

BY THE LATE T. A. GOPINATHA RAO, M.A., TRIVANDRUM.

The inscription edited below is engraved upon a set of three **copper-plates** (size 9¾ in. high, 6⅗ in. broad), of which the first and the last have writing on one side only, namely the

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[1] The word *agattu* used with *pandīradi* is the *tadbhava* form in Tamil of the Sanskṛit *ahar* or *ahaḥ*, a day The phrase *agattu pandīradi* literally means 'when the day was (at) twelve feet.' The word *agattu* is found also in the compound *attāḷam*, which is a corruption of *agattāḷam*=*agattu* + *tāḷa*, 'when the day was down,' that is after sunset. The Malayāḷam language has created the word *muttāḷam*, meaning the early morning, in opposition to *attāḷam*, which is as meaningless as the introduction of an *l* in the English word *could*, which is formed in imitation of the word *should*. [*Agattu* in *agattu-pandīradi* cannot be considered to be a *tadbhava* of the Sanskṛit word *ahar*: *agattu* means "within or before." The full expression of which "*agattu-pandīradi* is a shortened form is "*uchchi agattu pandīradi*", which means "twelve feet (time) before (the sun gets to) zenith": and this term is opposed to "*uchchi tiriñju pandīradi*", meaning "twelve feet (time) after zenith." A given shadow length will occur twice daily, once before the sun reaches the zenith and once after it. Thus, *agattu-pandīradi* = 8 A.M. and its antonym *tiriñji pandīradi* = 3·47 P.M. I may note that "*agattu-irubattaiyaḍi*" and "*uchchi tiriñju irubattaiyaḍi*" occur in an inscription of Mūḻikkaḷam in the Travancore State.—K. V. S.]

[2] [*Munnānāḻiyāl aṟunāḻi* means "six *nāḻi* (as measured by) the *munnānāḻi*" and not "three times four *nāḻi*", as has been rendered. *Munnānāḻi* might, however, mean "three times four *nāḻi*", and in this cas "*munnānāḻiyāl aṟunāḻi*" would be equivalent to seventy-two *nāḻi*.—K. V. S.]

[3] [This must be altered into "Tirunārāyaṇan . . . . . . of Tirunelli."—K. V. S.]

[4] [*Taḷavāra* in Kanarese means 'a village watchman.' Perhaps *Tirunellittāḻvariyan* here denotes 'the watchman of Tirunelli.'—H. K. S.]

second side of the first and the first side of the third, or last, plate, and the plates are numbered 1, 2, and 3 on their written sides, the number 2 being marked on the first side of the second plate. The writing is very well preserved. The inscription is in **Nandi-nāgarī** characters, and the language is partly **Sanskrit** and partly **Kannaḍa**; the Kannaḍa portion occupies only a few lines at the end, that is, ll. 68-73. The chief peculiarity of this document is that the *visarga* is omitted in a very large number of instances where it is required and, as in all Vijayanagara grants, the *anusvāra* serves as a substitute for the *varga-pañchamas*.

The **grant** was made by **Mallikārjuna**, who is also called **Immaḍi Dēva-Rāya** and **Immaḍi Prauḍha-bhūpati**[1] in the record. His genealogy is given as follows :—

Mallikārjuna *alias* Immaḍi Dēva-Rāya.

In the **Śaka year 1384**, expressed by *bhū*=1, *guṇa*=3, *ashṭa*=8 and *vēda*=4, which corresponded to the cyclic year **Chitrabhānu**, on **the full moon tithi of the bright half of the month Vaiśākha**, at the sacred moment of a *vyatīpāta*, the king Mallikārjuna *alias* Immaḍi Dēva-Rāya or Immaḍi Prauḍha-bhūpati made the grant to the god **Śrī-Raṅganātha** of the village of **Uttamanchēri-kiḷiyūr**, in the presence of the god Chandramauḷi; the object of the grant being that by its virtue it should secure for the king victory, long life and success in the conquest of the four quarters. It was made at the request of Chammaṭi Sōmaya, who bore the *birudas Antembara-gaṇḍa* and *Manne-gajapati*. From the income of the village the following items of expenditure had to be met for each *parivāṇa* daily, *viz.* :—rice, 10 *mānakas*; ghee, 3 *mānakas*; plantain fruits, 10; coconuts, 2; green gram, ½ *kuḍupa*; and fruits and vegetables.

At the above rate six (complete) dishes of food should be daily offered to the god together with a hundred and twenty *apūpa* cakes. A water-shed should be maintained perpetually in front of the temple. Again, areca nuts, 50; betel leaves, 100; and *chunām*; *ghanasāra* (*pachchai-karpūram*), 10 *paṇas* in weight; *kastūrī* (musk), 2 *paṇas* in weight; sandal, 6 *palas*, costing 5 *paṇas*; *kuṅkuma* (*-kēsara*=saffron) and camphor (=*pachchai-karpūram*), 5 *paṇas* in value; and *hima-jalam* (Tamiḻ, *Paṇi-nīr*=rose-water) with *kastūrī* (mixed in it), costing 3 *paṇas*; should be used for daily offerings to the god Raṅganātha. Besides these arrangements were made for three grand feedings, one in the month of Phālguna and the other two in Dhanus: the following articles were to be used on those occasions :—rice, 5 *khārīs*; green gram) 1 *drōṇa*; ghee, 1 *āḍhaka*; and fruits and vegetables.

Again, the king ordered that sixty Vaishṇavas should be fed daily in the Rāmānuja-kūṭa, and the amount required for this item of expenditure was also to be derived from the village granted. The village **Uttamachēri-Kiḷiyūr** belonged, it is stated, to the **Chirichiṭām-palli** (a very corrupt form of Tiruchchirāppaḷḷi) *rājya*.

[1] Three inscriptions, *viz.*, *Ep. Carn.* Sr. 107, Mysore Dt., and No. 23 of 1905 and No. 161 of 1906 of the Madras Epigraphist's collection, probably refer to Mallikārjuna by the name Vijayarāya (II). See A. S. R. for 1907-8.

The last plate contains the statement that the deed was engraved by **Vīraṇa**,[1] the son of Muddaṇ-āchārya, for whom one share was allotted; at the end are the usual admonitory and imprecatory verses and the sign-manual, *Śrī-Virūpāksha*, of the king.

The articles *kastūrī*, *kuṅkuma*, *pachchai-karpūram* and sandal form to this day very important objects in the toilet of the image of Raṅganātha. The paste of *kastūrī* is applied as a *tilaka*, or forehead-mark, every day to the image, and *pachchai-karpūram*, *kuṅkuma* and sandal are applied to the body. The word *hima-jala*, or rose-water, is the literal translation of the Tamil word *paṇi-nīr* (which is the same as the vulgar *paṇṇīr*) ; this article does not appear to be employed in the temple of Raṅganātha at the present time. The term *avasara* employed in the document needs a few words of explanation ; in every temple there are three to six different times, beginning from the early morning and ending at midnight, during which *pūjās* are performed and offerings made ; the *pūjās* are of different degrees of elaborateness, and the offerings are also of various kinds of preparations, such as rice, sugared rice, cakes, etc. Each of these different times of *pūjā* and offerings is called an *avasara* in the Śrīraṅgam temple and, in imitation thereof, in other Vaishṇava temples also. I have not heard the term employed in Śiva temples. The king Mallikārjuna had made by this grant arrangements for the performance of one such *pūjā* every day with the offerings evidently of *poṅgal* (a kind of cooked rice mixed with green gram, salt, ghee, cumin seeds and pepper) and *dōśais* (a kind of cake made of rice and black gram ground together with water, salt and cumin seeds) or *appam* (a sweet cake) and with vegetable curries. *Rāmānuja-kūṭa* is the name of buildings set apart for the accommodation and boarding of Śrīvaishṇavas, and any Vaishṇava town which lays claim to importance will generally have a *Rāmānuja-kūṭa*. The inscription mentions the names of different measures, such as *khārī*, *drōṇa*, *āḍhaka* or *āṭh(?)aka*, *prasṛiti* and *kuḍupa*, which are measures of cubic contents ; *paṇa* and *pala* are measures of weight. In the Trichinopoly District oil and ghee are measured in terms of the standard called *āḍam* even to this day.

The *ājñapti* in this instance is Chammaṭi Sōmaya, of whom no particulars are given in the inscription, nor am I able to find any from other sources. He may have been an officer administering the portion of the country surrounding Trichinopoly ; there is a village called Sōmaraśampēṭṭai five miles to the west of Trichinopoly, which may possibly have been named after Chammaṭi-Sōmaya.

The following names of places occur in the inscription :—**Chirichiṭāmpalli, Uttamachēri-Kaḷiyūr** and **Śrīraṅgam** ; of these Chirichiṭāmpalli is a corrupt form of Tiruchchirāpaḷḷi, whose modern vulgar form is Trichinopoly ; it is the head-quarters of the district of the same name in the Madras Presidency. Śrīraṅgam is three miles north of Trichinopoly and contains the famous temple of Raṅganātha, which attracts daily hundreds of pilgrims from all parts of India. It is the centre of Śrīvaishṇavism and was the head-quarters of the great Śrīvaishṇava *āchāryas*, beginning from Yāmunārya, down to Maṇavāḷa-māmuni and others. Uttamachēri is a village situated in the island of Śrīraṅgam and is at a distance of 8 miles due east of Śrīraṅgam.

[Metres : vv. 1, 4, 6, 9, 10, 16 to 41, *Anushṭubh* ; v. 2, *Sragdharā* ; v. 3, *Āryā* ; vv. 5, 7, 8, 12, 13, *Vasanta-tilakā* ; v. 11, *Mandākrāntā* ; vv. 14-15, *Upajāti* ; 42, *Śālinī*.]

TEXT.[2]

First Plate.

1 श्रीगणाधिपतयेनमः ।[।*] अव्याद्वः प्रथमः पोत्री सरसामु[द्]-

2 हृत्यसां[3] [।*] प्रियांगसंगसंजातसार्द्र[4]स्वेदोदयामिव(:) ।[। १*॥] रिंगंनुत्स-

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[1] [It may be noted that this person is identical with the writer of the Sajjalūr Copper-plates of Virūpāksha and *Ep. Carn.*, Vol. III, M.L. 121.—Ed.]

[2] From inked impressions prepared under my supervision. [See Plate.—F. W. T.]

[3] Read °द्धृत्य तां.

[4] Read सान्द्र.

3 गं¹रंगी निजरदनघीयालंकर(:)स्योत्तमांगादकर्णाभिदुले-

4 खा² पितरि गतरदस्तेयमारोपयंश । मातु[:*] प्रोत्साहयंत्या[:*] स्मि-

5 तमु³चिवदनं वीक्षमाण: सहासं बाली [वाल]स्थभूमि[:*] क-

6 लयतु मुदितो मंगळान्येकदंत: ।[। २*॥] अस्ति स्वस्तिमदुदयो सु-

7 त्रामयसूतिसंभवस्त⁴हिमा । अनत्यमूलनिलय[:*]⁵ सुप-

8 वंमहितो यदोर्वंरोर्वंस:⁶ ।[। ३*॥] तत्रासोत्संगमो न[ा*]म भूमिपालो

9 गुणोत्तर: । एन कर्नाटदेसश्री[:*]⁷ स्थिरताटंकवत्यभूत् [॥ ४*॥] तस्माद्द-

10 जायत निजायतखड्गधारासंपातपाटितपर[प्र*]थतवैरिरा-

11 ज[: ।*] वंसे⁸ विप्रेषकविलाप्र⁹करैंयप्रोभि[:*] संपो¹⁰मितसि¹¹तितळकिळ:¹²

12 बुक्कराय[: ॥ ५*॥] आसोदासोमभूमोसमौळिमालितसांप्रन¹³ । राजा हरि-

13 हर[र*]तस्माद्यदुवंसब्धिचंद्रमा[:*]¹⁴ ।[। ६*॥] आसीदा¹⁵सीममहिमा हिमधा-

14 मकीर्त्ते[स्तो]¹⁶तत्प्रियो हरिहरान्नृपते¹⁷रुदार[:*] । उद्दामवामनरप[ा]-

15 लकुलाब्धिमंथमंथाचलस्थिरभुजो भुवि देवराय[:*] ।[। ७*॥] तस्म[ा*]दुदन्व-

16 त इवेंदुरुदारकोर्त्तिजात¹⁸कलावलिविलासनिवासभूमि[:*] । जैं¹⁹वा-

17 तृक[:*] कलितकोर्तिकलापचंचचंद्रातपो²⁰ विजयरा[य*]महोमहेंद्र:। [। ८*॥] त-

18 तोजनि महाराजो देवराय इवापर: । सुमनसवितो जिष्णुदेव²¹-

19 रायो धराधिप[:*] ।[। ९*॥ धनंजयधनुर्विद्यानिषद्या(ध्यो)यो धराधिप [:*] । क्षत्र-

20 हस्तोपि विख्य[ा*]तस्थूललक्षो महोतळे²² ।[। १०*] हप्यमत्तद्विरदकरस्यो-²³

21 तदुद्दामदान[स्फ]ायत्पाथ[:*]प्रसृमरजरी²⁴जालजंबालजन्मा [।*] चि-

22 त्रं वीरप्रतिभनृपप्रांसुवंसां दहंती²⁵ नास्यन्यस्तं दहति तृ[णकं*]-

23 यप्रतापानळार्चि[*:]²⁶ ।[। ११*॥] तेजोनिधेरजनि भूमिपतेरसुमा²⁷स्कोमल्लि-

24 कार्जुन इति प्रतित[:*]²⁸ कुमार[:*] । प्रौर्यादिभिर्गुणगणैरधिके²⁹ च

¹ Read रिङ्गदुत्सङ्ग.
² Read धिया प्रङ्करस्योत्तमाङ्गादाकर्णबिन्दुलेखां.
³ Read मु.
⁴ Read त्म.
⁵ Read °नौम्रत्य° as in *Ep. Carn.*, Vol. VIII, Part II, Tl. 206.
⁶ Read वंश:.
⁷ Read येन कर्णाटदेश°.
⁸ Read श्रे.
⁹ Read स.
¹⁰ Read श्री.
¹¹ Read कि.
¹² Read °तलकिल
¹³ Read °दासीममूर्धौमौलिलालितशासन:.
¹⁴ Read ° शा°श.
¹⁵ Read द.
¹⁶ Read तें: श्री°.
¹⁷ Read °नृपते°.
¹⁸ Read इवेन्दुरुदारकीर्त्तिर्जात: कला
¹⁹ Read जै.
²⁰ Read °चञ्चच्चन्द्रा°.
²¹ Read र्धोवितो जिष्णुर्देव.
²² Read ले.
²³ Read स्यो°.
²⁴ Read °भरी°.
²⁵ Read प्रोग्रवंशान्दहन्ती.
²⁶ Read °सुमा° °नळार्चि:. There are several errors in this verse, such as omission of letters, and so the sense conveyed by the verse is difficult to be understood. [' The fire of his prowess, born in mire. . . . burns bamboo forests, but not the grass in the mouth of his enemies : strange ! '—H. K. S.]
²⁷ Read °रसुष्मा.°
²⁸ Read प्रथित:.
²⁹ Read °भग° °रधिकं. च.

25 ताता[प्रढंग्रं]ति य नृपतिमिमडिदेवराय[1] ।[। १२॥*] धाना[2] निजं वित-

26 रणं चितिरालवाल[:] सेकोदकं जलधया[:]च्छ[द]नानि[3] मेघाः [।*]

Second Plate : First Side.

27 तारा[:*]प्रतिमम[4] राद्रिदपदनयष्टिचंद्र पलं[5] भवति यस्य च कोर्त्तिवल्ला(ल्य) [:॥१३॥*]

28 यस्य प्रतापानलज्[6] भमायज्वालाजटाले भुवनांतराले परंत-

29 प[:*] [प्र]ापदनुप्रवेषं[7] पत्यर्ति[8] पृथ्वीपतिहृदयेषु ।[। १४॥*] वदान्य ये-[9]

30 वार्थिजनाय दद्यात[10][स्मो]मिव स्मामिव मामपीति । भि-

31 येव यत्कोर्त्तिवदावल्लेगाहिगाहतितं[11] ककुभामनंतं ।[। १५॥*] स वी-

32 रो राजसार्दूलें[] सर्वं[12]धर्मलताश्रयो[:*] [।] तोयैसा[13]र्थाहृते[:*] पुण्यै[:*]

33 सुस्नायसुचिमानसः[14] ।[। १६॥*] धारित(।)चौमयुमलं[।*] धवळाचतमा-

34 ल्यधृत् । धर्मस्ता[15]नगते[:*] सद्भिः ससुतो धरणोश्वरः[16] ॥[१७॥*] शालिवा-

35 हननिर्णी[17]तयकवर्षक्रमा[ग*]ते । वेदाष्टगुणभु[18]युक्ते चित्रभानौ

36 च वत्सरे ।[। १८॥*] वैसा[19]खाख्ये च मासे तु पौर्णिमायां तिथौ तथा । श्रीरंग-

37 नाथदेवस्य श्रवसरस्य[20] [प्र]माणकं ।[। १९॥*] एकस्य परिवाणस्य म-

38 मोकल्पितमानकैं[:*][21] दशभिस्तंडुलैरन[22] चू[तं] च प्रयु[23]तिलयं [॥२०॥*]

39 कदलीपलद[श]कं[24] नारिकेळद्वयं तथा । मुद्गाश्च कुडुपार्धं[25]च

40 [फ]लसाकादकैव[26] तु ।[। २१॥*] एवं प्रकार[27]परिवाणषड्भिरेवार्प्यंदा[28]

41 सदा । विसत्युत्तरसतकमपूपाना[29] समूहकं ।[। २२॥*] प्रत्येकपरिवा-

42 णेन नैवेद्यं क्रियतां बुधैः[:*] । पूगोफलार्धसतकं[30] नागव-

43 ल्लीसतं[31] तथा ।[। २३॥*] स्ले[32]तैरेव तु ताबू[33]लं घनसारप्रमाणकं । प-

44 णानादसकं[34] तूकं[35] कस्तूरी च पणद्वयं । ।[। २४॥*] गंधस्तु प[ल]षड्

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[1] Read °च्छंसन्ति यं नृपतिमिमडिदेवरायम्.

[2] Read धान्यं.

[3] Read °र्यम्च्छदनानि.

[4] Read ताराप्रसूनमम.

[5] Read °चन्द्रः फलं.

[6] Read °नलज्ञ.

[7] Read ष्टं. Could the reading be पराभवः प्रापदनुप्रवेशं ? [or पर' तपः 'the excessive heat, or pain, entered the hearts of hostile princes' ?—F. W. T.].

[8] Read प्रत्यर्थि.

[9] Read ए.

[10] Read क्ष.

[11] Read यत्कीर्तिवल्लरवेणाहिमाद्रतिन'.

[12] Read °शार्दूलःसर्वं.

[13] Read स्था.

[14] Read सुस्नाय शुचि°.

[15] Read स्था.

[16] Read संयुतो° °श्वरः.

[17] Read र्णो.

[18] Read भ.

[19] Read शा.

[20] Read देवस्यावसरस्य.

[21] Read मनुकल्पित° cf. मनुक्लृप्तैर्मान° in l. 52 below.

[22] Read न्नं.

[23] Read स्त.

[24] Read °फलदशकं.

[25] Read कुडुपार्धंच.

[26] Read °शाकादिकैव तु.

[27] There is one *mâtrâ* too much in this foot.

[28] Read र्प्यतां

[29] Read विंशत्युत्तरशतकमपूपानां.

[30] Read °र्धशतकं.

[31] Read °शतं.

[32] Read श्लो°.

[33] Read म्बू.

[34] Read °न्दशकं.

[35] [I would suggest तूक्तम् .—H. K. S.]

45 स्यात् तस्य प[1]चपणं तथा । कुंकुमं घनसारं च पणानां पंच-
46 कं तथा ।[। २५॥*] कस्तूरो विप ' ज्ञेयं तथा हिमजलं च तत् ।
47 एवं प्रतिदिनं सम्यक्कर्त्तव्यं च बुधैः सदा ।[। २६॥*] एकस्य वत्सर-
48 स्याथ महोपारचयं[2] तथा । एकं [फ]ल्गुणमासे[3] तु धनुर्मासे
49 द्वयं तथा ।[। २७॥*] महोपहारस्यैकस्य तंडुलानां प्रमाणकं । खा
50 रीणां पंच भिसुडे मुद्गानां द्रोणकं तथा ।[। २८॥*] घृतमा[ढ]-
51 कमेकं तु पलसाकादिकं[4] तथा । तंडुला[5] च मुद्गानां [घृ]-

Second Plate: Second Side.

52 तस्यापि तथैवि[6] च ।[। २९॥*] सर्वं मनुक्तैर्मानै आठके[7] रे-
53 व कल्प्यतां । [प्र]त्यहं देवभ[व*]नपुरद्वारे प्रपा स-
54 दा । ।[। ३०॥*] उदकै[:*] पूरितेव स्यात् कर्त्तव्या नात्र सस-[8]
55 यः । चिरिचिटांपल्लिराजे उत्तमंचेरि[9]किक्युरु [॥ ३१॥*] [इ]-
56 ति ग्रामं[10] प्रसिद्धितः । तस्मिन्नर्थं[11] तु देवस्य पूर्वो[क्ता*]-
57 वसरातिकं । अर्धग्रामेण कर्त्तव्यं (।) इतप्यर्थ-[12]
58 परं तथा(:) ।[। ३२॥*] श्रीरं[ग]नाथभागस्य उत्तमंचेरिकिक्यूरु[13] [।*] इ-
59 तिग्रामं प्रसिद्धितः । श्रीअंतेंवरग[14] डाख्य-
60 मत्र[15]गजपतिस्य च ।[। ३३॥*] श्रीमत्चेम्मटिश्रो[म]य-
61 स्वामिनं[ा*] विनहकृतं[16] । श्रीरामानुजकूटे च प्रत्य-
62 हं भोजनस्य च ।[। ३४॥*] षष्टिवैष्णव[ा*][17] एवात्र भोक्त-
63 व्या[:] सर्वदा नृपः । राजा विजयरक्षार्थं आ-[18]

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[1] Read पं.

[2] If ह is supplied and the word read as महोपहारचयं there would be one syllable in excess.

[3] Read तण्डुलानां.

[4] Read फलशाकादिकं.

[5] Read फाल्गुन°.

[6] Read व

[7] Read मानैराढके

[8] Read संश.

[9] Read राज्य उत्तमंचेरि

[10] Read ग्रामः.

[11] Read तस्मिन्नर्धं

[12] The exact shape of the phrase इतप्याथपरं is not clear. There is some mistake here in the passage. [Read इतरार्धं ? The इतिग्रामं प्रसिद्धितः in ll. 55-6 seems superfluous in the verse and an anticipation of ll. 58-9.—F. W. T.]

[Perhaps इतोप्याथ परं तथा was meant.—H. K. S.]

[13] Read किंळ्युरु, as in l. 55.

[14] Read गं

[15] Read मन्त्रे. The word पतिस्य is incorrect.

[16] Read विन्नहारकृतम्. The Kannada form विन्नह (*i.e.* विज्ञापन) is used in this Sanskrit passage.

[17] The form षष्टिवैष्णव् is also wrong.

[18] Read °र्थमा°.

Srirangam Plates of Mallikarjuna : Saka-Samvat 1384.

ii b.

iii.

64 गुण्यबाभिवृद्धये ।[। ३५॥*] दिसां[1] च विजयार्थं च इंम्म-

65 डिप्रौढभूपतिः । वैसा[2] खे च सिते पक्षे पौर्णिमा-

66 स्योः[3] दिने तथा ।[। ३६॥*] व्यतीपातसमायुक्तपुण्यकाले

67 विषेशतः[4] । श्रीचंद्रमौळिदेवस्य सन्निधौ हर्ष-[5]

68 मानसः ।[। ३७॥*] श्रीरंगनाथदेवस्य । चिरचिटांपलि(ल्लि)यचा

69 वडिगे सलुव उत्तमचेरिकिळियूरे[6] ब ग्रामद चतु-

70 सीमेय वोळगुळ निधि निक्षेप जल पाशा[7]ण अक्षि-

71 णि आगामि सिद्ध साध्यँगळेंब अष्टभोगतेज[:*]स्वा-

72 म्य श्रीरंगद श्रीरंगनाथदेवरिगे समर्पिसि चि[च]-

73 तैस्लेवागि[8] सुखदिं भोगिसुवदु ॥

Third Plate : First Side.

74 त्वष्टा श्रीमु[द्ग]णाचार्यसूनु[:*] शासनके-

75 खकः[9] । वीरण[र*]सुगुणो धीमान्वृत्तिमेकां समश्नुते ।[। ३८॥*] स्वद-

76 त्ताद्वि[10]गुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण

77 सदत्तं निष्फलं[11] भवेत् ॥[। ३९॥*] स्वदत्तां परदत्तां वा यो हरेत वसुं-

78 धरां [।*] षष्टिर्वर्षसहस्राणि वृष्टाया जायते क्रिमि[:*][12] ॥[४०॥*] ऐ[13]के-

79 व भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न कर-

80 ग्राह्या विप्रदत्ता वसुंधरा ॥[४१॥*] दानपालनयोर्मध्ये दानाच्छ्रेयो-

81 नुपालनं दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[। ४२॥*] स[र]-

82 मान्योयं धर्मसेतुंनृ[14]पाणां काले काले पालनीयो भवद्भि[:*]

83 सर्वानेतान्भाविन[:*] पार्थिवेंद्रान्भूयो न्भूयो[15] याचते रामचंद्र[:] [॥४३॥*]

84 श्रीविरूपाक्ष[16]

ABSTRACT OF CONTENTS.

Adoration to Gaṇādhipati.

Verse 1. Adoration to the primeval **Boar** (incarnation of Vishṇu).

V. 2. Adoration to child **Gaṇapati.**[17]

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[1] Read शां.

[2] Read शा.

[3] Read पौर्णमास्यां.

[4] Read विशेषतः

[5] Read हृष्ट.

[6] Read रें.

[7] Read षा.

[8] Read °चित्तैसिदेवागि.

[9] Read °लेखकः

[10] Read द्वि.

[11] Read स्वदत्तं निष्फलं.

[12] Read विष्ठायां जायते कृमिः.

[13] Read ए.

[14] Read °तुर्नृ.

[15] Read °सहस्राणि पार्थिवेन्द्रान् भूयो भूयो

[16] Written in Telugu-Kannaḍa characters.

[17] This verse conveys exactly the same thought as in the first verse of the Tamil *Naishadha-kāvya* of Ativīrarāma Pāṇḍya :—

Taḷai-viri-kaḍukkai-mālait-taṉi mudal śaḍaiyiṟ-chūḍuṅ-kuḷavi-veṇ-diṅgaḷiṟṟa kōṭṭadu kuṟaiy-eṉṟ-eṇṇi-ppuḷai neḍuṅ-karattāṟ-paṟṟi-pporpuṟav-iṇaittu nōkku-maḷai mada-kkaḷiṟṟiṉ śeyya malar-aḍi śeṉṉi vaippām.

Vv. 3-4. In the race of **Yadu** there was a good king named **Saṅgama.** He enabled the goddess of prosperity (Lakshmī) of the **Karṇāṭa** kingdom to wear the ear-ornament (*tāṭaṅka*) permanently (*i.e.* did not allow her to remain without a lord reigning over it).[1]

V. 5. To this king was born the famous **Bukka-Rāya,** who destroyed his enemies with his sword.

V. 6. King **Harihara** was born to Bukka-Rāya; he made other kings bow down to his mandates.

V. 7. **Dēva-Rāya [I],** who possessed a pair of arms which crushed the hostile kings, was born to Harihara.

V. 8. From him came **Vijaya-Rāya,** the abode of learning.

V. 9. **Dēva-Rāya [II],** who appeared to be a copy of the King of Gods (Indra), was born to Vijaya-Rāya.

Vv. 10-11. He was not only as skilled in the use of the bow as Arjuna himself, but also possessed wealth to be counted by *lakhs.* His further praise.

V. 12. To Dēva-Rāya was born **Mallikārjuna,** who outshone his father in prowess, etc. and who was praised also as **Immaḍi Dēva-Rāya.**

Vv. 13-15. His praises.

Vv. 16-37. This king, **Immaḍi Prauḍha-Bhūpati,** the lover of charitable deeds, having taken his bath in the holy waters brought for that purpose, and wearing two silk cloths, garland, white *akshatas,* having come to the *dharma-sthāna* (place where charities are given) with a band of **Brāhmaṇas** of good character, in the **year 1384 of the Śālivāhana Śaka (era),** which corresponded with the **cyclic year Chitrabhānu,** on the **Paurṇamāsī** *tithi* of the **month Vaiśākha,** on the auspicious occasion of a *Vyatīpāta,* made a gift of the village of **Uttamachēri-Kiḷyūru** or **Uttamachēri-Kiḷyūru** in the **Chirichiṭāmpalli** (Tiruchchirāppaḷḷi) *rājya* or *chāvaḍi,* with all the eight kinds of enjoyment such as *nidhi, nikshēpa,* etc., at the request of **Chammaṭi Sōmaya,** in the presence of the god Chandramauḷi, for the offerings, etc. of the god Raṅganātha of **Śrīraṅgam,** to ensure himself (thereby) victory (over his enemies), protection (from their violence) and for long life.

Half of the income from the village was required to be used for the *avasara,* etc., of the god Raṅganātha, and the other half was meant for feeding sixty Vaishṇavas.

Ll. 37 ff. An offering of six *parivāṇas,* together with a hundred and twenty *apūpa* cakes, in a separate *parivāṇa* was to be offered daily (to the god Raṅganātha). The scale of offerings fixed for each *parivāṇa* is:—rice, 10 *mānakas*;[2] ghee, 3 *mānakas*; plantain fruits, 10 (in number); coconuts, 2 (in number); green gram, ½ *kuḍupa,* along with fruits and vegetables.

The *tāmbūla* consisted of:—50 areca nuts, 100 betel leaves, *chunām, ghanasāra* (*pachchai-karpūram*) of 10 *paṇas,* and 2 *paṇas* of *kastūrī* (musk). The sandal must consist of 6 *palas* of sandal, costing 5 *paṇas,* with 5 *paṇas* in value of *kuṅkuma* (*-kēsara*) and *ghanasāra, kastūrī* (musk) of 3 *paṇas,* and of 3 *paṇas* of *hima-jala* (*paṉṉīr*).

All these are to be offered to the god daily.

Ll. 47 ff. One *mahōpahāra* (a grand feeding) should be performed in the month Phālguna, and two others in the month of Dhanus; thus there should be three *mahōpahāras* in a year.

[1] Hindu widows do not wear any ornament after the decease of their husbands.

[2] *Manukalpita-mānaka* is evidently a *mana* measure as determined by Manu; the same phrase occurs also in l. 52.

The articles required for each *mahōpahāra* are :—5 *khārīs*[1] of rice, 1 *drōṇaka* of green gram, 1 *āḍhaka* of ghee, along with fruits and vegetables.

The above are to be measured by *māna* and *āḍhaka* as fixed by Manu.

Ll. 53 ff. The water-shed kept in front of the temple should always be full of water, and every day sixty Vaishṇavas should be fed in the *Rāmānuja-kūṭa*.

V. 38. The document was engraved by **Vīraṇa,** son of **Muddaṇ-āchārya.** He received one share in the village.

Vv. 39-43. Usual admonitory and imprecatory verses.

L. 84. The signature, *Śrī Virūpāksha,* of the king, written in Telugu-Kannaḍa alphabet.

No. 29.—TWO BANAWASI INSCRIPTIONS OF THE KADAMBA KIRTTIVARMA DEVA.

By Lionel D. Barnett.

Banavāsi, formerly a seat of splendid royalty, and now a decayed village, lies in the Sirsi *tāluka* of North Kanara District, in lat. 14° 32½′ and long. 75° 4½′. It still contains a temple of **Madhukēśvara,** the ancient tutelary deity of the **Kādamba** princes who once bore rule there; and in that building were found the two records which are here presented, from ink-impressions which were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: SAKA 990.

This fragment is contained on a slab found in the Madhukēśvara temple. It has been briefly described by Dr. Fleet in *Ind. Ant.*, Vol. IV, p. 206, No. 3, and translated in *Mysore Inscr.*, p. 320, No. 170 (cf. above, Vol. VII, App., No. 173). A transcript is given in the Elliot Collection (Royal Asiatic Society's copy, Vol. I, fol. 106 *b*.). At the head of the stone are **sculptures,** viz., in the centre a *liṅga*; to the proper right, a cow and calf; over these, the sun; to the proper left of the *liṅga*, a lion; over the latter, the moon. The inscribed area below this is about 2 ft. 1 in. wide and 4 ft. high; but a great part of it on the lower left side has been lost.—The character is **Kanarese** of the period; the script is somewhat angular and slanting, with letters between ¾ in. and ⅞ in.—The language is **Old Kanarese,** with the usual concluding formulæ in **Sanskrit.**

The record opens by referring itself to the reign of **Trailōkyamalla-dēva,** i.e. **Sōmēśvara I** (ll. 1-3), and then states that at the time the **Banavāsi Twelve-thousand** was under the government of the **Kādamba Mahāmaṇḍalēśvara Kīrttivarma-dēva,** whose name is preluded by a long series of titles, among them being those of "**lord of Banavāsi** best of cities," "warrior for his elder brother," and "lion for **Taila**" (ll. 3-16). This last title probably refers to Kīrttivarman's exploits in the service of his father **Taila,** of whom we shall hear more in inscription B.[2] Then comes the date (ll. 16-17), followed by fragments of twelve more lines of which it is impossible to make out much consecutive sense, except that they record a grant to the *kalla dēgulada dēvar* or "god of the Stone Temple." They conclude with the usual formulæ for the maintenance of the foundation, and the mention of a grant to the stone-cutter **Mallōja**.

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[1] The text actually uses the word *pañcha-bhisudar*. The meaning of the second part of the compound is not intelligible.

[2] See *Dynast. Kanar. Distr.*, p. 558 ff.

The **date** is given on ll. 16-17 as: Śaka 990,[1] Kīlaka; Chaitra śuddha 13. This *tithi* corresponded to **Wednesday, 19 March, A.D. 1068,** when it ended about 14 h. 2 m. after mean sunrise.[2]

The only **places** mentioned are the city of **Banavāsi** (l. 6) and the **Banavāsi Twelve-thousand** (ll. 15-16).

TEXT OF LINES 1-17.[3]

1 ☙ Svasti Śrī-Prithvī-vallabha mahārājādhirāja paramēśvaraṁ para-

2 ma-bhaṭṭārakaṁ **Chāḷuky**-ābharaṇaṁ śrīma[t*]-**Traiḷōkyamalla-dēvar(a)**

3 prithvī-rājyaṁ-geyye || Svasti samasta-kuḷa-mahīdhara-chakra-chakrava-

4 rtti-mahima-Hi[ma*]vad-giri(rī-)ṁdra-ruṁdra-si(śi)khara-taḷa-sthāpita-nij-ānvaya-sakti-[4]

5 prabhāva-prakaṭīkrī(kri)ta-**Kadaṁba**-kuḷ-āṁbara-prachaṇḍa-mārttaṇḍaṁ para-nri(nri)-pati-

6 makuṭa-ghaṭṭita-charaṇ-āraviṁda-yugaḷaṁ **Banavāsi-puravar-ēśvaraṁ**

7 **sā(śā)khācharēṁdra-dhvajaṁ siṁha-lāṁcha(chha)naṁ** permmaṭṭi-paṟe-ghōshaṇaṁ chaturāsī(śī)ti-

8 nagar-ādhishṭhitaṁ(ta) - Lalāṭalōchanaṁ(na) - jagad-vidit-āshṭādas(ś)-āśvamēdha-dīkshita ku-

9 ḷa-prasūtaṁ satya-ratnākaraṁm=Ajjā-dēvī-labdha-vara-prasādaṁ sarasij-ā-

10 mōdaṁ mār-kkōla-Bhairavaṁ samara-jaya-ghaṁṭā-ravaṁ **Kādaṁba**-kaṇṭhīra-

11 vaṁm=aṇṇana baṁṭaṁ vairi-niḥka(shka)ṁṭaṁ **Tailana** siṁghaṁ sau(sā)has-ōt[t*]uṁgaṁ

12 sa(śa)raṇ-āgata-vajra-paṁjaraṁ vairi-mada-bhaṁjanaṁ biruda-sarvvaṇyaṁ[5]

13 jagad=orvva-gaṇḍaṁ kadana-mārttaṇḍaṁm=aras-aṁka-Rudraṁ Malegaḷa kēsa-

14 ri mūvaḍi gaṇḍara jūju nāṁ-ādi-samasta-prasa(śa)sti-sahi-

15 ta śrīman-mahāmaṇḍaḷēśvaraṁ **Kīrttivarmma-dēvar=Vvanavāsi-**

16 **pannirchchhāsiraman**=ēka-ch[ch*]atra-[ch*]chhā[ye*]yiṁdam=āḷuttam-ire | **Sa(Śa)-ka-varsha**

17 **990neya Kīlaka-saṁ[vat]sarada Chaitra-su(śu)ddha tryodasi**[6]

TRANSLATION.

(Lines 1-3.) While—hail!—the favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the **Chāḷukyas**, king **Traiḷōkyamalla**, was reigning over the earth :—

(Lines 3-16.) Hail! While the Mahāmaṇḍalēśvara **Kīrttivarma-dēva**, who possesses all titles of honour such as "a fiery sun in the sky of the **Kadamba** race, which is conspicuous by the puissance of the might of its lineage being established on the face of the massive summits of the great

[1] Owing to a misprint, this year is given in *Dynast. Kanar. Distr.*, p. 561, as 980.

[2] I have to thank Mr. R. Sewell for verifying my calculations.

[3] From the ink-impression.

[4] Read *-śakti-*.

[5] This is corrupt. It may possibly be a mistake for *sarvajñaṁ*; the name *Sarvvanya Seṭṭi* occurs in *Ep. Carn.*, Vol. VII, pt. 1, Sk. No. 316.

[6] Read *trayōdaśī*.

Mount Himavat, which has the dignity of being the emperor of the whole group of central mountains; he whose two lotus-feet are rubbed by the diadems of hostile kings; **lord of Banavāsi, best of cities**; having **the banner** (*with the device*) **of a great ape**; having **for crest a lion** attended by the noise of *permaṭṭi* drums; sprung from the race which presides over eighty-four towns and is consecrated in eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [Śiva]; jewel-mine of truthfulness; receiving the grace of boons from the goddess Ajjā; fragrant as the lotus; a Bhairava for opponent arrows; attended by peals of bells for victory in battle; lion of the **Kādambas**; warrior for his elder brother; unencumbered by foes; lion for **Taila**; exalted in valiant enterprise; adamant chamber to refuge-seekers; shatterer of foemen's arrogance; a Sarvajña (?)[1] among men of distinction; unique man of valour in the world; sun of the fray; Rudra with the attributes of a king; lion of the Highlands; thrice gambler of warriors,'[2] was governing the **Vanavāsi Twelve-thousand** under the shadow of his single parasol :—

(Lines 16-17.) On the **thirteenth day** of the **bright fortnight** of **Chaitra** in **the cyclic year Kilaka, the 990th** (*year*) **of the Śaka era** . . .

B.—OF THE REIGN OF VIKRAMADITYA VI.

This record was found on a stone in the south-eastern corner of the temple of Madhukēśvara. A transcript of the greater part, viz. lines 1 to 37, is given in the Elliot Collection (Vol. II, fol. 302 *b.* of the Royal Asiatic Society's copy); and the copyist there, after coming to the end of the paragraph on l. 37, has added untruthfully that the rest of the inscription is wanting. The inscribed area of the slab is 2 ft. 4 in. wide, and comprises two compartments: the upper one, containing lines 1-7, is 8½ in. high, and the lower one, containing the rest of the record, so far as it is preserved, is 3 ft. 8 in. high. The inscription is unfortunately incomplete, breaking off about the middle.—The character is a very good **Kanarese** of the period: the letters in ll. 1-7 are from ½ in. to 9/16 in. high, while those of ll. 8 ff. are from 7/16 in. to ½ in. high.—The language is **Old Kanarese**, except for the introductory **Sanskrit** stanza. For the archaic *ḷ* is substituted l (*baḷikkav=*, l. 8; *baḷikaṁ*, l. 9; *negaḷ°*, ll. 11, 16, 23, 38, 47; *ēḷu*, l. 12; *gaḷap=*, l. 14; *ēḷ°*, l. 14, *ēḷge*, ll. 22, 40; *pogaḷ*, ll. 23, 43; *pēḷ*, l. 40; *neḷalg=*, l. 42), and *r* (*ērppatt-*, l. 12); on the other hand, *ḷ* is wrongly written for *r* in *alaḷdu* (l. 5) and *kavaḷdu* (l. 9). Initial *p* has been changed to *h* in *haḍavaḷa* (l. 38); elsewhere it is preserved, e.g. in *paḍa*[*va*]*ḷa* (l. 46). As to words of **lexical** interest, we may note *loṁchu*, l. 41.

The record, after the usual prelude *Namas=tuṁga°*, and a verse invoking blessings upon **Kīrttiga**, i.e. the **Kādamba Kīrtti-dēva** of **Hāngal** (ll. 1-4), traces in three stanzas the descent of the **Chāḷukyas** from the mind-born sons of Brahman (ll. 4-7), and then devotes two verses (ll. 8-11) to the glorification of the reigning Chāḷukya monarch, **Permāḍi-dēva** or **Vikramāditya-dēva [VI]**. It then turns, still in verse, to the history of his feudatories, the **Kādambas** of **Hāngal**,[3] beginning with **Chaṭṭuga** or **Chaṭṭa**, who received the title *kaṭakada gōva* (" Guardian of the Highland " or " of the Camp ") from king **Jayasiṁha** (the Chāḷukya Jayasiṁha II) for his success in repelling the **Māḷvas** and penetrating to the river **Gautama-Gaṅge** (i.e. the Gōdāvarī; cf. above, Vol. IV, p. 358) (ll. 11-16). Chaṭṭa's son was the valiant **Jayasiṁha** (ll. 16-17), who had five sons, **Māvuli, Taila** or **Tailapa, Śāntaya-dēva, Jōki-dēva,** and **Vikramāṅka** (ll. 17-21). Tailapa, who was extraordinarily brave, wise, and glorious, begot by **Chāvuṇḍala-dēvi, Kīrtti** (the same as the Kīrttivarma-dēva of the previous inscription), who is marvellously comely and famous (ll. 21-28). Next comes a prose *praśasti*, giving the usual Kādamba titles of this same **Kīrtti-dēvarasa**, and stating that at the time he was ruling the **Banavāse Twelve-thousand** (ll. 28-37). It is followed by five verses (ll. 37-47), which dwell

[1] *Sarvajña*, meaning " omniscient," is sometimes applied to Siva, the Jinas, and Buddha.

[2] A metaphor signifying that he tossed the heads of enemies about like dice.

[3] See *Dynast. Kanar. Distr.*, p. 558 ff.

on the warlike exploits of a certain **Kirtti** or **Kirttiga,** a *haḍavaḷa* or "bearer of the betel-bag" at the court of Kirtti-dēvarasa, who seems to have had a wife named **Kāḷikabbe** (l. 46). After these comes a series of titles of the Haḍavaḷa in prose, in the midst of which the inscription breaks off.

The only **geographical** names mentioned are: the **Gautama-Gaṅge** river, i.e., the Gōdavari, l. 14; **Banavāsi,** l. 29; the **Banavāse Twelve-thousand,** l. 36; the **Sētu,** i.e. Adam's Bridge, l. 12; and **Himavat,** ll. 13, 31.

I may add here that together with the ink-impression of this record there are impressions of two small inscriptions, apparently from the same site, and in similar script, which seem to have been taken from the bases of columns or something of the kind. One of these is as follows:—

|| Haḍavaḷa **Kirtiyaṇṇana Muttabbe** ◎

This shows that the Haḍavaḷa's ordinary name was Kirttiyaṇṇa, and that he had a wife (or daughter?) named Muttabbe. The second inscription is only a fragment, consisting of the *śaṅkha* symbol followed by the words *Sakaḷa-jagan-nutav=ene negaḷva Ka . .* , which may perhaps refer to the Kādamba family.

TEXT.[1]

[Metres: v. 1, *Anushṭubh*; vv. 2, 9, 14, 16, *Mattēbhavikrīḍita*; vv. 3-6, 8, 11, 13, 15, 17, 18, 22, *Kanda*; vv. 7, 12, *Mahāsragdharā*; vv. 10, 20, 21 *Champakamālā*; v. 19, *Śārdūlavikrīḍita*.]

1 ✤ Namas-tuṁga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*] ◎ ||

2 Sura-rāj-ārchchita-pāda-padma-yugaḷaṁ Gaṁgā-samuttuṁga-bhaṁgura-kallōḷa-vilōḷa=bāḷa-hariṇāṁk-ālaṁkri(kṛi)t-ō-

3 dyaj-jaṭā-bharan=urvvīdhara-putrik-ākaḷita-dēh-ārddhaṁ Mṛiḍaṁ Kirtti-Śaṁkara-dēvaṁ ninag=īge **Kirttiga** yaśa[ś*]-śrīyuṁ ja-

4 ya-śrīyuma || [2*] Ka || Śrī-varan=esev=udarada poṁ-dāvarey=aral-oḷage kaṁaḷa-vanav=alardud=id=eṁ bhāvise chōdyamo

5 tān=enal=āvana mukha-kamaḷav=alaḷdu(rdu) raṁjisut-irkku || [3*] Ā dēvana manadoḷ=munn=ā dēvaṁ piṁge maṁgaḷ-āvahar=o-

6 gedar=ddēdīpyamāna-dīpty-āchchhādita-dik-chakrar=amaḷa-guṇa-gaṇa-niḷayar || [4*] Ā Mānasabhava-saṁbhavar=ī mahi-

7 yan=udātta-mahimar=āḷdar=ppalaruṁ bhūmipatigaḷ=**Chaḷukya-kuḷ-āmaḷa-ratna-pradīpar**=a-pratirūpar || [5*] ◎

8 Avariṁ baḷikkav=oḷpina tavar=aṇmina kaṇi nṛipāḷa-chūḍāmaṇi dāna-vinōdaṁ vibhu vikrama-dhavaḷaṁ **Permmāḍi-dēvan**=adaṭara dēva || [6*] ◎

9 Anata-kshmāpāḷaraṁ tarjjisi kavaḷdu(rdu) koḷalk=oṭṭi beṭṭ=āḍe poṁ beṭṭane vakkuṁ nōḍa poṁ-beṭṭadoḷ=ene baḷikaṁ **Kāṁchana-dvīpav=ā-**

10 yt=alt=ene Jaṁbū-dvīpav=artth-ārtthigav=anabhimat-ārtth-ārtthigaṁ sūsi vidvaj-jana-saṁstutyaṁ yaśō-rāśiyan=odavisidaṁ **Vikra-**

11 **māditya-dēva** || [7*] Ka || Ene negaḷda **Vikramāditya-nṛipaṁ sukha-saṁkathā-**vinōdadin=akhiḷ-āvaniyaṁ pratipāḷise **bhū-jana-saṁ-**

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[1] From the ink-impression.

12 stutav=enipa sat-**Kadamb**-ânvayadoḷ || [8*] Vṛi || Dharaṇī-dēvigav=Īśvaraṁgam=oged=ērppatt-ēḷu siṁhāsanaṁ barav=ī dhātriyaṁn(n)=itta Sētu

13 Himav-attal=mērey=āg=āḷda bhū-vara-khaṭvāṁga-nṛipāḷak-ādi-bhuvan-ādī(dhī)śarkkaḷoḷ=peṁpin=āgarav=ādaṁ nṛipa-Mēru **Chaṭṭuga**-

14 **nṛipaṁ Kādaṁba-vaṁś-ōnnata** || [9*] **Kaṭakada**[1]-**gōvan**=eṁba pesar=ēṁ=gaḷap=ēḷ-turug=ādod(ḍ)=ādudē kaṭakadoḷ=āṁta **Māḷavanan**=ōḍisi **Gautama**-

15 **Gaṁgeyoḷ**=parisphuṭav=ene nīran=ūḍi **Jayasiṁha-mahīśana** bīḍ[i*]naṁdu dal **kaṭakada gōvan**=eṁba pesar=ādudu **Chaṭṭa-dharā**-

16 dhināthana || [10*] Ant=enisi negaḷda || Kaṁ || Ā nṛipa-Mēruge Mēruva sānuvinoḷ=siṁhav=ogeda teṛadiṁd=ogedaṁ pīna-bhujaṁ **Ja**-

17 **yasiṁha**-mahinâthaṁ vairi-gaja-ghaṭā-nirddaḷana || [11*] Ant=enisaṁ(si)da || Vṛi || **Jayasiṁh-ōrvvīśvaraṁg**=ārpp=aḷav=aṛivu maha-

18 t[t*]vaṁ jasaṁ puṭṭe tējōmayar=ayvar=ppuṭṭidar=**Mmāvuli**-nṛipa-tiḷakam **Taila**-bhūpāḷakaṁ **Śāṁtaya-dēvaṁ Jōki-dēvaṁ** raṇa-rasa-rasi-

19 kaṁ **Vikramāṁkaṁ** pratāp-ōdayar=ājñā-mūrttigaḷ=nichchaṭar=adhikṛita-sapt-āṁgar=audāryya-tuṁgar || [12*] Kaṁ || Ayvarumaṁ

20 Pāṇḍavar=īr-ayvaro mēṇ=maguḷe bandu puṭṭidarō tamm=ayvarum=īgaḷ=enutt=ārayvar=vvismayade nōḍi nṛipa-pu-

21 trakara || [13*] Avar-oḷage || Vṛi || Himakṛich-chhēkhara-vaṁśa-saṁbhavaroḷ=ellaṁ sanda tann=ārppu tanna mahat[t*]vaṁ bage-go-

22 ṇḍa taṁn=adaṭu taṁn=ājñā-phaḷaṁ taṁna dhu(du)rddama-bāhā-baḷad=ēḷge taṁn=aṛivu taṁn=oṁd=udyamaṁ taṁna kīrtti mahī-chakradoḷ=o-

23 ppe **Tailapa**-nṛipaṁ petta[ṁ*] mah-aiśvaryyama || [14*] Antu pogaḷtegaṁ negaḷtegaṁ neleyuṁ taleyum=āda || Kaṁ ||

24 Chaṇḍa-pratāpan=ahitara gaṇḍaṁ kali **Taila-bhūmipāḷaṁgaṁ Chāvuṇḍala-dēvigav**=ogedan=akhaṇḍita-bhuja-vija-

25 ya-kīrtti **Kīrtti-mahīśa** || [15*] Vṛi || Madanaṁ nōḍi **Kadaṁba-Manmathana** rūpaṁ lajjeyiṁ rūpu-dōṛade dal=mey-garedaṁ

26 beḷarttu nṛipa-chaṁdr-ālōkadiṁ kaṁdi kuṁdhi(di)dan=attē himaraśmi maṇḍaḷika-Dēvēṁdraṁ gaḍ=ēn=iṁ guṇ-āspadan=eṁd=īkshisal=ādan=alla-

27 ne sahasr-ākshaṁ Sahasrēkshaṇa || [16*] Ka || Enit-enitan=odavuguṁ jaḷav=anite sarōjātav=ogeva vol=perchchuvu-

28 d=ār=enitaṁ kīrttiseyuṁ jasav=anitane jagad-orvva-gaṇḍa-bhūpāḷakana || [17*] Va || Svasti samadhigata-paṁcha-mahā-

29 śabda-mahāmaṇḍaḷēśvaraṁ **Banavāsi-puravar-ādhīśvaraṁ** | Jayantī-Ma[dh]ukēśvara-dēva-labdha-vara-prasādaṁ | sarasij-āmōdaṁ | Tṛiyaksha[2]-

30 kshmā-saṁbhavaṁ **rāja-Manōbhavaṁ** | chaturā(ra)śīti-nagar-ādhishṭhita-Lalāṭalōchana-Chaturbhbhuja-jagad-vidit-**ashṭadaś-āśvamēdha**-dīkshā-dī-

31 kshitaṁ | jay-āṁganā-**kaṭāksha-saṁ**lakshitaṁ Himavad-gir-iṁdra-ruṁdra-śikhara-saṁsthāpita-nij-ânvaya-śakti-prabhāva-prakaṭī-

32 kṛita-guṇ-ōddāmaṁ | sphaṭika-śilā-staṁbha-baddha-mada-gaja-mahā-mahim-ābhirāmaṁ **Mayūravarmma-mahā-ma**-

33 li(hi)pāla-kuḷa-bhūshaṇaṁ | permmaṭṭi-tūryya-nirgghōshaṇaṁ | śākhācharēṁdra-**dhvaja**-virāja[mānaṁ*] mān-ōttuṁga-

[1] The second *ka* has been omitted and added above the line.

[2] Read *Tryaksha*-.

34 **simha-lāñchhanam** | datt-ārtthi-jan-āparimita-kāñchanam | **Kadamba-kuḷ-ābharaṇam** samara-jaya-kāraṇam | pratāpa-mārttā-

35 ṇḍam | samara-prachaṇḍam | mār-kkoḷvara gaṇḍam | jagad-orvva-gaṇḍam | nām-ā[di]-samasta-praśasti-sahitam śrīma-

36 n-mahāmaṇḍaḷēśvaram **Kīrtti-dēvarasam Banavāse-pannirchchhāsiramu[ma]m** dushṭa-nigraha-śishṭa-prati[p]āḷa-

37 nadim pratipāḷisuttam-ire tat-pāda-padm-ōpajīvi || Kam || Śrīg=adhināthaṁ vijaya-śrīg=a[dhi]nāthaṁ himāṁśu * *

38 ḷa-kīrtti-śrīg=adhināthaṁ dharmm-ōdyōga-paraṁ negaḷda **Kīrtti** haḍavaḷa-hīra || [18*] Vṛi || Ind=ettal=pariy-iṭṭu suṭṭan[1]=o[da ?]-

39 g=īl=eṁd=aḷve kōp-āgni kāyd=iṁd=āraṁ gaḍa tūṁtidaṁ Javana bāyoḷ sūse kan-nettarōv=iṁd=āraṁ biḍe bīsi[— ᴗ]

40 n=aṟeyoḷ=pēḷ=endh(nd)=asuṁ-goṇḍu[2] nichchaṁ ḍal **Kīrttigan**=ēḷgeg=aḷki sugiguṁ vidhvi(dvi)shṭa-bhū-maṇḍaḷa || [19*] Dhurado[ḷ ᴗ —]

41 rchchi nilpa kanasaṁ negav-ikk=ema kāla takku beḷḷ-eraleya piṇḍan=aṇḍaleye muḷ-giḍu loṁchu-goḷalke chuṁch[ut=ā]-

42 varisida śaṁke bhōṁkene neḷalg=agid=uṭṭudan=ikke bechcharaṁ sariyade **Kīrttigaṁg**=idiran=āṁp=asubḥid-ba[ḷa]-

43 [— ᴗ][3] yuddhadoḷ || [20*] Neṟevuve bāygaḷ=oṁd=eraḍu **Kīrttiga** niṁna bhuja-pratāpamaṁ neṟe pogaḷalk=ā[— ᴗ ᴗ]

44 virōdhi-nṛipāḷara [— ᴗ]ḷ=urvvi kūk-iṟiva kukilva suyv=usirvva(rva) peṇgaḷa bāygaḷav=oṁdu kōṭi[—]

45 neṟeyavu bhāra-kōṭi veras=eṁdaḍe baṇṇisal=āro ballavar || [21*] Kaṁ || Paḍevaḍe paḍevuḍu maganaṁ paḍa * *

46 la * na **Kāḷikabbeya** teṟadiṁ paḍa[va]ḷa **Kīrttiya** * * maṁ kaḍu-[ga]ḷiyan=udāra-charitanaṁ sa * *

47 ya || [22*] Va || Ant=enisi negaḷda sa[ma]sta-guṇa-sampanna * * * * prasa[nna ?] **Kīrtti-dēva**-rājya-varddhi-varddha[na]-

48 [su]dhākaraṁ | bandhu-jana-vanaja * * * * ṁ | maṇḍaḷika-Dēvē[ṁd]ra * * * ka * * * * *śatadhāraṁ | śaraṇ-āga[ta]-

49 vajra-prākāraṁ * * * * * * Kīchaka-Vṛikōdaraṁ | para[-nārī-sahōdaraṁ?] || [? pṛi][th]vī-narapāḷa-rājya-la[kshmī]-

50 * * * * * * * * * * * * ḍidane gaṇḍaṁ **Kīrttidē[va]** * * * * * * * * * * * * * ṁ * e re ka * * * *

TRANSLATION.

(Verse 1.) Homage to Śambhu, lovely with the yak-tail fan that is the moon kissing his lofty head, who is the foundation-column of the city of the triple world.

(Verse 2.) May Mṛiḍa, the god giving blessing of glory, whose pair of lotus-feet is adored by kings of the celestials, whose mass of high hair-coil is adorned with Ganges' lofty breaking waves and the tremulous young moon, whose half-body is occupied by the Mountain's Daughter, grant fortune of fame and fortune of victory to thee, O **Kīrttiga**.

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[1] It is not clear whether the reading of the stone is *suṭṭa* or *suṭṭi*.

[2] See note on translation, below.

[3] Rao Bahadur R. Narasimhachar, who has kindly favoured me with his views upon this verse, proposes to fill the gap at the end of l. 40 by reading *idirchchi* and that between ll. 42 and 43 by reading *°baḷam=uṁṭe*. In my translation below I have accepted the former suggestion, but conjecture for the second passage *°baḷak=āytu* (or *uṁṭu*), and translate accordingly.

(Verse 3.) The lotus of his face is radiant in bloom, so that one may say: "What a surprising thing it is, when one considers! a lotus-bed has blossomed forth in the midst of the flower of the golden lotus (*issuing*) from the radiant belly of Fortune's Lover!"[1]

(Verse 4.) In the mind of that God arose first that God (*himself*), afterwards bringers of blessing, they who covered with radiant splendour the circle of space, seats of series of stainless virtues.[2]

(Verse 5.) Many monarchs descended from these mind-born (*Patriarchs*), exalted in majesty, stainless jewel-lamps of the **Chaḷukya** race,[3] unequalled, have ruled this earth.

(Verse 6.) After these (*there has been*) a home of excellence, a mine of valour, a crest-jewel of monarchs, one delighting in bounty, a prince lustrous-white with heroism, **Permāḍi-dēva**, a *dēva* [god, *or* king] of the brave.

(Verse 7.) Inasmuch as, after he has threatened and plundered unbending monarchs, the solid gold (*of their treasures*), when piled together, becomes solidified into a Mountain of Gold, look you!—inasmuch as thereupon Jambū-dvīpa has verily become a Golden Chersonese, alike to the suitor for riches and to the suitor who approves not riches[4]—king **Vikramāditya,** lauded by the learned, has created for himself and sent abroad a mass of glory.

(Verse 8.) While king **Vikramāditya,** thus renowned, was protecting the whole earth in the enjoyment of pleasant conversations, in the goodly **Kadamba** lineage which is praised by the folk of the earth—

(Verse 9.) There was king **Chaṭṭuga,** an abode of greatness, a Mēru of kings, exalted in the Kādamba race, among the sovereigns of the world beginning with the monarch who was a *khaṭvāṅga*-club to kings, who, being sprung from the goddess Earth and Īśvara, have borne sway for seventy-seven reigns over this earth here with its bounds at Sētu (*on the south*) and there with Himavat (*on the north*).

(Verse 10.) Was the title "**Guardian of the Highland**"[5] an idle phrase, when the seven hosts[6] were there? When he drove into flight the **Māḷava** confronting him on the Highland and drank water in conspicuous wise from the **Gautama-Gaṅge,** verily the title of "**Guardian of the Highland**" accrued to king **Chaṭṭa** in the camp of the sovereign **Jayasiṁha.**[7]

(Line 16.) (*To him*) who was thus renowned—

(Verse 11.) To this Mēru of kings, in the same wise as is born on the ridge of Mēru a lion, there was born the monarch **Jayasiṁha,** stout of arm, shatterer of squadrons of foemen's elephants.

(Line 17.) (*To the latter*) who is thus described—

(Verse 12.) To the lord of earth **Jayasiṁha,** as though power, ability, knowledge, greatness, (*and*) glory were born to him, there were born five august (*sons*), **Māvuli,** an ornament of kings, the monarch **Taila, Śāntaya-dēva, Jōki-dēva,** who delighted in the spirit of battle, (*and*) **Vikramāṅka**—endowed with present majesty, embodiments of authority, sincere, administering the seven elements (*of the state*),[8] lofty in generosity.

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[1] A poetical description of the god Brahman. The figure is *vibhāvanā*, "peculiar causation."

[2] The meaning is that Brahman first meditated upon himself to create the cosmos (*Manu-saṁhitā* i. 12), and then gave birth to his mind-born sons the Patriarchs (ib., i. 34 f.).

[3] Cf. above, Vol. XIII, p. 38.

[4] These two classes are the seekers after material and spiritual happiness.

[5] *Kaṭaka* may mean both "highland" and "camp."

[6] Apparently the seven *aṅgas* or divisions of a complete army.

[7] On the grammatical construction of this sentence cf. Kittel's Grammar, § 361, p. 420.

[8] The seven *aṅgas* are the kingship, ministry, allies, territories, fortresses, treasures, and armies.

(Verse 13.) Looking with admiration at the five princes, men reflect, saying: "were the Five Pāṇḍavas (*really*) ten, or have the five of them now come back and been born (*again*)?"

(Line 21.) Among them—

(Verse 14.) King **Tailapa** attained to great majesty, so that his power, eminent amongst all the scions of the race of the moon-crowned (*Śiva*), his greatness, his striking vigour, his authoritative influence, the fulness of his invincible arm's might, his knowledge, his unique energy, his fame, were conspicuous in the circle of the earth.

(Line 23.) (*To him*) who was thus a site and head of praise and renown—

(Verse 15.) To the valiant king **Taila,** awful in majesty, gallant against foes, and to **Chāvuṇḍala-dēvi** was born king **Kīrtti,** who has unbroken glory for the victories of his arm.

(Verse 16.) The Love-god, seeing the form of the Love-god of the **Kadambas,** has forsooth gone into hiding and lets not his form become visible. Yon moon surely, as it shines, has waned and wasted away at the sight of him who is a moon of kings. Must not the Thousand-eyed [Indra] be thousand-eyed[1] as he gazes (*on him*), saying: "Verily a Dēvēndra of princes! and what a seat of virtues!"?

(Verse 17.) The fame of the king who is the unique warrior of the world increases like the growth of all the lotuses that the waters produce, as all extol him to the utmost degree.[2]

(Lines 28-37.) Hail! When the Mahāmaṇḍalēśvara possessing the five great musical sounds, the **lord of Banavāsi** best of cities, who bears all titles of honour such as "he who receives the grace of boons from the god Madhukēśvara of Jayantī; fragrant as the lotus; scion of the (*race born of the*) Three-eyed [Śiva] and the Earth; Love-god of kings; ornament of the race of the great king **Mayūravarman,** which presides over eighty-four towns and is consecrated in the consecratory rites of eighteen world-famed horse-sacrifices to (*the god of*) the Frontal Eye [Śiva] and the Four-armed [Vishṇu], which is regarded with the sidelong glances of the lady Victory, which is splendid in virtues revealed by the puissance of the might of its lineage being established on the massive summits of the great Mount Himavat, which is charming by the great majesty of furious elephants tethered to crystal columns;[3] who is an ornament to the race (*born of*) the great king Mayūravarmma; he who is attended with the noise of *permaṭṭi* drums and (*other*) musical instruments; splendid with the **banner** (*bearing the device*) **of a great ape**; having **for crest a lion** lofty in pride; giving unlimited gold to suitors; ornament of the **Kadamba** race; cause of victory in battle; sun of majesty; terrible in the fray; gallant against adversaries; unique warrior of the world," the Mahāmaṇḍalēśvara **Kīrtti-dēvarasa,** was protecting the **Banavāse Twelve-thousand** so as to suppress the wicked and preserve the cultured:—one who finds sustenance at his lotus-feet—

(Verse 18.) A lord of Fortune, a lord of the fortune of victory, a lord of the fortune of fame lustrous (?) as the moon, devoted to the exercise of religion, is the illustrious **Kīrtti,** a diamond among bearers of the betel-bag.

(Verse 19.) Saying, "Where now is there not found one who has been burned up in flight?" as the fire of his wrath flaming wreaks ruin—saying, "whom now has he hurled into Yama's mouth, so that the black gore drips down; whom now has he cast away . . . in

[1] For the idea cf. *Anthologia Palat.* VII, 669.

[2] Apparently the accusative *jasav=anitane* is to be explained as due to the attraction of *kīrttiseyuṁ.*

[3] One is tempted to take all the adjectives from *chaturaśīti°* in l. 30 to *°Mahā-mahim-ābhirāmaṁ* in l. 32 as referring to *Kīrtti-dēvarasa,* in l. 36, as is grammatically more correct. But the sense and the parallels elsewhere suggest the construction given above.

his blows, speak ? "—everlastingly indeed quaking,[1] the circle of foemen's lands feels terror and dread at **Kīrttiga's** greatness.

(Verse 20.) Put away the dream of confronting (*him*) in battle! Aha! when (*the pursuer's*) speed of foot harasses a herd of timid deer, when terror, penetrating and overwhelming them at the plucking of a thorn-bush, drives them straightway to crowd trembling into the shadow, is (*their*) dismay equal to (*that of*) the armies of foemen who confront **Kīrttiga** in battle ?[2]

(Verse 21.) Are one or two mouths, O **Kīrttiga**, able to extol fitly the majesty of thine arm ? Even the ten million mouths of the abundantly shrieking, wailing, sighing, (*and heavily*) breathing women . . . of hostile kings . . . with ten million burdens, are not able (*to do so*) : hence who are competent to tell (*thy*) glory ?

(Verse 22 : partly unintelligible owing to gaps ; it refers to **Kāḷikabbe**, apparently the wife of Kīrtti.)

(Lines 47-50.) Illustrious as thus described ; possessing all merits ; gracious . . . ; a moon raising the tide of the ocean of **Kīrtti-dēva's** kingdom ; [a sun to] the lotuses his kinsmen ; a thunderbolt to . . . of Dēvēndra-like feudatories ; an adamant rampart to seekers of protection : a Vṛikōdara [Bhīma] to . . . like Kīchaka ; [a brother to] others' [wives] . . .

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[1] *Asuṁ-goṇḍu*, literally meaning "taking life, slaying," must be a mistake ; probably we should read *asurgoṇḍu*, "feeling horror," and I have translated accordingly. There is a good deal of obscurity in these verses.

[2] The text of this verse is imperfect, and hence the translation in part is very uncertain (see note on text above). I follow Rao Bahadur Narasimhachar's ingenious conjecture *idirchchi* for the first lacuna, and for the last I conjecture *°baḷak=āytu* or *uṁṭu*, translating accordingly. *Chuṁchut=* seems to be for *churchchut=*, and *uṭṭudan* for *oṭṭudan*.

[3] [It is not unlikely that Kāḷikabbe here referred to was the mother of Kīrtti, as is indicated by the word *maganaṁ* in l. 45.—H. K. S.]

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